

History of Karmasutra

LIST OF ABBREVIATIONS.

A. Br. = Aitareya Brāhmaṇa.

Ānan. }
or } = Ānandaśrama series, Poona.
Ānan. P. }

Āp. }
or } = Apastamba-dharmasūtra.
Āp. Dh. S. }

Āp. Gr. S. = Āpastambagrhyasūtra.

A. S. B. = Asiatic Society of Bengal.

Baud. or Bau. Dh. S. or Baud. Dh. S. = Baudhāyana-dharmasūtra
(Mysore edition).

Bau. Gr. S. = Baudhāyanagrhyasūtra (Mysore edition by Dr. Shama
Śāstrī).

B B R A S. = Bombay Branch, Royal Asiatic Society.

Bom. H. C. R. = Bombay High Court Reports.

Bom. L. R. = Bombay Law Reporter (edited by Messrs. Ratanlal
and Dhirajlal).

B. I. or B. I. S. = Bibliotheca Indica series, Calcutta.

Br. Upaniṣad or Br. Up. = Brhadāraṇyaka Upaniṣad.

B. S. or BSS. = Bombay Sanskrit series.

Cat. = Catalogue.

Caturvarga. = Caturvarga-cintāmaṇi of Hemādri (B. I. series).

C. O. = Calcutta Oriental Series.

D. C. = Deccan College collection of Sanskrit mss. now lodged at
the Bhandarkar Oriental Institute, Poona.

Dh. S. = Dharmasūtra.

E. C. = Epigraphia Carnatica.

E. I. = Epigraphia Indica.

Gau. }
Gaut. } = Gautama-dharmasūtra (Ānandaśrama edition),

Gr. S. = Grhya-sūtra.

H. D. A.

H. A. S. L. = Max Müller's History of Ancient Sanskrit Literature.

Hir. = Hiranyakeśi-dharmasūtra.

H. O. S. = Harvard Oriental series.

Hp. cat. or Hp. Nepal cat. = Mahāmahōpādhyāya Haraprasad Śāstri's
catalogue of palmleaf and paper mss.
belonging to Durbar Library, Nepal.

I. H. Q. = Indian Historical Quarterly.

I. L. R. = India Law Reports series, Bom. standing for Bombay,
Cal. for Calcutta, All. for Allahabad and Mad. for
Madras series.

Ind. Ant. or I. A = Indian Antiquary.

I. O. cat. = Catalogue of the Sanskrit mss. at the India Office in
London (ed. by Dr. Eggeling).

JASB. = Journal of the Asiatic Society of Bengal.

JBBRAS = Journal of the Bombay Branch, Royal Asiatic Society.

JBORS = Journal of the Bihar and Orissa Research Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain.

Jivananda Sm. = Dharmaśāstra-saṃgraha, published by Jivananda
at Calcutta in 1876 (two parts).

L. R. I. A. = Law Reports, Indian Appeals, the number of the volume
being inserted between L. R. and I. A.

Mad. H. C. R. = Madras High Court Reports.

M. Gr. S. or Mānava Gr. S. = Mānava-Gr̥hyasūtra.

Mit. = Mitākṣarā on Yājñavalkya.

Moo. I. A. = Moore's Indian Appeals.

N. = Nāradaśmṛti (ed. by Dr. Jolly).

P. Gr. S. = Pāraskaragr̥hyasūtra.

P. S. series = Punjab Sanskrit series.

R̥g. = R̥gveda.

R. u. S. = Recht und Sitte (by Dr. Jolly)

S. B. E. = Sacred Books of the East Series.

S. B. H. = Sacred Books of the Hindus Series.

Tai. = Taittirīya.

Tai. S. = Taittiriya-saṁhitā.

Tri. Cat. = Triennial Catalogue of Madras Government Sanskrit mss.

Tri. ed. = Trivandrum edition.

Vaj. S. = Vājasaneyā-Saṁhitā.

Vas. or Vas. Dh. S. = Vasiṣṭhadharmasūtra (B. S. series).

Viś. = Viśvarūpa.

Viṣṇu Dh. S. or Vi. = Viṣṇudharmasūtra (ed. by Dr. Jolly).

V. S. = Vedāntasūtra.

W. B. = West and Bühler's Digest of Hindu Law (3rd ed.).

Yāj. = Yājñavalkyasmṛti.

आ. गृ. सू. Or आप. गृ. Or आप. गृ. सू. = आपस्तम्बगृह्यसूत्र.

आप. ध. सू. Or आ. ध. सू. = आपस्तम्बधर्मसूत्र.

ऐ. ब्रा. = ऐतरेयब्राह्मण.

काम. = कामन्दकीयनीतिसार.

कौ. = कौटिल्य's अर्थशास्त्र (Dr. Shamasastri's edition).

गौ. Or गौ. ध. सू. = गौतमधर्मसूत्र.

चतुर्वर्ग. = चतुर्वर्गचिन्तामणि.

जीमूत. = जीमूतवाहन.

ताण्ड्य. = ताण्ड्यमहाब्राह्मण.

तै. आ. = तैत्तिरीयारण्यक.

तै. ब्रा = तैत्तिरीयब्राह्मण.

तै. सू. = तैत्तिरीयसंहिता.

नि. सि. = निर्णयसिन्धु.

परा. मा. = पराशरमाधवीय (B. S. series).

पा. = पाणिनि's अष्टाध्यायी.

पू. मी. सू. = पूर्वमीमांसासूत्र.

प्रायश्चित्तम. = प्रायश्चित्तमयूख of नीलकण्ठ.

बौ. गृ. = बौधायनगृह्यसूत्र.

बौ. ध. सू. = बौधायनधर्मसूत्र.

मद. पा. = मदनेपारिजात (B. I. series).

मनु. = मनुस्मृति.

H. A

Hir.

H. C

Hp.

I. H.

I. L.

Ind.

I. O.

JASB

JBBR

JBOR

JRAS

Jivana

L. R. I

Mad. I

M. Gr

Mit. =

Moo. I

N. = 1

P. Gr.

P. S. &

Rg. =

R. u. S

S. B. E

S. B. H

Tai. =

मिता. = मिताक्षरा

मेघा. = मेघातिथि's भाष्य on मनुस्मृति

या. or याज्ञ. = याज्ञवल्क्यस्मृति.

वि. वि. = विवादविन्तामणि of वाचस्पतिमिश्र.

वि. र. = विवादरत्नाकर (B. I. edition).

विश्व. = विश्वरूप on याज्ञ. (Tri. ed).

वीर. = वीरमित्रोदय (on व्यवहार ed. by Jivananda).

व्य. म. = व्यवहारमयूख of नीलकण्ठ (my edition).

व्य. मा. = व्यवहारमातृका of जीवतबाहन.

शतपथ or शतपथब्रा. = शतपथब्राह्मण.

सं. कौ. = संस्कारकौस्तुभ of अनन्तदेव.

सरस्वती^०
or
स. वि } = सरस्वतीविलास.

स्मृतिच. = स्मृतिचन्द्रिका (ed. by Mr. J. R. Gharpure).

ADDITIONS AND CORRECTIONS

(N. B. Errors in printing that can be easily detected have been passed over).

Sec. 4 pp. 12-20 *The Dharmasūtra of Gautama*. Mr. Batakrishna Ghose (in I. H. Q. vol. III for 1927, p. 607 ff) has an exhaustive note on the mutual relations of Gautama, Baudhāyana and Āpastamba. He holds that Gautama is not the oldest extant author, that Āp. and Gautama stand in the same relation as Manu and Yājñavalkya, that Baudhāyana-dharmasūtra is not older than Āpastambadharmasūtra, that the reference to the views of some in Gautama 15. 30 may easily be to Āp. Dh. S. II. 7. 21. Some of the reasons on which he relies for these views have already been examined in the body of the work. That the extant sūtra of Gautama has been in some places revised may be admitted ; but that Gautama as an author on dharma preceded Āpastamba's work cannot be denied. There is nothing of chronological value so far as Gautama is concerned in Āpastamba's rejection of the view of Śvetaketu that even a married man should continue Veda-study. That Āpastamba says nothing about mixed castes is on a par with his silence as to *niyoga* and the secondary sons. Āpastamba knew the lowest castes such as Cāṇḍāla and Paulkasa and Vaiṣa (Āp. Dh. S. II. 1. 2. 6). As to beef-eating allowed by Āpastamba, vide p. 45 of text and Śatapatha Brāhmaṇa (S. B. E. vol. 26 p. 11 where beef-eating is not allowed to a dikṣita). Doctors of law were not agreed on many points of dharma and hence no certain chronological conclusion about individual authors can be drawn merely from their views on certain points. It is not correct to say as Mr. Ghose does that Āpastamba knows no fines for crimes. Āpastamba does say that in case of dispute between litigants elders were to decide, that in case of doubt they were to decide by inference or divine proof, that witnesses were to tell the truth and that if the witnesses were found to be false they were to be fined (II. 11. 29. 5-8). This shows that fines were not unheard of in Āpastamba's days and if he omits a detailed statement the reason must be sought for elsewhere.

than in his being prior to all dharmasūtras. Fines for crimes are as old as the Taittiriya Saṃhitā II. 6. 10. 2.

Sec. 9 p. 56 l. 18 read 'note 41' for 'note 46.'

Sec. 10 p. 60 ll. 25-27. After the words 'the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kāṭha' the following should be added 'Vācaspati in his Śrāddha-kalpa alias Pitr̥bhaktitarāṅgiṇī says that the sūtra of Viṣṇu is meant for students of the Kāṭhaśākhā, as Viṣṇu is a sūtra-kār of that Śākhā'; यत्त्वाग्निं परिस्तीर्य पौष्णं भ्रपयित्वा पूषा गा इति विष्णुस्मृतादुक्तं तत्कठशाखिपरं तस्य तत्सूत्रकारत्वात् । ms. of पितृभक्ति° in the India Office, folio 17a (I. O. cat. p. 556 No. 1730). The sūtra referred to is विष्णुधर्मसूत्र 86. 9.

Sec. 11 p. 71 Vide Ind. Ant. vol. 25 for 1896 pp. 147-48 for an account of the ms. of the Hāritadharmaśūtra found by the late Pandit Vaman Śāstri Islampurkar.

Sec. 13 p. 84 l. 10 read '110' for '108'. "

Sec. 14 *The Arthaśāstra of Kauṭilya*. There is a perennial stream of articles and works inspired by the Arthaśāstra. Some of them that appeared after this work was sent to the press and some that had appeared before but had been omitted through oversight are noticed here. Dr. Stein has a note on the word 'suruṅgā' occurring in the Arthaśāstra and its connection with the Creek word 'syrinx'; (vide I. H. Q. vol. I. pp. 429-432) and holds that the Arthaśāstra must be later than the 2nd century B. C. The same scholar contributes a note on 'Pāṇḍyakavāṭa' occurring in the Arthaśāstra II. 11 (in I. H. Q. vol. IV p. 778) and concludes from comparison with Bṛhat-saṃhitā and other works that the list of countries cannot be earlier than 6th century A. D. I am glad to note that the veteran *savant* Dr. Jolly (in 'Zeitschrift für Indologie und Iranistik' for 1927 pp. 216-221) approves of my view that the original name was Kauṭilya and not Kauṭalya. In the Nidhanpur plate of Bhāskarvarman (E. I. vol. 19 p. 245, at p. 248) donees of Kauṭilya-gotra are mentioned. The verse in the second Act of the Mālatīmādhava of Bhayabhūti (गुणपेक्षासूत्रं कथमिदमुपक्रान्तमथवा कुतोपत्यस्नेहः कुटिलनयनिष्णातममसात् ।) contains a hit at

the name Kauṭilya and his teaching. Mr E. H. Johnston contributes in the J R A S for 1929 pp. 77-102 an article on 'two studies in the Arthaśāstra of Kauṭilya,' wherein he examines the works of Aśvaghoṣa, the Laṅkāvatāra and the Jātakamālā and holds that the Arthaśāstra is not much earlier than Aśvaghoṣa and not later than 250 A. D. It is gratifying to see that from the untenable position of relegating the Arthaśāstra to the 3rd century A. D., western scholars are receding to the first century of the Christian era. Prof. Benoy Kumar Sarkar contributes an appreciative and lengthy review of Dr. Meyer's work 'Das altindische Buch vom Welt-&c' in the Indian Historical Quarterly for 1928 pp. 348-383. Dr. Meyer has brought out another work 'on Hindu Law-books and their relation with one another and with Kauṭilya' (über das Wesen der altindischen Rechtschriften &c.). This work compels admiration for the author's patience and industry, but is seriously marred throughout by wild generalisations, perverse and startling propositions unsupported by weighty evidence. He makes Gautama the latest of the Śmṛtis and Nārada one of the earliest, places Nārada several centuries before the Christian era, regards the compiler of the Yājñavalkyasmṛti as a stupid brāhmana. He is blissfully ignorant of the references to Gautama occurring in the Tantravārtika, which I collected in my paper on 'the Tantravārtika and the dharmaśāstra literature' (JBBRAS vol. I new series for 1925 pp. 66-67). He propounds the absurd theory that the Brāhmaṇas were people like gypsies roving about in bands without any morals or principles of conduct. I can agree with some of his conclusions, viz. the non-existence of a Mānavadharmaśāstra, the non-existence of a floating mass of verses on which authors of dharmaśāstra could draw. Mr. Batakrishna Ghose submits Dr. Meyer's work to a scholarly and trenchant criticism in I. H. Q. for 1928 vol. IV. pp. 570-592. Prof. D. R. Bhaṭṭadikar has recently published in a book-form his lectures on 'some aspects of ancient Hindu polity. Vide I. H. Q. vol. V (1929) p. 780 for an article on salaries and allowances in Kauṭilya

- Sect. 15 pp. 105-107 *Vaikhānasadharmapraśna*. Dr. Eggers recently published (Göttingen, 1929) his work ' Das Dharmasūtra der Vaikhānasa ', which is reviewed in JRAS for 1929 pp. 915-918.
- Sec. 29 pp. 129-131 *Sumantu*. For a dharmasūtra of Sumantu, vide Madras Tri. cat. of Sanskrit mss. (1919-1922) pp. 5160-62.
- Sec. 31 p. 154 read ' In other places ' for ' In another places '.
- Sec. 34 pp. 170-175 *Yājñavalkyasmṛti*. Dr. Hans Losch writes a monograph on ' Die Yājñavalkyasmṛti un Beitrag zur Quellen-kunde des Indischen Rechts ' (Leipzig 1927). His conclusions may be briefly summarised as follows : (I) the text of Yājñavalkya that we have and that is commented upon is not the original, but is enlarged with interpolations such as Vināyakaśānti and Grahāśānti (which are borrowed from Agnipurāṇa chap. 266 and 164 respectively by the compiler of Yāj. Smṛti), the section on rājadharmā (which is a versified copy of ideas contained in arthaśāstra literature), verses 60-205 of the third chapter (of Yāj.) : (II) the 2nd book of Yāj. (on vyavāhāra) is a later addition corresponding to an older redaction of the Agnipurāṇa ; (III) that the first and 3rd books of Yāj. are a recast of an ancient text which has been better preserved in the Garuḍapurāṇa. I have shown in my history of Sanskrit Poetics that the Agnipurāṇa was compiled about 900 A. D. and in this book it has been shown that the Garuḍapurāṇa must have been compiled about the same time, that it summarises Parāśara-smṛti and that it presents a text of Yāj. which is intermediate between that of Viśvarūpa and that of the Mitākṣara. Dr. Losch's work adduces no proofs that would shake these conclusions. I am pleased to find that Mr. Chintaharana Chakravarti holds (JASB for 1928 vol. 24 p. 467) that the *nīti* portion of Garuḍapurāṇa belongs to the 9th or 10th century. The indefatigable scholar Dr. Meyer appears to have criticized Dr. Losch in a monograph (vide review of it by Mr. Batakriśna Ghose in I. H. Q. for 1929 pp. 367-375). Mr. Batakriśna Ghose holds that vyavahāra did not originally form part of the Yājñavalkya

smṛti on the ground that otherwise it is very difficult to explain its absence in the Garuḍapurāṇa. But this is quite unconvincing. We have no sure criterion for judging on what bases the eclectic purāṇas (Agnipurāṇa and Garuḍapurāṇa) proceeded. But in the case of the Garuḍapurāṇa the omission of the vyavahāra section is easily explicable in several ways. The Garuḍapurāṇa was concerned more with purely religious matters and so omitted the rather secular chapter on vyavahāra. One might ask, why did the Agnipurāṇa omit the first and third kāṇḍas of Yājñavalkya if they existed in its day. One may with equal logic argue that those two kāṇḍas did not exist in the Yājñavalkya smṛti when the Agnipurāṇa was compiled.

P. 181 The late Sir Ramakrishna Bhandarkar outdid even Western scholars in assigning Yājñavalkya to a date not earlier than the 6th century A. D. In his work 'Vaishnavism and Śaivism' (p. 148) the learned doyen of modern Sanskrit studies in Western India holds that the worship of Ganeśa is a late one, as it is not mentioned in the Gupta inscriptions. The veteran scholar did not notice the points brought out in my book (such as the mention of nakṣatras from Kṛttikā). He is willing to assign Amarasimha to the 5th or 6th century A. D. (ibid. p. 45). The great lexicographer mentions Vinayaka and his synonyms (such as ekadanta &c), but the words Mita, Sammita that are given as the appellations of Vināyaka in Yāj. are conspicuous by their absence in Amara's lexicon. Hence the conclusion is that Amara wrote centuries after Yājñavalkya and that Vināyaka worship had taken a complexion before Amara flourished that was very different from what it was in Yājñavalkya's day.

Mita and Sammita occur as names of Maruts in the Taittiriya Saṁhitā.

P. 186 That गजच्छाया and व्यतीपात had nothing to do with 'raśis' follows from the following. 'योगो मघात्रयोदश्यां कुजरच्छायसंज्ञितः । भवेन्मघायां संस्थे च शशिन्यर्के करे स्थिते ॥' (quoted in कृत्यरत्नाकर . p. 319 as from ब्रह्मपुराण); अथनाम्बिचनिष्ठार्त्तानागदैवर्तमस्तके । ययमा राशिचारेण व्यतीपातः स उच्यते ॥ quoted in प्रायश्चित्ततत्त्व of रघुनन्दन as from हृदयम्भट्ट.

Sec. 38 pp. 213-221 *Kātyāyana*. Mr. Narayana Chandra Bandopadhyaya has recently published (Calcutta 1927) about 800 verses of Kātyāyana on vyavahāra culled from five *nibandhas*. In the Hindu Law Quarterly recently started in Bombay I am editing a reconstruction of Kātyāyana on vyavahāra (reconstructed text from twenty *nibandhas*, references to the places whence verses are taken, translation, notes &c.). About 300 verses have been printed in the first two issues for January and April 1930.

Sec. 38 p. 215 read 'Manu' for Bhṛgu in l. 11.

Sec. 39 pp. 221-223 *Āṅgiras*. In the 2nd Act of the Mālatimadhava (p. 104 of Bhandarkar's edition) we have a prose quotation from Āṅgiras 'गीतश्रायमर्थोक्तिरसा यस्यां मनश्चक्षुषोरनुबन्धस्तस्याद्यादिरिति'. In the Āpastambagrhya (I. 3. 19-21) this is cited without name as the view of some 'बन्धुशीलक्षणसंपन्नमरोगा मुपयच्छेत । बन्धुशीलक्षणसंपन्नः श्रुतवानरोग इति वरसंपत् । यस्यां मनश्चक्षुषोर्निबन्धस्तस्याद्यादिनेतरदात्रियेत्येके'. It is not likely that Bhavabhūti who was a great scholar would commit a mistake and it is extremely probable that he had a sūtra of Āṅgiras before him.

Sec. 44 pp. 226-227 *Pitāmaha*. Dr. Karl Scriba collected together from several *nibandhas* about 200 verses of Pitāmaha and published them with translation (Die Fragmente des Pitāmaha; Leipzig, 1902) on the eight constituents of *kaṛaṇa* (i. e. the court of justice), fifty *chalas*, twenty-two wrongs (in which king acted *suo motu*), ordeals (162 verses) and the four kinds of ascetics.

Sec. 64 pp. 275-279 *Dhāreśvara Bhojadeva*. In the Madras Tri. Cat. of Sanskrit Mss. for 1919-1922 p. 4562 No 3078 there is a ms of Bhujabalanibandha by Bhojarāja in 18 chapters on astrological matters in relation to vratas, marriage &c.

In the Kṛtyaratnākara of Caṇḍeśvara quotations from a Kṛtyasamuccaya of Bhūpāla or Bhūpālasamuccaya are cited (at pp. 278, 289, 449, 461, 496, &c.). It appears that this is entirely a different work from the Rājamātaṇḍa and the Bhujabalabhīma.

Sec. 68. p. 285. l. 20 read 'Misarumiśra' for 'Harinātha

Sec. 71. pp. 294-296 *Kāmadhenu*. That Bhoja was not the author of the *Kāmadhenu* follows from the following words of the कृत्यरत्नाकर ('p. 156) 'एतानि वाक्यानि अलवणवृत्तीयाद्वतबोधक-वाक्यमध्ये भूपालकामधेनुकल्पतरुषु लिखितानि.' At p. 30 of the same work the कामधेनु is spoken of as equal in authority to the Rājā (राजतुल्ययोगक्षेम). These references show that the *Kāmadhenu* was not regarded by Caṇḍeśvara as the work of Bhūpāla (or Bhojadeva); other passages of the *Kṛtyaratnākara* where Gopāla, Kalpataru, and Bhūpāla are spoken of in the same breath indicate that Gopāla was as great an authority as the Kalpataru; and knowing as we do that Caṇḍeśvara looked upon *Kāmadhenu*, Kalpataru, Pārijāta, Prakāśa and Halāyudha as his best authorities, it follows that Gopāla was the author of the *Kāmadhenu*. Vide कृत्यरत्नाकर pp. 277, 443 (गोपालभूपालकल्पतरुपरिजातेषु तु).

Sec. 72 pp. 298-299 *Halāyudha*. There is a Ms. of a work called Paṇḍitasarvasva in the Madars Tri. cat. of Sanskrit mss. for 1919-22 p. 5165. In the manuscript itself there is no reference to the author or his parentage. It is a large work and deals with वर्णाश्रमाचार, दैवतिथिनिर्णय, उपवास, शौच, अशौच, श्राद्ध, ज्योतिःशास्त्र, विवाहादिसंस्कार, दान, प्रायश्चित्त, प्रतिष्ठा, स्त्रीधर्म, दिव्य, अभक्ष्यविचार, शुद्धि. From the style it seems more likely that it is not the work of Halāyudha.

In the *Ekādaśitattva* (Jivananda vol. II p. 54) and *Suddhitattva* (Jivananda vol II p. 327) Halāyudhā is said to be the author of *Saṁvatsarapradīpa*.

Sec. 73 pp. 301-306 *Bhavadēvabhāṭṭa*.

There was another work of Bhavadēvabhāṭṭa called *Sambandha-viveka*. This work is mentioned in the *Samskāratattva* (Jivananda vol I p. 890) and in the *Vivāhatattva* (vol. II p. 143).

Sec. 74 pp. 306-308 *Prakāśa*.

The *Vivādaratnākara* and other *Ratnākara*s of Caṇḍeśvara generally refer to *Prakāśa* only, but sometimes Caṇḍeśvara speaks of *Smṛtimahārnavaprakāśa* e. g. on p. 326 of *Kṛtyaratnākara* we have 'जाबालमत्स्यपुराणवाक्यपरामर्शाक्षिरक्षि-सकल्पत्रैः साग्नभिश्चेतरपुत्रैरेकोद्विष्टं कार्यमिति स्मृतिमहावर्णप्रकाशकार इति

कल्पतरौ लिखितमन्यैश्चाहुर्मोदितं तल्लुडु. This also shows that Smṛtimahārṇavaprakāśa was a work referred to by the Kalpataru and so earlier than 1100 A. D.

Sec. 87 pp. 354-359 Hemādri.

In the Marathi Quarterly of the Bhārata-itihāsa-saṁśodhaka-maṇḍala, vol. X part 2 p. 84, Mr. Y. K. Deshpande quotes from a work called Bhānuvijaya of the Mahānubhāva sect passages wherein Hemādri is charged with having been won over by Turks (Mahomedans) and with having brought about the imprisonment of Bhānubhaṭṭa alias Bhāskara Kaviśvara Vyāsa (a Mahānubhāva saint) 'जरि करावा रणकन्धन । हेमाद्रि तुर्का लागले पण । दिल्लीखेरें देवोनि धन । मंत्री पा वदयु केला ॥ भानुगणीं असादणेंपणें । अहिता प्रेरिलें दुर्जनें । तुर्का कांई मसे आंगवणें । हेमाद्रियेची बंधाविलें ॥ '.

But in the absence of other corroborative evidence hardly any reliance can be placed on this charge, as it might have been levelled at Hemādri in revenge for his imprisoning a leader of a dissenting sect like that of the Mahānubhāvas.

P. 359 In the Śivadigvijaya (printed at Baroda in śake 1817) at p. 442 Hemādapanta (Hemādri) is credited with having brought from Laṅkā (Ceylon) in śake 1193 (1271-2 A. D.) the 'Piśacca lipi' (Moḍi script).

P. 368 l. 16 Read 'contemplate' for 'complete'.

P. 398 foot note 969 Read 'अलभत सुनयं' for 'अलभत तनयं.'

SYNOPSIS OF CONTENTS

Sec. 1 *Meaning of dharma* :

pp. 1-4

Defies exact rendering in English - In the R̥gveda, used as adjective or noun - means 'upholder or supporter' in some R̥gvedic passages - in most R̥gveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' - in Aitareya-brāhmaṇa dharma means 'whole body of religious duties' - in Chāndogya-Upaniṣad *dharma* means 'peculiar duties of āśramas' - *dharma* came to mean 'duties and privileges of a person as a member of the Āryan community, as member of one of the varṇas or as in a particular stage of life' - the same meaning in Taittiriya Upaniṣad (I. 11), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhātithi, dharma five-fold viz., varṇadharmā, āśramadharmā, varṇāśramadharmā, naimittikadharmā, guṇadharmā - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikasūtra, Hārita, Mahābhārata and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 *Sources of dharma* :

pp. 4-7

According to Gautama, Āpastamba, Vasiṣṭha, Manu, Yājñavalkya -- principal sources were Veda, smṛtis and custom - Vedas do not contain positive precepts on dharma, but give information incidentally - examples from Vedic literature suggesting dharmasāstra rules.

Sec. 3 *When dharmasāstra works were first composed*

... pp. 8-10

It is difficult to say when composed - Nirukta (III. 4-5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses -- Gautama and Baudhāyana speak of dharmasāstra - Baudhāyana and Āpastamba mention numerous sages on dharma - Vārtika of Kātyāyana and Jaimini speak of dharmasāstra - Patañjali on dharmasūtrakāras - dharmasāstra works existed prior to Yāska or at least before 600 B. C. and in 2nd century B. C. dharmasūtras had become authoritative - method of dealing with the whole dharmasāstra literature followed in this

book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the Mitākṣarā - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

Sec. 4 *Dharmasūtras* :

pp. 10-12

Many of them formed part of the Kalpa and were studied in distinct sūtra-caraṇas - dharmasūtras of Āpastamba and Baudhāyana presuppose grhyasūtras of their *caraṇa* - no dharmasūtras extant corresponding to the śrauta and grhya sūtras of Āśvalāyana, Śāṅkhāyana and Mānava-Tantravārtika on what dharmasūtra was studied in what particular Vedic Śākha - all dharmasūtras gradually became authoritative in all schools - close connection between grhyasūtras and dharmasūtras on certain topics - scope of dharmasūtras - grhyasūtras sometimes refer to dharmasūtras - points of distinction between dharmasūtras and the other smṛtis.

Sec. 5 *Dharmasūtra of Gautama* :

... pp. 12-20

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rāṇāyāniya school of Sāmaveda - Gautamadharmasūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmasūtra - the work is entirely in prose - Gautama's language agrees more with Pāṇini's rules than Āpastamba's - explanation of this - Haradatta prefers Pāṇinian readings of Gautama's text - some sūtras of Gautama quoted in the Mitākṣarā and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of 'ācāryaḥ' whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmasūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣṭha (4. 34 and 36) refers to views of Gautama - Vasiṣṭha's 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utathya - Gautama referred to by Yājñavalkya, Bhaviṣyapurāṇa, Kumārila, Śaṅkarācārya, Medhātithi - Gautama's reference to *Yavana* - probable age between 600 -

400 B. C. - Haradatta and Maskarin commented on Gautama - Asahāya also did so - śloka - Gautama and Vṛddha - Gautama.

Sec. 6 *Baudhāyana-dharmasūtra* :

• ... pp. 20-32

Baudhāyana is a teacher of the Black Yajurveda - arrangement of Baudhāyana kalpa according to Dr. Burnell and Dr. Čaland - Baudhāyanagrhya presupposes the Baudhāyanadharmasūtra - grhya (III.9.6) speaks of pravacanākāra Kaṇva Bodhāyana and sūtrakāra Āpastamba - tarpaṇa in Baudhāyana-dharmasūtra (II. 5. 27) mentions Kaṇva Bodhāyana, Āpastamba and Hiranyakeśin - contents of Baudhāyana-dharmasūtra - extant sūtra has not come down intact - fourth praśna probably an interpolation - third praśna also not free from doubt - Baudhāyana III. 10 taken from Gautama - Baudhāyana III. 6 agrees closely with Viṣṇudharmasūtra 48 - Dr. Jolly thinks both borrowed from a common source - probably Viṣṇu borrows from Baudhāyana - repetitions exist even in the first two praśnas - form and structure of Baudhāyana - quotes numerous verses, even in the first two praśnas - language of Baudhāyana often departs from Pāṇinian standard - literature known to Baudhāyana - several authors on dharma together with their views mentioned by Baudhāyana - Asura Kapila said to be originator of āśramas-Śabara, Kumārila, Viśvarūpa and Medhātithi refer to Baudhāyana dharmasūtra - home of Baudhāyana - Baudhāyana is styled pravacanākāra and Āpastamba sūtrakāra - Bühler holds that Baudhāyana was a southern teacher - age of Baudhāyana dharmasūtra - later than Gautama - Bühler's reasons for placing Baudhāyana a century or two earlier than Āpastamba not convincing - divergences between Baudhāyana and Āpastamba - style of Baudhāyana compared with that of Āpastamba - Baudhāyana to be placed between 500-200 B. C. - numerous sūtras of Baudhāyana identical with those of Āpastamba and Vasiṣṭha - Baudhāyana mentions several appellations of Gaṇeśa, just as Mānavagrhya does and mentions seven planets, Rahu and Ketu - Govindasvāmin commented on Baudhāyana.

Sec. 7 *Dharmasūtra of Āpastamba*:

... pp. 32-46

• The Āpastambakalpasūtra of the Black Yajurveda divided into 30 praśnas, dharmasūtra constituting 28th and 29th praśnas thereof - Āpastamba is one of the five subdivisions of the Khāṇḍikeya school of Taittiriyaśākha - Āpastambagrhya and dharma sūtras are composi-

tions of same author - some sūtras of the two are identical - Āp. grhya does not treat of some topics as they are dealt with in dharma sūtra - contents of Āp. dharmasūtra - form and structure of Āp. dharmasūtra - Āp. is more archaic and un-Pāṇinian than any other dharmasūtra - many unfamiliar words in Āp. - several verses quoted in Āp. - literature known to Āp. - Āp. mentions six āṅgas of Veda and ten writers on dharma by name - Śvetaketu and Āp. - Hārīta quoted frequently by Āp. - Āp. controverts several views - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Purāṇa and speaks of the view of Bhaviṣyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Mimāṃsā and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śābara, Kumārila, Śaṅkarācārya, Viśvarūpa and Medhātithi - home and personal history of Āpastamba not known - Āp. is later than Gautama and probably Baudhāyana - his age between 600-300 B. C. - Āp. condemns *niyoga*, rejects secondary sons, does not admit *paiśaca* and *Prajāpatya* forms of marriage - divergence between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.'

Sec. 8. *Hiranyakeśidharmasūtra* :

... pp. 46-50

Hiranyakeśidharmasūtra forms 26th and 27th *prāśnas* of the Hiranyakeśikalpa-Hiranyakeśin's can be hardly called an independent work, as it borrows hundreds of sūtra's word for word from Āp. - a few additions made to Āp. in Hiranyakeśi Dh. S. - Hiranyakeśin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvalā on Hiranyakeśin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Sec. 9 *Vasiṣṭha-dharmasūtra* :

pp. 50-60

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by R̥gvedins - explanation of this statement - nothing special in the Vasiṣṭhadharma-sūtra to connect it with R̥gveda - contents of the Vasiṣṭhadharma-sūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭha

dharmasūtra resembles Baudhāyana dharmasūtra - Medhātithi and Mitākṣarā quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha - Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmasāstra named by Vasiṣṭha - Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formulate the existence of a Mānavadharmasūtra - Bühler wrong in taking Vas. Dh. S. 4. 8 as a quotation from Mānavadharmasūtra - Only Vas. Dh. S. 12.16 and 19. 37 where Manu is quoted have no corresponding verses in the present Manusmṛti - Over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 22 is same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28.10-15 and 18-22 are borrowed from Viṣṇudharmasūtra chap. 56 and 87 or its original the Kāthakadharmasūtra is wrong - home of Vas. to the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8-140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, particularly about secondary sons, about Dattaka son, about *niyoga* and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300-100 B.C. - whether Vas. 18: 4 (Rāmaka v. l. Romaka) contains a reference to the Romans - Vṛddha-Vasiṣṭha, an early compilation - there is a Bṛhad Vasiṣṭha and a Jyotiṛ Vasiṣṭha - Yajñāsvāmin commented upon Vas. Dh. S.

Sec. 10 Viṣṇudharmasūtra :

... pp. 60-70

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connected with Kāthasākhā - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kāthaka gṛhya - but Viṣṇu Dh. S. is not the work of the author of Kāthaka gṛhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old

and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manus - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manus - Viṣṇu contains verses identical with the Bhagavadgītā and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tīrthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmṛti and Yājñavalkyasmṛti - Viśvārūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of saṁnyāsins - Mitākṣarā quotes hardly any verse from Viṣṇu - Aparārka and Smṛticandrikā quote Viṣṇu profusely - verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of *satt*, speaks of pustakas, of many good and evil omens among which the sight of 'yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vāsudeva - though Viṣṇu agrees in some respects with Kāthaka-grhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 100 B.C. - additions made after 3rd century A.D. and before 7th century - some sūtras agree closely with Nārada - Bṛhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nandapaṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Sec. 11 The dharmasūtra of Hārita :

... pp. 70-75

Baudhāyana, Āpastamba and Vasiṣṭha quote Hārita as an authority - Mr. Islampūrkar secured a ms. of Hārita-dharmasūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrāyaṇīyasaṁhitā - it mentions the Kaśmīrian word "Kaphella" - quotations in commentaries and digests show that Hārita dealt exhaustively with the same topics that are found in other dharmasūtras - Kumārila mentions Hārita as dharmasāstrakāra but does not assign him to any particular caraṇa as he does Āpastamba and others - notable doctrines of Hārita - mentions worship of Gaṇeśa - Hārita's verses on vyavahāra quoted in nibandhas are later than the sūtra - Laghu Hārita and Vṛddha Hārita - latter in verse is later than Yājñavalkya, Nārada and Kātyāyana.

Sec. 12 *The dharmasūtra of Śaṅkha-Likhita* : ... pp. 75-79

From Tantravārtika it appears that dharmasūtra of Śaṅkha-Likhita was studied by Vājasaneyins - Mahābhārata (Śānti 23) contains story of brothers Śaṅkha and Likhita - Various compilations ascribed to Śaṅkha alone or Likhita alone or to both - Restoration of Dharmasūtra in Annals of Bhandarkar Institute (vol. VII, VIII) - Verse Śaṅkhasmṛti stricter than prose Śaṅkha - Likhita - com. on dharmasūtra mentioned in Kalpataru and Vivādaratnākara - doctrines of dharmasūtra similar to those of other dharmasūtras - speaks of twelve secondary sons - allows *niyoga* - speaks of several ordeals - defines Āryāvarta as between Sindhu - Sauvīra and Kāmpilya - Literature known to Śaṅkha Likhita - probable age between 300-100 B. C.

Sec. 13 *Mānavadharmasūtra* : Did it exist ? ... pp. 79-85

MaxMüller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of MaxMüller that all genuine dharmasāstras are nothing but more modern texts of earlier sūtra works on *kuladharma* - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports MaxMüller's theory by some additional arguments - Vasiṣṭha IV. 5-8 on which Bühler relies not properly understood by him - Vasiṣṭha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandakiyanitisāra (II. 3. and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaka is only paraphrasing Kauṭīliya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara, and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Āpastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. 9. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. 11. 23, 12. 16, 23. 43 either contradict Manu or find no counterpart

therein - analogy of Apastamba sūtras of no use - excepting the three caraṇas of the Black Yajurveda, no caraṇa of any Veda has a dharmasūtra attributed to the founder of that caraṇa - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.

Sec. 14 *Arthaśāstra of Kauṭilya* :

... pp. 85-104

First translated by Dr. Shāma Sāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilya Arthaśāstra - Kauṭilya is oldest extant work on Arthaśāstra - scope of arthaśāstra and relation to dharmasāstra - arthaśāstra an upaveda of Atharvaveda - purpose of this śāstra - rule in case of conflict between Dharmasāstra and Arthaśāstra - Cāṇakya, Kauṭilya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmaṇḍakīyanitisāra, Tantrākhyāyikā, Daṇḍin - Bāṇa and Pañcatantra on Kauṭilya as author of Arthaśāstra - Bṛhatkathā of Guṇāḍhya contained his story - Mudrārākṣasa connects his name with Kuṭila - controversy as to whether Kauṭilya can be the work of a busy minister of Candragupta Māurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes' silence about Cāṇakya explained - whether the Kauṭilya is the product of a school or of an individual author - Kauṭilya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of *apadeśa* (in XV. I) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭilya (derived from 'kuṭila) - Is the name Kauṭilya or Kauṭalya - works on gotra and pravara give various forms such as Kauṭali, Kauṭilya and Kauṭili - form, style and contents of the Kauṭilya - a few verses interspersed in the work, generally at the end - in all 340 verses excluding *mantras* - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Pāṇini - summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭilya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows - reasons - Yājñavalkya represents a far too advanced stage

of juristic principles than Kauṭilya - close agreement between Manusmṛti and Kauṭilya also - but they differ on *niyoga*, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭilya long anterior to the extant Manusmṛti - Kauṭilya's five references to Mānavas explained - references to Svāyambhuva and Prācetaśa Manu contained in the Mahābhārata suggest that there were two works in verse, on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manusmṛti - only two views ascribed to Mānavas in Kauṭilya not found in extant Manusmṛti - in the dharmasthiya section the only other authors or schools cited are Bārhaspatyas and Auśanṛas - none of the dharmasūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasiṣṭha - views of Ācāryas cited in the Kauṭilya - Kauṭilya later than Gautama and Āpastamba but earlier than extant Manusmṛti - date of Kauṭilya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭilya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭilya differs in each case - meaning of 'ācāryas' - literature known to Kauṭilya - Sanskrit official language and the work mentions guṇas of composition - Kauṭilya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭilya -- silk from Cina and blankets from Nepal - corporations of Licchavis, Vṛjikas and others mentioned - meaning of 'rājaśabdopajīvinah' (in XI-I) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājīvakas - weights to be made from stones of Magadha and Mekala - doubtful whether Kauṭilya knew extant text of Mahābhārata - most of the stories cited as illustrations by Kauṭilya occur in the Mahābhārata, but some divergence exists in the case of Jānamejaya, Maṇḍavya - Kauṭilya's knowledge of drugs and of raśa (mercury) - references to shrines of Śiva, Skanda &c. - traditional date of 300 B. C. more likely to be correct than 3rd cen-

tury A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭīliya, *Nayacandrikā* of Mādhavayajvan and *Pratipada-pāñcika* of Bhāṭṭasvāmin - sūtras attributed to Cāṇakya - several niti collections in verse ascribed to Cāṇakya are later than Kauṭīliya.

Sec. 15 *Vaikhānasadharmaśāstra* : ... pp. 105-107

Vaikhānasa is one of the six sūtra *carāṇas* of the black *Yajurveda* mentioned by Mahādeva in his *Vaijayanti* on *Śatyāśaḍhaśrautasūtra* - *Vaikhānasa* occurs in *Gautama*, *Baudhāyana*, *Vasiṣṭha* (9. 10) and *Manu* (6. 21) - *Vaikhānasadharmaśāstra* divided into three *prāśnas* - contents of the work - its age later than *Gautama* and *Baudhāyana* - names more mixed castes than even some of the verse *smṛtis* - devotion to *Nārāyaṇa* looms very large in the work - Dr. Caland's view that *Manusmṛti* borrows from *Vaikhānasagrhya* not correct.

Sec. 16 *Atri* : ... pp. 107-110

Atri named in *Manu* (III. 16) - *Ātreya**dharmaśāstra* in nine *adhyāyas* - summary of contents - form of *Atridharmaśāstra* - several works styled *Atri* - *smṛti* - summary of *Atrisamhitā* printed by *Jīvananda* - *Atri* quoted as an authority on adoption - *Laghu Atri* and *Vṛddhātreya**smṛti* - *Mahābhārata* (*Anuśāsana* 65. 1) quotes a verse of *Atri*.

Sec. 17 *Uśanas* : ... pp. 110-116

Uśanas wrote on politics, as *Kauṭīliya* shows - *Mahābhārata* (*Śānti* 56. 29-30) refers to work of *Uśanas* on politics - *Nitiprakāśikā* on *Śukra* as arranger of *rājaśāstra* - An *Aśanasā dharmaśāstra* in verse - contents - peculiar views of *Uśanas* about offspring of inter-caste marriages - several verses common to *Uśanas* and *Manu* - names the views of numerous writers on *dharma* - *Haradatta* and *Smṛticandrikā* knew a work of *Uśanas* dealing with all branches of *dharma* - *Uśanas smṛti* in verse - verses of *Uśanas* on *vyavahāra* - *Śukranitisāra* edited by *Oppert*.

Sec. 18 *Kaṇva* and *Kaṇva* : ... pp. 116-117

Ap. Dh. S. (I. 6. 19) shows that *Kaṇva* and *Kaṇva* were two distinct authors - verses of *Kaṇva* quoted in *Smṛticandrikā*.

Sec. 19 Kaśyapa and Kaśyapa : pp. 117-118

Baudhāyana (Dh. S. I. 11.20) cites a verse in which Kaśyapa's view is contained - there was a dharmaśūtra of Kaśyapa - a Kaśyapa smṛti in prose contained in Deccan College Mss. - contents thereof-Smṛticandrikā includes Kaśyapa among 18 upasmṛtis.

Sec. 20 Gargya : ... p. 119

A sūtra work of Gārgya on dharma existed - Gārgya and Vṛddha Gārgya - a Gārgisamhitā on astronomy and astrology - Jyotir Gārgya and Bṛhad Gārgya.

Sec. 21 Cyavana : ... p. 119

Seems to have written a sūtra work on dharma.

Sec. 22 Jātukarṇya : ... pp. 119-120

A verse of Vṛddha Yājñavalkya names Jātukarṇya as a dharma śāstrakāra - quotations in verse in Mitākṣarā and later works.

Sec. 23 Devala : ... p. 120

A dharmaśūtra of Devala existed once - Mitākṣarā and other works also contain quotations in verse on ācāra, vyavahāra, śraddha - this latter a later compilation - Devalasmṛti in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Bṛhaspati and Kātyāyana.

Sec. 24 Paiṭhinasi : ... pp. 121-122

An ancient sūtrakāra, as Viśvarūpa quotes his sūtras, - Dr. Jolly thinks he belongs to Atharvaveda - Paiṭhinasi on *sati*, inheritance, on absence of untouchability under certain circumstances.

Sec. 25 Budha : ... p. 123

A sūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jimūtavāhana - a brief compilation and not very early in age.

Sec. 26 Bṛhaspati : ... pp. 123-126

An ancient teacher of arthaśāstra mentioned in Kāuṭiliya's Mahābhārata (Śānti 59. 80-85) credits him with compression of vast work of Brahmā on *trivarga* and mentions several of his views - Kāmasūtrā speaks of Bṛhaspati as writer on *artha* - peculiar views of

Bṛhaspati according to Kauṭīliya - Bṛhaspati also wrote a prose work on vyavahāra and prāyaścitta - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Bṛhaspati are quoted in the Mitākṣarā - this is an independent work composed between 300-500 A. D. - smaller compilations in verse ascribed to Bṛhaspati - Bārhaspatya Arthaśāstra edited by Dr. Thomas is a late work.

Sec. 27 *Bharadvāja and Bhāradvāja* : ... pp. 126-128

A śrautasūtra and grhya of Bhāradvāja exist - Viśvarūpa's work establishes existence of a sūtra work on dharma of Bharadvāja - there was smṛti in verse also attributed to Bhāradvāja - Kauṭīliya shows that Bhāradvāja was an ancient author on politics - some views of Bhāradvāja - Mahābhārata on Bhāradvāja - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

Sec. 28 *Śātātapa* : ... pp. 128-129

A sūtra work of Śātātapa on dharma dealing with prāyaścitta, śrāddha and ācāra must have existed - verses of Śātātapa quoted in Mitākṣarā and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śātātapa - Ṛddha Śātātapa and Bṛhat Śātātapa.

Sec. 29 *Sumantu* : ... pp. 129-131

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed - Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Apārarka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in Sarasvativilāsa.

Sec. 30 *The Smṛtis* : pp. 131-135

Two senses of the word smṛti viz. all orthodox ancient non-Vedic works (such as Pāṇini's grammar, Śrauta sūtras, Mahābhārata, Manu, &c.) and (a narrower sense) dharmasāstra - smṛti, a source of dharma according to Gautama and others - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis, Parāśara 19 - Tantravārtika speaks of 18 dharmasamhitās - Catur-

viṃśatīnīta gives views of 24 writers - a *smṛti* called *Ṣaṭ - trīṃśan-mata* - *Pañcīnasi* enumerates 36 and so does *Aparārka* - *Vṛddha Gautama* enumerates 57 - *Vīramitrodaya* enumerates 18 *smṛtis*, 18 *upasmṛtis* and 21 more - total number of *smṛtis* about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of *smṛtis* presents perplexing problems - two or three *smṛtis* go under the same name, e. g. *Hārīta*, *Atri*, *Śātātapa* - sectarian zealots fabricate certain *smṛtis* - the prefixes *laghu*, *br̥hat* and *vṛddha* applied to *smṛtis* - well-known verses are ascribed to different authors, as authors quote from memory.

Sec. 31 *The Manusmṛti* :

... pp. 135-158

Numerous editions - *Manu* as the father of mankind in the *R̥gveda* and other *Vedas* - *Manu* and the deluge in *Śatapatha-brāhmaṇa* - *Manu* in the *Nirukta* - *Manu* quoted as law-giver in *Gautama*, *Āpastamba* and *Mahābhārata* - introduction to *Nārada-smṛti* and *Manu* - how the *Manusmṛti* is narrated - four versions of *Svāyambhuva śāstra* according to *Bhaviṣyapurāṇa* - almost impossible to say who composed extant *Manusmṛti* - *Bühler's* theory that our *Manu* is a recast of *Mānavadharmasūtra* shown above to be unsustainable - the *Mānavagr̥hya* differs from *Manusmṛti* in several particulars - *Viṇāyakaśānti* of *Mānavagr̥hya* and tests for selecting a bride not contained in our *Manu* - *Mahābhārata* distinguishes between *Svāyambhuva Manu* and *Prācetasā Manu*, former promulgating *dharmaśāstra* - these two works combined in the present *Manu* - extant *Manu* has 12 chapters and 2694 verses - its style - contents of *Manu-smṛti* - extent of literature known to *Manusmṛti* - the author of the *Manusmṛti* is not the first legislator - age of *Manusmṛti* - external evidence - *Medhātithi's* is first extant commentary - *Viśvarūpa* quotes 200 verses - *Śaṅkara*, *Kumārila* and *Śabara* refer to *Manu* - *Br̥haspati* had the present text of *Manu* before him - *Aśvaghoṣa* in his *Vajrasūci* quotes several verses from '*Mānavadharmā*' some of which are found in our *Manu* - *Rāmāyaṇa* (*Kiṣkindhā* 18. 30-32) contains *Manu* VIII. 318 and 316 - *Manu* attained present form long before 2nd century A. D. - there are earlier and later strata in *Manu* - contradictory statements as to *Brāhmaṇa* marrying a *śūdra* woman, about appropriate forms of marriage, about *niyoga*, about

H. D. D.

flesh-eating - Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions - all additions made before 3rd century A. D. - Manusmṛti has not suffered several recasts - quotations cited as Vṛddha Manu and Brhan-Manu are later than Manusmṛti - extant Manu older than Yājñavalkya - Manu mentions Yavanas, Kāmbojas, Śakas, Pahlavas and Cinas - extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. - relation of Mahābhārata and Manu - conflict of views between Mandlik, Hopkins and Bühler - Hopkins holds that there was a mass of floating verses ascribed to mythical Manu on which both Manusmṛti and Mahābhārata drew - Bühler says that the floating mass of verses was not all attributed to Manu - Manu mentions stories and names that occur in the Mahābhārata but these names go into Vedic antiquities - Manu never names the Mahābhārata, while the latter often refers to 'rājadharmas or śāstra of Manu' or to 'what Manu said' - Both Hopkins and Bühler hold that the Anuśāsanaparva and Śāntiparva knew a Manusmṛti, but earlier books, whenever they speak of Manu, refer to floating mass of popular verses - this conclusion not correct - final conclusion, viz., long before 4th century B. C. there was a dharmasāstra in verse attributed to Svāyambhuva Manu, there was another work on rājadharmas attributed to Prācētesa Manu, that probably there was one work, then between 200 B. C. and 200 A. D., Manusmṛti was recast - extant Mahābhārata later than extant Manusmṛti - influence of Manu spread to Cambodia and other countries beyond India - Manu had several commentators, Medhātithi, Govindasāstrī, Kullūka, Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra - 139 and so is Dharanidhara - Nārāyaṇa flourished between 1100-1200 A. D. - Rāghavānanda later than 1400 A. D. - Vṛddha Manu and Brhan-Manu - explanation as to how these originated.

Sec. 32 *The two Epics :*

pp. 158-160

Rāmāyaṇa is relied upon as a source of dharma though less frequently than the Mahābhārata - Ayodhyakāṇḍa and Aranyakāṇḍa contain discussions on politics - age of the epics a difficult problem more appropriate for a separate treatise - table indicating where dharmasāstra topics occur in the Mahābhārata and the Rāmāyaṇa.

Sec. 33 *The Purāṇas* :

... pp.160-167

Purāṇas as a class of literature mentioned in Ṭaittiriya Āraṇyaka, Chāndogya Upaniṣad, Gautama Dh. S., Mahābhāṣya - extant purāṇas are recasts made of older material - some of the extant Purāṇas like Vāyu earlier than 6th century A. D. - Names of principal 18 Purāṇas - 18 Upapurāṇas - Matsyapurāṇa contains much dharmaśāstra material - Agnipurāṇa contains disquisition on rājadharmā and chapters 253-258 contain almost the whole of the vyavahāra section of Yājñavalkya - Garuḍapurāṇa borrows about 400 verses from ācāra and prāyaścitta sections of Yājñavalkya - chronology of Purāṇas passed over - Divergence as to the names of the principal 18 purāṇas and as to their extent - Purāṇas very valuable for study of social and religious questions as to mediæval and modern India - Padmapurāṇa divides 18 Purāṇas into three groups of sāttvika, rājasa, tāmasa and divides eighteen smṛtis also in the same way - table showing which dharmaśāstra topics are dealt with in which purāṇa.

Sec. 34 *The Yājñavalkyasmṛti* :

... pp. 168-190

Yājñavalkya, a name most illustrious among Vedic sages - stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrāhmaṇa - Yājñavalkya, a great philosopher in the Bṛhadāraṇyaka - Yājñavalkya smṛti claims that the Āraṇyaka and Yogaśāstra were composed by the author of the smṛti - slight variation in the number of verses contained in Yājñavalkyasmṛti according to Viśvarūpa, Mitākṣarā and Aṣṭārka - arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa - readings of the two commentators also differ - Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya - Readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā - conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā - So Agnipurāṇa represents a text of Yājñavalkya current about 900 A. D. - total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya - almost all of these 31 taken from Nārada-Garuḍapurāṇa (chap. 93) expressly says that the dharma promulgated by Yājñavalkya was imparted therein - Garuḍa (chap. 93-106

contains dharmasāstra material taken from ācāra and prāyaścitta sections of Yājñavalkya - Garuḍa (93-102) deals with ācāra and 102-106 with prāyaścitta - Garuḍapurāṇa omits rājadharmā section of Yājñavalkya - only a few verses of Yāj. are repeated word for word, while a summary only is given of several verses - comparison of the text of the Garuḍapurāṇa with Viśvarūpa's text and that of the Mitākṣarā - Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā - are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata - comparison of Yājñavalkyasmṛti with Manusmṛti - close agreement in phraseology between the two - Yājñavalkya usually tries to compress Manu's dicta - Yāj. adds Vināyakaśānti and Grahaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals - Yāj. silent on origin of world which we have in Manu - style of Yājñavalkya - contents of smṛti - literature known to Yājñavalkyasmṛti - enumerates 19 authors on dharma - close agreement between Viṣṇu Dh. S. and Yājñavalkya and between Kauṭilya and Yāj. - Manu and Yāj. differ on several points and Yāj. represents a more advanced state of thought than Manu - Manu allows brāhmaṇa to marry śūdra girl, Yāj. does not - Manu condemns niyoga, Yāj. does not - same case with gambling - Yāj. takes Vināyakaśānti from Mānavagṛhya - Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it - Yājñavalkya closely agrees with Pārāśkaragṛhya - Dr. Jolly's theory that Yājñavalkya's work goes back to a dharmasūtra of White Yajurveda is without foundation - date of Yājñavalkyasmṛti - Viśvarūpa separated from the smṛti by several centuries - probable date of Yājñavalkya between 100 B. C. and 300 A. D. - Laṅkāvatārasūtra (gāthās 814-816) refers to Yājñavalkyasmṛti - Dr. Jolly thinks that Yāj. shows acquaintance with Greek astrology - Dr. Jacobi's theory that naming of week days after planets first introduced by Greeks and borrowed by Indians - these theories untenable - Yāj. does not mention week days, but only the nine planets (in I. 296) - Yāj. does not mention the zodiacal signs - he arranges the nakṣatras from Kṛttikā to Bharaṇī (I. 268) as the Taittirīyabrāhmaṇa does - 'susthe iṇḍau', in Yāj. explained by Viśvarūpa without reference to zodiacal signs - from Vedic times nakṣatras divided into auspicious and inauspicious - Yājñavalkya's reference to nānakas - Yāj. regards sight of yellow-

robed people as an evil omen - Dr. Jolly's date of 400 A. D. for Yājñavalkya is far too late - there is a Vṛddha-Yāj., a Yoga-Yāj., and a Bṛhad-Yāj. - Yoga-Yājñavalkya existed much earlier than 800 A. D. as Vācaspatimiśra quotes a half verse from 'Yoga-Yāj. and Aparārka quotes profusely from him - mss. of Yoga-Yājñavalkya in Deccan College collection in 12 chapters and 495 verses and of Bṛhad-Yogi-Yājñavalkya in 12 chapters and 920 verses - Yoga-Yājñavalkya and Bṛhad-Yogi-Yājñavalkya of the mss. are entirely different works - several commentaries on Yājñavalkya, viz. of Viśvarūpa, Vijñāneśvara, Aparārka and Śūlapāṇi.

Sec. 35 *Parāśarasmṛti* :

... 190-196

Yāj. mentions Parāśara, but the extant Parāśarasmṛti is probably a recast of an older smṛti - Garuḍapurāṇa (chap. 107) gives a summary of 39 verses of Parāśarasmṛti - From Kauṭilya it appears there was a work of Parāśara on politics - extant Parāśara in 12 chapters, and 592 verses deals with ācāra and prāyaścitta alone - Parāśara, an ancient name - Parāśara mentions 19 smṛti writers - contents of the smṛti - Parāśara has peculiar views - authors cited by Parāśara - views of Manu frequently cited - several identical verses in Manu and Parāśara - age of Parāśarasmṛti between 100-500 A. D. - a Bṛhat-Parāśara saṁhitā in 12 chapters and 3000 verses - contents thereof - it is a late work - Vṛddha Parāśara quoted by Aparārka.

Sec. 36 *The Nārada-smṛti* :

pp. 196-207

Two versions of Nārada on vyavahāra, a smaller and a larger, one - com. of Asahāya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly's edition - Nārada not mentioned by Yāj. or Parāśara in list of expounders of dharma - three introductory chapters on judicial procedure and on sabhā, then 18 *vyavaharapadas*, then an appendix on theft from Nepal ms. - some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses - about 700 verses of Nārada quoted in digests - Viśvarūpa's and Medhātithi's quotations from Nārada agree with printed Nārada - Agnipurāṇa chap. 253 contains thirty verses of Nārada-smṛti defining the eighteen titles from rāḍāna to prakirṇaka in the same order - Nārada's verses on ācāra, śrāddha and prāyaścitta quoted in Smṛti candrikā, Hemādri - probably this is a different Nārada - form, style and metre of Nārada - Literature known to Nārada - 50 verses are

identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu's - Nārada based upon Manu, almost the same as the extant one - Some verses of Mahābhārata are the same as Nārada's - some verses of Kauṭilya and Nārada agree - points in which Manu and Nārada differ - many subdivisions of topics in Nārada - some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūṣ and four svairiṇis- Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest - Bāṇa's reference to Nāradiya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśīya and Nārada—'dīnāra' occurs in Nārada - Dr. Jolly says Nārada is later than 300 A. D.— Jolly's assumption wrong - dīnāras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A. D. - home of Nārada cannot be ascertained - Dr. Jolly's theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Bṛhan-Nārada, Laghu-Nārada—Mahābhārata quotes Nārada's view on flesh-eating, on utpātas.

Sec. 37 *Bṛhaspati* :

... 207-213

The complete smṛti of Bṛhaspati on vyavahāra not yet discovered - Bṛhaspati closely follows Manu, pointedly refers to Manu's text and explains and defines the laconic terms of Manu - Bṛhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Bṛhaspati - Bṛhaspati first to clearly distinguish between civil and criminal justice—elaborate rules of procedure - close agreement between Nārada and Bṛhaspati on many points - Bṛhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden - age of Bṛhaspati - later than Manu and Yāj. - Bṛhaspati uses the words nāṇaka and dīnāra - probably of same age as Nārada - Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Bṛhaspati - Dr. Jolly wrong in assigning Bṛhaspati to 6 or 7th century - Bṛhaspati flourished between 200-400 A. D., home of Bṛhaspati cannot be determined - verses of Bṛhaspati on ācāra, śrāddha, āśauca and 'saṁ' skāra in Mitākṣarā, Smṛticandrikā and other works - a Vṛddha Bṛhaspati and a Jyotir-Bṛhaspati,

Sec. 38 *Kātyāyana* :

... pp. 213-221

Work of Kātyāyana on vyavahāra not yet recovered – account given here based on quotations – Nārada and Bṛhaspati are models of Kātyāyana – on several points he presupposes Nārada – Nārada very brief on stridhana, while Kātyāyana's treatment is classical – Kātyāyana first to give definitions of some kinds of stridhana – Kātyāyana often refers to Bṛhaspati's views – About 900 verses of Kātyāyana on vyavahāra quoted in digests – he refers to Bhṛgu 20 times – only a few of these are found in Manu – Many of the views attributed in Kātyāyana to Manu are not found in extant Manusmṛti – some of the views ascribed to Mānavas by Kātyāyana differed from the views of the extant Manusmṛti – some verses are ascribed to Kātyāyana and Manu, Yājñavalkya and Bṛhaspati in the digests – Kātyāyana is in advance of Nārada and Bṛhaspati in the matter of definitions and as to rules on stridhana – Kātyāyana probably first to distinguish between *jayapatra* and *paścātkāra* – date of Kātyāyana – later than Yājñavalkya, Nārada and Bṛhaspati – flourished between 400-600 A. D. – Medhātithi (on Manu 7. 1) quotes a Kātyāyana sūtra in prose – Bṛhat Kātyāyana and Vṛddha Kātyāyana – Heimādri speaks of Upa-Kātyāyana – the Karmaṇpradīpa of Kātyāyana or Gobhilaśmṛti in 500 verses – contents thereof – authors named by Karmaṇpradīpa – some verses of it identical with Manu, Yājñavalkya and Mahābhārata – Karmaṇpradīpa profusely quoted in Aparārka and Smṛticandrikā and to a lesser degree by Mitākṣarā – some quotations ascribed to Kātyāyana on topics other than vyavahāra are not found in the Karmaṇpradīpa – Kātyāyana composed some large work of which Karmaṇpradīpa is part or abridgment – no sufficient data to identify jurist Kātyāyana and the author of the Karmaṇpradīpa.

Sec. 39 *Āṅgiras* :

... pp. 221-223

Quoted frequently on all topics except vyavahāra by writers from Viśvarūpa-Smṛticandrikā quotes some prose passages from Āṅgiras – several compilations on prāyaścitta attributed to Āṅgiras – Bṛhad-Āṅgiras and Madhyamāṅgiras.

Sec. 40 *Ṛṣyaśṛṅga* :

... p. 223

Frequently quoted by Mitākṣarā, Aparārka and Smṛticandrikā on ācāra, āśauca and śrāddha – one verse on partition – a prose quotation in Smṛticandrikā.

Sec. 41 *Karṣajini* :

.. p. 223

Sec. 42 *Caturvīṃśatimata* :

... p. 223-225

Embodies in 525 verses the opinions of 24 sages - contents - quoted by Mitākṣarā and Aparārka, but not by Viśvarūpa and Medhātithi - probably compiled about 8th or 9th century A. D. - Bhaṭṭoji commented upon it.

Sec. 43 *Dakṣa* :

... pp. 225-226

Mentioned by Yāj. - Viśvarūpa quotes him several times - Aparārka quotes a prose passage - contents of printed Dakṣasmṛti in 220 verses.

Sec. 44 *Pitāmaha* :

... pp. 226-227

Quotations from Pitāmaha occur mostly on vyavahāra, particularly ordeals - he treats of nine ordeals - 50 *chafas* enumerated by Pitāmaha in which king took action without a complaint - views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. - mentions Bṛhaspati - flourished between 400-700 A. D.

Sec. 45 *Pulastya* :

... p. 228

An expounder of dharma named in a verse of Vṛddha Yājñavalkya - Viśvarūpa, Mitākṣarā, Aparārka cite many verses on āhnikā and śrāddha - Dānaratnākara cites a prose passage of Pulastya - composed between 4th and 7th century A. D.

Sec. 46 *Pracetas* :

... p. 229

A dharmashastra writer mentioned by Parāśara, though not by Yāj. - prose and verse quotations cited by Mitākṣarā and Aparārka - a few prose quotations in Haradatta on Gautama and Smṛticandrikā - Vṛddha Pracetas and Bṛhat Pracetas.

Sec. 47 *Prajāpati* :

... pp. 229-230

Prajāpati cited as authority by Baudhāyana Dh. S. (II. 4. 15) and Vasiṣṭha (III. 47 &c.) - they mean probably Manu - a compilation in 198 verses ascribed to Prajāpati - Mit. and Aparārka and others quote Prajāpati on āsauca, prāyaścitta, śrāddha, ordeals and vyavahāra.

Sec. 48 *Mārti* : ... pp. 230-231

Quoted on āhnika, āsauca, śrāddha and vyavahāra by Mitākṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Sec. 49 *Yama* : ... pp. 231-235

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama — Brhad Yama in 5 chapters and 182 verses— Viśvarūpa and others quote about a hundred verses of Yama on all topics including vyavahāra—some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 104. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Brhad Yama, Laghu Yama and Svalpa Yama.

Sec. 50 *Laugākṣi* : ... pp. 235-236

Mitākṣarā quotes verses on āsauca and prāyaścitta, while Aparārka quotes prose and verse passages on saṁskāras, vaiśvadeva &c.

Sec. 51 *Viśvāmitra* : ... p. 236

Named by Vṛddha¹ Yājñavalkya - verses quoted on all topics except vyavahāra.

Sec. 52 *Vyāsa* : ... pp. 236-238

Printed compilation ascribed to Vyāsa in 250 verses - contents - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Brhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṁskāras, śrāddha &c. - probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Brhad-Vyāsa, Mahāvyaśa and Laghu Vyāsa.

Sec. 53 *Ṣaṭ-triṁsan-mata* : ... pp. 238-239

This was a compilation like Caturvīṁśati-mata - quotations from it cited in Kalpataru, Mitākṣarā, Smṛticandrikā and Aparārka - Viśvarūpa and Medhātithi do not mention it - date between 700-900 A. D. - no verse quoted from this on vyavahāra.

Sec. 54 *Samgraha or Smṛtisamgraha* : ... pp. 239-242

Quoted by Mitākṣarā, Aparārka and Smṛticandrikā on several topics of dharma—quotations on vyavahāra are many and important for history of Hindu Law – views of Saṁgrahakāra and Dhāreśvara coincide in many respects and were criticized by Mitākṣarā – date of Saṁgraha between 8th and 10th centuries.

Sec. 55 *Samvarta* : ... pp. 242-244

Mentioned as dharmaśāstrakāra by Yāj. – cited on all topics of dharma by Viśvarūpa, Medhātithi, Mitākṣarā – Aparārka quotes about 200 verses – some of his views on vyavahāra – contents of printed Samvarta in 230 verses – Bṛhat Samvarta and Svalpa Samvarta.

Sec. 56 *Hārta* : ... p. 244

Verses from Hārta on vyavahāra^a deserve special treatment – some of his views set out, e. g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives – his date between 400-700 A. D.

Sec. 57 *Commentaries and Nibandhas* : ... pp. 246-247

Dharmaśāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmasūtras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests – first part of this last period contains commentaries – digests written from 11th century – no hard and fast line between commentaries and digests – these to be treated of in chronological order as far as possible.

Sec. 58 *Asahaya* : ... pp. 247-251

Portion of his bhāṣya on Nārada^a (up to verse 21 of abhyupetyāśusrūṣā) published by Dr. Jolly – Kalyāṇabhaṭṭa revised it – exact relationship of Kalyāṇabhaṭṭa's revision to original not clear, but he took great liberties – Kalyāṇabhaṭṭa was encouraged by.

Keśavabhāṭṭa – **Viśvarūpa** on **Yāj.** (III. 263-264) mentions **Asahāya** by name and quotes latter's explanation of **Gautama** 22. 13. - **Hārata** of **Aniruddha** speaks of **bhāṣya** of **Asahāya** on **Gautama** - from a passage of **Sarasvatīvilāsa** it appears that **Asahāya** commented on **Manu** also - **Medhātithi** on **Manu** 8. 156 quotes **Asahāya** - **Mitākṣarā** mentions the views of **Asahāya** - date of **Asahāya** between 600-750 A. D. - a few views of **Asahāya** set out, viz. definition of **dāya**, succession to **Śulka** of a woman, succession to a childless **brāhmaṇa**.

Sec. 59 *Bhartr̥yañña* :

... pp. 251-252

An ancient **Bhāṣyakāra** mentioned by **Medhātithi** (on **Manu** 8. 3) - his views cited by **Trikāṇḍamaṇḍana** - he wrote **bhāṣya** on **Kātyāyana śrautasūtra** and **Pāraskara grhyasūtra** - probably he commented on **Gautamadharmasūtra** - flourished about 800 A. D.

Sec. 60 *Viśvarūpa* :

... pp. 252-264

His commentary called **Bālakriḍā** on **Yāj.** published at **Trivandrum** - **Mitākṣarā** refers to it in introductory verses and on **Yāj.** (I. 80 and III. 24) - printed com. of **Viśvarūpa** on **vyavāhāra** portion of **Yāj.** is very meagre - literature referred to or quoted by **Viśvarūpa** - most of the quotations from **Svāyambhuva** found in extant **Manu**, but not so those ascribed to **Bṛghu** - quotes prose passages of **Bṛhaspati** on **vyavāhāra** - quotes a verse of **Viśālākṣa** on politics and refers to **arthaśāstras** of **Bṛhaspati** and **Uśanas** - **Kauṭilya** not named, yet **Viśvarūpa** seems to have had his work before him - **Viśvarūpa**'s work saturated with doctrines of **Pūrvamīmāṃsā** - quotes **Śābara** and **Ślokaṃvārtika** - quotes his own **kārikās** on **Yāj.** I. 7. and other places - his philosophical views identical with **Śaṅkarācārya**'s - **Dr. Jolly**'s view that citations of **Viśvarūpa** in the **Smṛticandrikā** on certain points not traced in the printed **Bālakriḍā** examined and shown to be incorrect - some citations of **Viśvarūpa**'s views in **Gṛhas̥tharatnākara** and **Hemādri** not found in printed text of **Viśvarūpa** - points in which **Viśvarūpa** and **Mitākṣarā** differ set out - **Viśvarūpa** must have flourished between 750 and 1000 A. D. - If **Viśvarūpa** identical with **Sureśvara**, pupil of **Śaṅkara**, then he flourished between 800-850 - reasons for identity set out - **Maṇḍana** and

Sureśvara not identical - Bhavabhūti and Umbeka identical, but not same as Sureśvara - a digest called Viśvarūpanibandha by another Viśvarūpa - a Viśvarūpasamuccaya mentioned by Raghunandana.

Sec. 61 *Bhāruci* : ... pp. 264-266

His views quoted by Mitākṣarā on Yāj. I. 81 and II. 124 - a Bhāruci mentioned as an ancient teacher of Viśiṣṭādvaita system by Rāmānujācārya in his Vedārthasaṃgraha - Bhāruci the philosopher is probably identical with Bhāruci the jurist - from notices in the Sarasvativilāsa Bhāruci seems to have commented on the Viṣṇudharmasūtra - Bhāruci and Mitākṣarā disagreed on numerous points.

Sec. 62 *Śrīkara* : ... pp. 266-268

Views of Śrīkara set out - first writer to propound the view that spiritual benefit was the criterion for judging of superior rights to succession - probably a Maithila - difficult to say whether he wrote a commentary or an independent digest - flourished between 800-1050 A. D.

Sec. *Medhātithi* : ... pp. 266-275

Wrote an extensive commentary on Manu - printed bhāṣya corrupt in 8th, 9th and 12th chapters - reference to king Madarā having restored Medhātithi's bhāṣya explained - Dr. Jolly says Medhātithi was a southerner - this is wrong - He was a northerner and probably a Kashmirian - literature known to Medhātithi - smṛtis quoted by him - mentions Asahāya, Bharṭṛyajña, Yajvan, Upādhyāya, Rju, Viṣṇusvāmin - Medhātithi saturated with Pūrvamīmāṃsā - his reference to Śāriraka explained - Medhātithi and Śaṅkarācārya - peculiar views of Medhātithi set out - wrote Smṛtiviveka from which he quotes verses in his Mānubhāṣya - date of Medhātithi - flourished between 825-900 A. D.

Sec. 64 *Dhāreśvara Bhojadeva* : ... pp. 275-279

Mitākṣarā (on Yāj. II. 135 and III 24) mentions views of Dhāreśvara - Dhāreśvara is to be identified with king Bhojadeva of Dhārā - works on numerous branches of knowledge attributed to Bhoja of Dhārā such as on Poetics, Rājamṛgāṅka (on astronomy), a com, on Yogasūtras - Śuddhikaumudī of Gōvindaṇḍa mentions

Rājamārtanḍa of Bhoja on srāddha - Mitākṣarā and Dhāreśvara disagree on several points, e. g. on the question whether ownership was known from śāstra alone, on the meaning of 'duhitaraḥ' in Yāj., - on other points the two agree - Bhūpalāpaddhati or simply Bhūpala or rāja refers to a work of Bhojadeva - Bhujabalabhīma of Bhoja-rāja quoted in Tithitattva and Āhnikatattva of Raghunandana as distinct from the Rājamārtanḍa - Bhoja reigned from 1000 to 1055 A. D. - Dharmapadīpa of Bhoja is the work of another Bhoja, who was son of Bhāramalla and king of Āśapura - it was written between 1400-1600 A. D.

Sec. 65 *Devasvāmin* : ... pp. 279-281

Said by Smṛticandrikā to have composed a digest of smṛtis - Nārāyaṇa, commentator of Āśvalāyanagr̥hya, relies on bhāṣya of Devasvāmin - he composed a digest on ācāra, vyavahāra and āsauca - Smṛticandrikā quotes his views on the meaning of Yautaka, on the meaning of duhitaraḥ in Yāj., on Manu 9. 141 - A Devasvāmin commented on Pūrvamīmāṃsāsūtras and on the Saṁkarṣakāṇḍa - difficult to say whether he is identical with the writer on dharmaśāstra - Devasvāmin flourished about 1000-1050 A. D.

Sec. 66 *Jitendriya* : ... 281-283

He is frequently quoted by Jīmūtavāhana in his three works - Jitendriya held that the wives of a person whether separated or joint succeeded to their deceased husband - no early writer other than Jīmūtavāhana cites him - flourished between 1000-1050 A. D.

Sec. 67 *Bālaka* : ... pp. 283-284

Mentioned by Jīmūtavāhana, Śulapāṇi, Raghunandana - several views of Bālaka set out - flourished before 1100 A. D.

Sec. 68 *Balarūpa* ... pp. 284-286

The opinions of Bālārūpa are cited in the Smṛtisāra and Vivādacandra - also in the Vivādacintāmaṇi - he wrote at least on vyavahāra and Kāla - Bālaka and Bālārūpa are probably identical - Bālārūpa is certainly earlier than 1250 A. D. - Vivādacandra once speaks of 'author of Bālārūpa', suggesting thereby that Bālārūpa was a work,

Sec. 69 *Yogloka* :

... pp. 286-287

Known only from works of Jimūtavāhana and Raghunandana - Jimūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely - Brhad Yogloka and Svalpa Yogloka - Yogloka wrote at least on vyavahāra and Kāla - flourished between 950-1050.

Sec. 70 *Vijñāneśvara* :

... pp. 287-293

The unique position of the Mitākṣarā on account of being esteemed as of paramount authority by British Indian courts - the several names of the Mitākṣarā - quotes a host of smṛti writers and six predecessors as authors of commentaries and digests - personal history of Vijñāneśvara - profound student of pūrvamīmāṃsā - date of Vijñāneśvara - between 1070-1100 - out of many commentators of the Mitākṣarā three famous - peculiar doctrines of the Mitākṣarā - seems to have been author of Āśaucadaśaka also - several commentaries on Āśaucadaśaka by Harihara, Raghunātha and Bhaṭṭoji - Vijñāneśvara not the author of Trimsat-śloki - Nārāyaṇa, a pupil of Vijñāneśvara, wrote Vyavahāre-śiromaṇi.

Sec. 71 *Kāmadhenu* :

... pp. 293-296

An ancient digest not yet discovered - quoted by Kalpataru - Hāralatā, and other works - Gopāla, the author of Kāmadhenu - Aufrecht's view that Śambhu is the author of Kāmadhenu wrong - Śambhu is a nibandhakāra on dharma cited by Smṛticandrikā and Hemādri - Mr. Jayasval wrongly ascribes Kāmadhenu to Bhoja - probable date of Kāmadhenu between 1000-1100 A. D.

Sec. 72 *Halāyudha* :

... pp. 296-301

A jurist quoted by Kalpataru, Smṛtisāra and other works - he flourished between 1000-1100 A. D. - he was probably a Maithilī or a Bengal writer - Halāyudha, author of Abhidhānaratnamālā, Kavirahasya and Mṛtasañjivani (com. on chandaḥ-sūtra), is different - he hailed from the Deccan and flourished between 940-995 A. D. - another Halāyudha, author of Brāhmaṇasarvasva - personal history of this Halāyudha - judge of Lakṣmaṇasena, king of Bengal - Halāyudha's literary activity between 1175-1200 A. D. - another Halāyudha, author of Prakāśa, commentary on the śrāddhakaḥkalpasūtra of Kātyāyana - he flourished between 1150 and 1500 A. D.

Sec. 73 Bhavadēvabhāṭṭa : ... pp. 301-306

Author of Vyavahāratilaka - also of Karmānuṣṭhānapaddhati or Daśakarmapaddhati - contents of latter - another work is Prāyaścittanirūpaṇa - light on personal history of Bhavadeva in inscription at Bhuvaneśvara - he was a great builder of temples and tanks - flourished between 1050-1150 A. D. - Bhavadeva and Pradipa - other authors of dharmasāstra named Bhavadeva.

Sec. 74 Prakāśa : ... pp. 306-308

An ancient work on vyavahāra, dāna, śrāddha &c. - whether an independent digest is doubtful - was probably a commentary on Yājñavalkyasmṛti composed between 1000-1100 A. D. - Mahārṇava-prakāśa, Smṛtimahārṇava or Mahārṇava quoted by Hemādri are all names for the same work - probably Prakāśa and Smṛtimahārṇava-prakāśa are identical.

Sec. 75 Pārijāta : ... pp. 308-309

Several works on dharma end in Pārijāta - an ancient work called Pārijāta quoted by Kalpataru is dealt with at least vyavahāra, dāna - composed between 1000-1125 A. D.

Sec. 76 Govindarāja ... pp. 309-315

Wrote com. on Manusmṛti and a work called Smṛtimañjari - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - Kullūka frequently criticizes Govindarāja - contents of Smṛtimañjari - date of Govindarāja between 1050-1140 A. D.

Sec. 77 The Kalpataru of Lakṣmidhara : ... pp. 315-318

An extensive work which exercised great influence over early Mithilā and Bengal writers - personal history of Lakṣmidhara - work divided into fourteen kāṇḍas - their arrangement - contents of vyavahāra, rājadharmā and dāna kāṇḍas - date of Kalpataru between 1100-1150 A. D. - Candēśvara borrowed extensively from Kalpataru.

Sec. 78 Jīmatavahana : ... pp. 318-327

He is first of the three great Bengal writers on dharmasāstra - only three works known, Kālaviveka, Vyavahāramātrkā and Daya.

History of Dharmaratna

bhāga - these three parts of a projected digest called **Dharmaratna** - object and contents of **Kālaviveka** - works quoted in **Kālaviveka** - profound study of **Pūrvamīmāṃsā** displayed therein - contents of **Vyavahāra-mātrkā** - works quoted in it - **Dayabhāga** most famous of his works and of paramount authority in Bengal on Hindu Law - contents of **Dayabhāga** - doctrines peculiar to **Dayabhāga** - authors and works named in the **Dayabhāga** - personal history of **Jimūtavāhana** - his date - divergent views - literary activity - lies between 1090-1130 A. D. - Did **Jimūtavāhana** know the **Mitākṣarā** ?

Sec. 79 *Aparārka* : ... pp. 328-334

Wrote a voluminous commentary on **Yājñavalkyasmṛti** - authors and works quoted by **Aparārka** - studiously avoids naming his predecessors who were writers of digests - peculiar views of **Aparārka** - evidence to show that **Aparārka** knew the **Mitākṣarā** - date of **Aparārka** - **Smṛticandrikā** criticizes **Aparārka** - **Aparārka** was a **Śilāhāra** prince - inscriptions of **Śilāhāras** - commentary written about 1125 A. D.

Sec. 80 *Pradīpa* : ... pp. 334-335

An independent work on **vyavahāra**, **śrāddha**, **śuddhi** and other topics - between 1100-1150 A. D.

Sec. 81 *Smṛtyarthasāra of Śrīdhara* : ... pp. 335-337

Contents of - personal history of **Śrīdhara** - authors and works relied on as authorities - **Śrīdhara** probably composed another larger work - date between 1150-1200 A. D.

Sec. 82 *Aniruddha* : ... pp. 337-340

An early and eminent Bengal writer - wrote **Hāralatā** and **Pitṛdayitā** alias **Karmopadeśinīpaddhati** - contents of **Hāralatā** and of **Pitṛdayitā** - authors and works named in them - personal history of **Aniruddha** - flourished in 3rd quarter of 12th century.

Sec. 83 *Ballalasena* : ... pp. 340-341

Compiled at least four works, **Ācārasāgara**, **Adbhutasāgara**, **Dānasāgara**, **Pratiṣṭhāsāgara** - subjects dealt with in **Dānasāgara** - **Adbhutasāgara** left incomplete and finished by his son **Lakṣmaṇasena** - **Dānasāgara** valuable for checking the text of the **Purāṇas** -

literary activity in 3rd quarter of 12th century, as Dānasāgara was composed in śake 1091 - Aniruddha was guru of Ballālasena.

Sec. 84 *Harihara* : ... pp. 341-343

A writer on vyavahāra - he flourished before 1300 A. D. - Harihara composed commentary on Pāraskaragr̥hyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Vijāñeśvara - a Harihara comments on Asaucadaśaka - jurist Harihara probably identical with bhāṣyakāra of Paraskara - several Hariharas known.

Sec. 85 *Smṛticandrikā of Devaṇṇabhaṭṭa* : ... pp. 343-347

An extensive digest - printed text deals with saṁskara, ācara, vyavahāra, śrāddha and āsauca - he wrote on prayaścitta also - name variously written - profusely quotes Smṛtikāras, 600 verses of Kātyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣarā and Smṛticandrikā differ - date between 1150 and 1225 A. D. - several works named Smṛticandrikā.

Sec. 86 *Haradatta* : ... pp. 347-353

His fame high as a commentator - his Anakula on Āpastambagr̥hya, Anāvilā on Āśvalāyanagr̥hya, Mitākṣarā on Gautamadharmasūtra, Ujjyalā on Āpastambadharmasūtra and a conf. on the Āpastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - a great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta - date, a difficult problem - between 1100-1300 A. D. - Haradatta, commentator of dharmasāstra works, is identical with Haradatta, author of Padamañjari - Haradattācārya mentioned in Bhaviṣyottarapurāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasamgraha - Hariharatārātāmya and Caturvedatātparyasamgraha are works ascribed to Haradatta.

Sec. 87 *Hemādri* : ... pp. 354-359

He and Mādhava the two outstanding dākṣiṇātya writers on dharmasāstra - his Caturvargacintāmaṇi is a huge work of an ency-
M. D. F.

clopædic character - projected to contain five sections - printed parts comprise vrata, dana, śrāddha and kala - Hemādri a profound student of Pūrvamīmāṃsā - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Praṇavakalpa and a śrāddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protegee of Hemādri - references to Hemādri's work in grants.

Sec. 88 *Kullukabhaṭṭa* : ... pp. 359-363

A famous commentator of Manusmṛti - he drew largely upon Mēdhātithi's bhāṣya and Govindarāja - Sir William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛtivateka, of which Aśaucasāgara, Śrāddhasāgara and Vivādasāgara were parts - contents of Śrāddhasāgara this is full of Pūrvamīmāṃsā discussions - date of Kullūka uncertain - flourished between 1150-1300 A. D.

Sec. 89 *Śridatta Upadhyaya* : ... pp. 363-365

One of the earliest *nibandhakaras* on dharmasāstra from Mithilā - contents of Ācārādarsa and authors quoted therein - his Candogāhnikā - his Piṭrbhakti - authors quoted in it his Śrāddhakalpa - his Samayapradīpa - contents of the work - flourished between 1200-1300 A. D., probably about 1275-1300 A. D. - another Śridattamiśra, a Maithilā writer, who flourished towards end of 14th century.

Sec. 90 *Caṇḍeśvara* : ... pp. 366-372

Most prominent among Maithilā *nibandhakaras* - compiled extensive digest called Smṛtiratnākara in seven sections on dana, kṛtya vyavahāra, śuddhi, pūjā, vivāda and grhastha - contents of Kṛtyaratnākara, Grhastharatnākara, Dānaratnākara, Vivādaratnākara and other ratnākaras - he also compiled Kṛtyacintāmaṇi, the Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali - contents of Rājanītiratnākara - he drew principally upon five viz. Kāmadhenu, Kalpataru, Pārijāta, Prakāśa and Halāyudha - authors and works quoted - personal history of Caṇḍeśvara - genealogy - he was minister of Harisimhadeva of Mithilā and later of Bhavēśa and weighed himself against gold in 1314 A. D. - literary activity between 1314-1370 A. D.

Sec. 91 *Hārīnātha* :

... pp. 372-374

Author of a digest called *Smṛtisāra* - names numerous authorities - contents - flourished in first half of 14th century - several works styled *Smṛtisāra*.

Sec. 92 *Mādhavācārya* :

... pp. 374-381

The most eminent of *dākṣiṇātya* writers on *dharmaśāstra* - two works on *dharmaśāstra* deserve special notice, viz. *Parāśara Mādha-vīya* and *Kālanirṇaya* - authors and works quoted in them - contents of *Kālanirṇaya* - family and personal history of *Mādhavācārya* - his brother *Sayaṇa* - *Mādhava* founded *Vijayanagar* in 1335 A. D. - pedigree of *Vijayanagar* kings - the two works were composed between 1340-1360 A. D. - literary activity of *Mādhava Vidyāranya* between 1330-1385 A. D. - *Mādhava Vidyāranya* different from *Mādhava mantrin* who was governor of *Banavase* and *Goa* - several commentaries of *Kālanirṇaya*.

Sec. 93 *Madanapāla and Viśveśvarabhaṭṭa* :

... 381-389

Four works attributed to *Madanapāla*, a great patron of learning like *Bhoja*, viz. *Madanapārijāta*, *Smṛtimahārṇava* or *Madanama-hārṇava*, *Tithinirṇayasāra* and *Smṛtikaumudi* - *Madanapārijāta* really composed by *Viśveśvarabhaṭṭa* - contents of *Madanapārijāta* - *Mahārṇava* ascribed to *Māndhātā*, a son of *Madanapāla* - principal topics of the work - *Tithinirṇayasāra* - *Smṛtikaumudi* deals with *dharma*s of *Sādras* - contents - all the above four works probably composed by *Viśveśvarabhaṭṭa* - *Subodhini*, com. on *Mitākṣarā* by *Viśveśvarabhaṭṭa* is a leading authority in *Benares* school of *Hindu Law* - pedigree of *Madanapāla* - other works on astronomy and medicine attributed to *Madanapāla* - date of *Madanapāla*, between 1300-1400 A. D. - *Madanavinodanighaṇṭu* composed in 1431 of *Vikrama* era i. e. 1375 A. D.

Sec. 94 *Madanaratna* :

... pp. 389-393

An extensive digest on *dharmaśāstra*, variously styled - ,seven *udḍyotas* of it on *samaya*, *acāra*, *vyavahara*, *prāyaścitta*, *dana*, *śuddhi*, *śanti* - contents of *udḍyotas* on *samaya*, *dana*, and *śanti* - work composed under *Madanasimhadeva*, son of *Śaktisimhadeva* - pedigree of the family - *Madanasimha* called together four learned men,

Ratnākara, Gopinātha, Viśvanātha and Gaṅgādhara, and entrusted composition of work to them - date of Madanaratna between 1350-1500, probably about 1425-50.

Sec. 95 *Śalapaṇi* : ... pp. 393-396

His authority in Bengal is next only to Jimūtavāhana's - Dipa-
kalikā, commentary on Yājñavalkya, his earliest work - holds archaic
views on inheritance - his Smṛtiviveka, of which fourteen parts
ending in 'viveka' are known - Durgotsavaviveka is amongst his
latest works - Śrāddhaviveka is his most famous work - authors and
works named by him - personal history little known - exact age
uncertain - flourished between 1375-1460 A. D.

Sec. 96 *Rudradhara* : ... pp. 396-398

A Maithila writer - wrote Śrāddhaviveka, Śuddhiviveka, Vra-
tapaddhati and Varṣakṛtya, the first being the most famous of his
works - flourished between 1425-1460 A. D.

Sec. 97 *Misaramiśra* : ... pp. 398-399

Wrote Vivādacandra - contents - work composed under orders
of queen Lachimādevī, wife of prince Candrasīmha of Mithilā -
flourished about 1450 A. D.

Sec. 98 *Vācaspatimiśra* : ... pp. 399-405

The foremost nibandhakāra of Mithilā - his Vivādacintāmaṇi
of paramount authority on matters of Hindu Law in Mithilā - a
voluminous writer - several works of his styled Cintāmaṇi on
ācāra, āhnika, kṛtya, tīrtha, dvaita, nīti, vivāda, vyavahāra, śuddhi,
śūdrācāra, śrāddha - works named by him - a group of his works
ends in 'nirnaya' viz. Tithinirṇaya, Dvaitanirṇaya, Mahādānanir-
naya, Vivādanirṇaya, Śuddhinirṇaya, - he also contemplated writing
seven works styled Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra,
dāna, śuddhi and pitryajña - other works of his - Śrāddhakalpa or
Pitrabhaktitarāṅginī his last work - personal history of Vācaspati -
connected with king Bhairava and his son Rāmabhadra - genealogy
of Kāmeśvara kings - Vācaspati flourished between 1425-1480 A. D. -
philosopher Vācaspati different.

Sec. 99 *Nṛsimhaprasāda* : ... pp. 406-410

An encyclopædic work - divided into 12 sections called 'sara'-
the author's name variously given as Dalapati or Dalādhiśa - personal

history - writers and works named - contents of the work - flourished between 1400-1510 A. D., probably about 1490 to 1510.

Sec. 100 *Pratāparudradeva* : ... 410-414

He was king of the Gajapati dynasty in Orissa and composed *Sarasvativilāsa* - pedigree and history of family - purpose and contents of *Sarasvativilāsa* - works quoted - composed between 1497-1539 A. D. - Foulke's theory about date not acceptable - the *Pratāpamārtanda* or *Pratāpamārtanda* of *Pratāparudradeva*.

Sec. 101 *Govindānanda* : ... pp. 414-415

Author of *Dānakaumudī*, *Śuddhikaumudī*, *Śrāddhakaumudī* and *Varṣakriyākaumudī* and a com. called *Arthakaumudī* on the *Śuddhidipikā* of *Śrīnivāsa* and a com. *Tattvārthakaumudī* on the *Prāyaścittaviveka* of *Śulapāni* - literary activity between 1500-1540 A. D.

Sec. 102 *Raghunandana* : ... pp. 416-419

Last great writer of Bengal on *dharmaśāstra* - wrote an *encyclopaedia* called *Smṛtitattva* in 28 sections - names over 300 authors and works - 28 *tattvas* enumerated - other works besides these 28 - wrote also com. on *Dāyabhāga* - personal history - authors and works quoted - flourished between 1500- 1575.

Sec. 103 *Nārāyaṇabhaṭṭa* : ... pp. 419-421

The most famous member of the *Bhaṭṭa* family of Benares - personal history - born in 1513 A. D. - among his works are *Antyeṣṭipaddhati*, *Tristhalisetu*, *Prayogaratna*, and com. on verses of *Kālamādhava* - literary activity between 1540-1570 A. D. - *Nārāyaṇa* author of *Dharmapravṛtti* different.

Sec. 104 *Toḍaraṇanda* : ... pp. 421-423

An *encyclopaedia* on *dharma*, several parts of which were called *Saukhya* - authors and works quoted - personal history of *Toḍaramalla* - he died in 1589.

Sec. 105 *Nandapaṇḍita* : ... pp. 423-432

A voluminous writer on *dharmaśāstra* - author of com. on *Parāśarasmṛti* and on the *Mitākṣarā* of *Vijñāneśvara* - his *Śrāddha*-

Kaṭhāvalī - his *Suddhicandrikā*, a com. on the *Ṣaḍaṣṭi* - his work styled *Smṛtisindhu* and a summary of it styled *Tattvamukta-valī* - his *Vaijayanti*, a com. on *Viṣṇudharmasūtra* - his agreements and disagreements with *Mitākṣarā* - *Dattaka-mīmāṃsā*, his most famous work - it is regarded by British Indian courts and Privy Council as standard work on adoption - his views set out - personal history - he had various patrons - his thirteen works - *Vaijayanti* composed in 1623 A. D.

Sec. 104 *Kamalākaraḥṭṭa* :

... pp. 432-437

Grandson of *Nārāyaṇabhaṭṭa* - personal history - composed more than 22 works on several *śāstras* - about a dozen works on *dharmaśāstra*, the *Nirṇayasindhu*, *Śūdrakamalākara* and *Vivādatāṇḍava* being most famous - he meant all the works on *dharmaśāstra* to be parts of a digest called *Dharmatattva* - contents of *Pūrtakamalākara*, *Śāntiratna*, *Vivādatāṇḍava*, *Śūdrakamalākara* and *Nirṇayasindhu* - the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610-1650 A. D.

Sec. 107 *Nilakanṭhabhaṭṭa* :

... pp. 438-440

Grandson of *Nārāyaṇabhaṭṭa* and son of *Śaṅkarabhaṭṭa* - personal history - his work *Bhagavantabhāskara* divided into twelve *mayūkhās* composed in honour of *Bhagavantadeva*, *Bundella* chief - also wrote *Vyavahāratattva* - estimate of his qualities as a writer - his *Vyavahāramayūkha* is of paramount authority on Hindu Law in Gujerat, Bombay Island and North Konkan - his literary activity - flourished between 1610-1650 - divergence of views between the cousins *Kamalākara* and *Nilakanṭha*..

Sec. 108 *The Viramitrodaya of Mitramiśra* :

... pp. 440-446

Viramitrodaya, a vast digest composed by *Mitramiśra* on all topics of *dharmaśāstra* - sections called *prakāśas* - contents of the printed *prakāśas* on *Lakṣaṇa*, *āhnikā*, *vyavahāra*, *tīrtha*, *pūjā*, *samśkāra*, *rājanīti* - highly controversial work - generally follows *Vijñāneśvara*, but at times severely criticizes him - a work of high authority in Benares school of modern Hindu Law - *Mitramiśra* also wrote a commentary on *Yājñavalkyasmṛiti* - personal history - account

and pedigree of his patron Virasimha - meaning of title 'Vramitro-daya' - his literary activity lay in the first half of the 17th century.

Sec. 109 *Anantadeva* :

... pp. 447-453

Composed a vast digest called *Smṛtikaustubha* on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *utsarga*, *prātiṣṭhā*, *tithi* and *saṁvatsara* - *Samśkārakaustubha* is most popular work - contents of *Samśkārakaustubha*² portion of it on adoption called *Dattakadidhiti* - summary of important views on adoption - contents of *Abdadidhiti* and *Rājadharmakaustubha* - pedigree of his patron's family - *Anantadeva* wrote at command of *Baz Bahadurcandra* - *Anantadeva* was great-grand-son of *Ekanātha*, a great Marathi poet and saint - his younger brother *Jivadeva* - literary activity between 1645-1695.

Sec. 110 *Nāgojibhaṭṭa* :

... pp. 453-456

His learning of an encyclopaedic character - wrote standard works on grammar, *dharmaśāstra*, *yoga*, &c. - total number of works about 30 - wrote about ten works, on *dharmaśāstra* - personal history - his patron *Rāma* of the *Bisen* family - pedigrees of *Bhaṭṭoji Dikṣita* and *Nāgoji*'s connection with *Bhaṭṭoji* - literary activity between 1700-1750 A. D.

Sec. 111 *Balakṛṣṇa or Bālabhāṭṭa* .

... pp. 456-462

Lakṣmivṛyākhyāna or *Bālabhāṭṭi* is a com. on the *Mitākṣara* of *Vijñāneśvara* - *Bālabhāṭṭi* favours latitudinarian views about the rights of women - estimate of *Bālabhāṭṭi* according to judicial decisions - author of *Bālabhāṭṭi* somewhat of an enigma - introductory verses about the authoress *Lakṣmidevi* - real author *Balakṛṣṇa*, son of *Vaidyanātha Pāyagunḍa*, who was a pupil of *Nāgojibhāṭṭa* - *Balakṛṣṇa* also wrote *Upākṛtitattva*, *Dharmaśāstrasamgraha* - *Vaidyanātha*, the commentator of *Alaṁkāra* works, different from *Vaidyanātha*, *Pāyagunḍa*, the father of *Bālabhāṭṭa* - flourished between 1730-1820 A. D.

Sec. 112 *Kaṭinātha Upādhyaya* :

... pp. 463-465

Composed extensive work called *Dharmasindhusāra* - leading work in Deccan now on religious matters - subjects of the work -

personal history - his other works - Dharmasindhu composed in 1790-91 A. D.

Sec. 113 *Jagannātha Tarkapañcānana* : ... pp. 465-466

Among digests compiled under the British the Vivādabhaṅgārṇava of Jagannātha is the most famous - Colebrooke translated it in 1796 - topics treated of in it - Jagannātha died in 1806.

Sec. 114 *Conclusion* : ... pp. 466-467

Motives actuating writers on dharmaśāstra - their contribution to culture - their defects - their admirable and useful work.

HISTORY OF DHARMAŚĀSTRA.

1. Meaning of Dharma.

Dharma is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue. That word has passed through several vicissitudes. In the hymns of the *R̥gveda* the word appears to be used either as an adjective or a noun (in the form *dharman*, generally neuter) and occurs at least fifty-six times therein. It is very difficult to say what the exact meaning of the word *dharma* was in the most ancient period of the vedic language. The word is clearly derived from root *dhṛ* (to uphold, to support, to nourish). In a few passages, the word appears to be used in the sense of 'upholder or supporter or sustainer' as in *R̥g.* I. 187.1¹ and X. 92.2². In these two passages and in *R̥g.* X. 21.3³ the word *dharma* is clearly masculine. In all other cases, the word is either obviously in the neuter or presents a form which may be either masculine or neuter. In most cases the meaning of *dharman* is 'religious ordinances or rites' as in *R̥g.* I. 22. 18, V. 26. 6, VIII. 43. 24, IX. 64. 1 &c. The refrain 'tāni dharmāṇi prathamānyāsan' occurs in *R̥g.* I. 164, 43 and 50, X. 90. 16. Similarly we have the words 'prathamā dharmā' (the primeval or first ordinances) in *R̥g.* III. 17. 1. and X. 56.3 and the words 'sanatā dharmāṇi (ancient ordinances)' occur in *R̥g.* III. 3. 1. In some passages this sense of 'religious rites' would not suit the context, e. g. in IV. 53. 3⁴, V. 63. 7⁵, VI. 70. 1⁶, VII. 89. 5⁷. In these passages the meaning seems to be 'fixed principles or rules of conduct'. In the *Vājasaneyasaṁhitā* the above senses of the word *dharman* are found and in II. 3 and V. 27 we have the words 'dhruveṇa dharmanā'. In the same *Samhitā*

1. पितुं नु स्तोत्रं मद्भो धर्माणं तर्षिषीम् । This occurs in *युक्लयजुर्वेद* 34.7.

2. इममन्त्रस्यामुभये' अकृष्वत धर्मोर्णमूर्मिं विदधेस्य सार्धनम् ।

3. त्वे धर्माण आसते जुहुमि' = सिञ्चतीरिष ।.

4. आप्रा रजोसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।

5. धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।

6. याचापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ।

7. अर्चिष्ठी यत्तव धर्मो युयोपिम मा नस्तस्मादेनसो देव रीरिषः ।

the form 'dharmaḥ' (from *dharma*) becomes frequent, e. g. X. 29, XX. 9. The Atharvaveda contains many of those verses of the R̥gveda in which the word *dharman* occurs, e. g. VI. 51. 3 (acittyā chet tava dharmā yuyopima), VII. 5. 1 (Yajñena yajñamayajanta) VII. 27. 5 (trīṇi padā vicakrame). In XI. 9. 17 the word 'dharmaḥ' seems to be used in the sense of 'merit acquired by the performance of religious rites⁸'. In the Aitareya-brāhmaṇa, the word *dharma* seems to be used in an abstract sense, viz. 'the whole body of religious duties'. In the Chāndogya-upaniṣad¹⁰ (2. 23) there is an important passage bearing on the meaning of the word *dharma* 'there are three branches of *dharma*, one is (constituted by) sacrifice, study and charity (i. e. the stage of house-holder); the second (is constituted by) austerities (i. e. the stage of being a hermit); the third is the *brahmacārin* dwelling in the house of his teacher and making himself stay with the family of his teacher till the last; all these attain to the worlds of meritorious men; one who abides firmly in *brahman* attains immortality.' It will be seen that in this passage the word '*dharma*' stands for 'the peculiar duties of the *aśramas*. The foregoing brief discussion establishes how the word *dharma* passed through several transitions of meaning and how ultimately its most prominent significance came to be 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes, as a person in a particular stage of life.' It is in this sense that the word seems to be used in the well-known exhortation to the pupil contained in the Taittiriya-upaniṣad (I. 11) 'speak the truth, practise (your own) *dharma* &c.' It is in the same sense that the Bhagavadgītā uses the word *dharma* in the oft-quoted verse 'svadharmaṁ nidhanam śreyah.' The word is employed in this sense in the *dharmaśāstra* literature. The Manusmṛti (1. 2) tells us that the

8 कृतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च । भूतं भविष्यदुच्छिष्टे वरियं लक्ष्मीर्बलं बले ॥.

9 धर्मस्य गोप्ताजनीति तमभ्युत्कृष्टमेव विदुर्मिषेक्ष्यन्नतयार्चाभिमन्त्रयेन । ऐ. ब्रा. VII. 17; vide also a similar passage at A. Br. VII. 13. The form *dharman* occurs in the Upaniṣads and in classical Sanskrit in Bahuvrīhi compounds, e. g. अनुच्छित्तिधर्मा in the बृहदारण्यकोपनिषद् and the sūtra धर्मादिनच् केवलात् (पा. V. 4. 124).

10 अथो धर्मस्कन्धा यज्ञोप्ययनं दानमिति प्रथमस्तप एवेति द्वितीयो ब्रह्मचार्योचार्यकुलवासी तृतीयोऽन्यन्तमात्मानमाचार्यकुलेवसादयन् सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ।
Vide वेदान्तसूत्र III. 4. 18-20 or a discussion of this passage.

sages requested Manu to impart instruction in the *dharma*s of all the *varṇas*. The Yājñyavalkya-smṛiti (I. 1) employs it in the same sense. In the Tantra-Vārtika¹¹ also we are told that all the *dharma*-sūtras are concerned with imparting instruction in the *dharma*s of *varṇas* and *āśramas*. Medhātithi commenting on Manu says that the expounders of *smṛitis* dilate upon *dharma* as five-fold, e. g. *varṇadharma*, *āśrama-dharma*, *varṇāśrama-dharma*, *naimittikadharma* (such as *prāyaścitta*) and *guṇadharma* (the duty of a crowned king, whether Kṣatriya or not, to protect)¹². It is in this sense that the word *dharma* will be taken in this work. Numerous topics are comprehended under the title *dharmaśāstra*, but in this work prominence will be given to works on *ācārā* and *vyavahāra* (law and administration of justice).

It would be interesting to recall a few other definitions of *dharma*. Jaimini¹³ defines *dharma* as 'a desirable goal or result that is indicated by injunctive (Vedic) passages.' The word *dharma* would mean such rites as are conducive to happiness and are enjoined by Vedic passages. The Vaiśeṣikasūtra¹⁴ defines *dharma* as 'that from which results happiness and final beatitude.' There are several other more or less one-sided definitions of *dharma* such as 'ahimsā paramo dharmah' (Anuśāsanaparva 115. 4.), 'ānṛsaṁsyam paro dharmah' (Vanaparva 373. 76), 'ācārāḥ paramo dharmah' (Manu I. 108). Hārta defined *dharma* as 'śrutipramāṇaka'¹⁵ (based on revelation). In the Buddhist sacred books the word *dharma* has several senses. It often means the whole teaching of Buddha (S. B. E. Vol. X. p. XXXIII). Another meaning of *dharma* peculiar to the Buddhist system is 'an element of existence, i. e. of matter, mind and forces'¹⁶.

The present work will deal with the sources of *dharma*, their contents, their chronology and other kindred matters. As the

11 'सर्वधर्मसूत्राणां वर्णाश्रमधर्मोपदेशित्वात्' p. 237.

12 इरदत्त on गो. ध. सू. 19. 1 and गोविन्दराज on मनु 2.25 give the same fivefold classification.

13 बोदनालक्षणार्थो धर्मः । पू. मी. सू. I. 1. 2.

14 अथातो धर्मं व्याख्यास्यामः । यतोऽभ्युदयानि श्रेयससिद्धिः स धर्मः । वैशेषिकसूत्र.

15 अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वेदकी ताम्रिका च । quoted by कुल्लुक. on मनु. 2. 1.

16 Vide Dr. Stecherbatsky's monograph on 'the central conception of Buddhism' (1923) p. 73.

material is vast and the number of works is extremely large, only a few selected works and some important authors will be taken up for detailed treatment. More space will be devoted to comparatively early works.

2. Sources of Dharma.

The Gautamadharmasūtra¹⁷ says 'the Veda is the, source of *dharma* and the tradition and practice of those that know it (the Veda).' So Āpastamba¹⁸ says ' the authority (for the *dharma*s) is the consensus of those that know *dharma* and the Vedas.' Vide also the Vasiṣṭhadharma-sūtra¹⁹ (I. 4-6). The Manusmṛiti²⁰ lays down five different sources of *dharma* ' the whole Veda is (the foremost) source of *dharma* and (next) the tradition and the practice of those that know it (the Veda); and further the usages of virtuous men and self-satisfaction.' Yājñavalkya²¹ declares the sources in a similar strain ' the Veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation— this is traditionally recognised as the source of *dharma*.' These passages make it clear that the principal sources of *dharma* were conceived to be the Vedas, the Śāstis, and customs. The Vedas do not contain positive precepts (*vidhis*) on matters of *dharma* in a connected form ; but they contain incidental references to various topics that fall under the domain of dharmaśāstra as conceived in later times. Such information to be gathered from the Vedic Literature is not quite as meagre as is commonly supposed. In another place²² I have brought together about fifty Vedic passages that shed a flood of light on marriage, the forms of marriage, the different kinds of sons, adoption of a son, partition, inheritance, *ṛaddha*, *stridhana*. To take only a few examples. That brotherless maidens found it difficult to secure husbands is made clear by several Vedic passages.

17 वेदो धर्ममूलम् । तद्विदां च स्मृतिशालि । गो. ध. सू. I. 1-2.

18 धर्मज्ञसमयः प्रमाणं वेदाश्च । आप. ध. सू. I. 1. 1. 2.

19 श्रुतिस्मृतिविहितो धर्मः । तदलामे शिष्टाचारः प्रमाणम् । शिष्टः पुनरकामात्मा ।

20 वेदोक्तिलो धर्ममूलं स्मृतिशालिं च तद्विदाम् । आचारश्चैव साधूनामात्मनस्तुष्टिरेकं च ॥ मनु-
स्मृति II. 6.

21 श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः । तस्यैकसङ्गस्यैव ज्ञानो धर्ममूलमिदं
स्मृतम् ॥ याज्ञ. I. 7.

22 Vide JBBRAS. vol. XXVI (1922), pp. 57-52.

Like (a woman) growing old in her parents' house, I pray to thee as Bhaga from the seat common to all²³. Vide also *R̥gveda* I 124. 7; IV. 5. 5 and *Atharvaveda* I. 17. 1 and *Nirukta* III. 4-5. These passages constitute the basis of the rules of the *dharmaśūtras* and the *Yājñavalkya-smṛti* against marrying a brotherless maiden²⁴. This bar against marrying a brotherless maiden seems to have been due to the fear that such a girl might be an appointed daughter (*putrika*) and that a son born of such a girl would be affiliated to his mother's father. This custom of *putrika* is an ancient one and is alluded to in the *R̥gveda*, according to Yāska²⁵. *R̥gveda* X. 85 is a very interesting hymn as regards marriage; verses from it are used even to this day in the marriage ritual.²⁶ It shows that in the remote Vedic age the marriage rite resembled in essence the Brahma form as described in the *Dharmaśūtras* and *Manu*.²⁷ But the purchase of a bride (i. e. what is called *Āsura* marriage in later literature) was not unknown in the Vedic age. A passage of the *Maitrāyaṇīyasaṃhitā* (I. 10. 11) is referred to in the *Vasiṣṭhadharmaśūtra*²⁸ in this connection, viz. 'she who being purchased by the husband'. The *Gāndharva* form is hinted at in the word²⁹, 'when a bride is fine-looking and well adorned, she seeks by herself her friend among men'. The importance of the *aurasa* son was felt even in the remote Vedic ages. 'Another (person) born of another's loins, though very pleasing, should not be taken, should not be even thought of (as to be taken in adoption)'. The *Taittirīya-saṃhitā* (VI. 3. 10. 5) propounds the well-known theory of the three debts³¹. The story

23 अमाजूरिव पित्रोः सचा सती समानादा सदेसस्त्वामिये भगम् । ऋग्वेद II. 17. 7.

24 अरोगिणीं भ्रान्तमतीमसमानार्थगेत्रजाम् । याज्ञ. I. 53; vide also मनु III. 11.

25 Vide *R̥gveda* III. 31. 1, and *Nirukta* III. 4.

26 e. g. the verse गुण्यामि ते सोमगुत्वाय (ऋग्वेद X. 85. 36). Vide आप. ग. सू. II. 4. 14.

27 गौ. ध. सू. IV. 4; बौ. ध. सू. I. 11. 2; आप. ध. सू. II. 5. 11. 17; मनु III. 27.

28 वसिष्ठधर्मसूत्र I. 36-37; note आप. ध. सू. II. 6. 13. 11 where the word 'purchase' is tried to be explained away and also प. मी. सू. VI. 1. 15. 'कयस्य वर्ममन्त्र-त्वम्'.

29 भद्रां धूम्रवतीं यन्त्रुपेशाः स्वयं सा मित्रं वनुते जने चित् । ऋग्वेद X. 27. 12.

30 न हि सभायारेणः सुशेवो अन्योदर्यो मनसा मन्तवा उ । ऋग्वेद VII. 5. 8.

31 जायमानो वे ब्राह्मणास्मिभिर्कृणवा जायते ब्राह्मण्येण कविभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः ।

History of Dharmaśāstra

of Śunaḥśepa in the Aitareya-brāhmaṇa (VII. 3) suggests that a son could be adopted even when there was an *aurasa* son. The Taittiriya-saṁhitā (VII. 1. 8. 1) tells the story of Atri who gave an only son in adoption to Aurva. The Kṣetrajña son of the Dharma-sūtras is often referred to in the earliest Vedic literature. 'What (sacrificer) invites you (Aśvins) in his house to a bed as a widow does a brother-in-law or a young damsel her lover'³². The Taittiriya-saṁhitā makes it clear that a father could distribute his wealth among his sons during his own life time 'Manu divided his property among his sons' &c.³³ Another passage of the same *Saṁhitā* seems to suggest that the eldest son took the whole of the father's wealth 'therefore people establish their eldest son with wealth'³⁴. Even in the Vedic ages the son excluded the daughter from inheritance 'a son born of the body does not give the paternal wealth to (his) sister'³⁵. A passage of the Taittiriya-saṁhitā is relied upon by ancient and modern writers on *dharmaśāstra* for the exclusion of women in general from inheritance 'therefore women being destitute of strength take no portion and speak more weakly than even a low person'³⁶. The R̥gveda eulogises the stage of studenthood and the Śatapathabrāhmaṇa speaks of the duties of the Brahmacārin such as not partaking of wine and offering every evening a *samudh* to fire. The

- 32 को वा शयुञ्जा विधेव देवं मयं न योषां कृणुते सधस्थ आ । ऋग्वेद X. 40. 2.
- 33 मनुः पुत्रेभ्यो दायं व्यभजत् । ते. सं. III. 1 9 4. This passage is relied upon by आप. ध. सू. II. 6. 14 11 and बौ. ध. सू. II. 2. 2.
- 34 तस्माज्ज्येष्ठं पुत्रं धनेन निरवसाययन्ति । ते. सं. II. 5. 2. 7. This passage is referred to by आप. ध. सू. II. 6. 14. 12 and बौ. ध. सू. II 2. 5.
- 35 'न जामये तान्वा' रिक्थमारेक्' ऋग्वेद III. 31. 2. Vide निरुक्त III. 5 for explanations of this verse.
- 36 तस्मात्स्त्रियो निरिन्द्रिया अदायादीरपि पापत्वंस उपस्तितरं वदन्ति । ते. सं. VI. 5 8. 2. Here the portion spoken of is really that of the *soma* beverage. Vide बौ. ध. सू. II. 2. 47 for reliance on this passage and also हरदत्त (On आप. ध. सू. II. 6. 14. 1) and सरस्वतीविलास (para. 21 and 336). Vide also शतपथब्रा. IV. 4. 2. 13 for a similar passage.
- 37 ब्रह्मचारी चरति वैवशद्विषः स देवानां भवत्येकमङ्गम् । ऋग्वेद X. 109. 5. The शतपथब्रा. (XI. 5. 4. 18) reads 'तदाहुः । न ब्रह्मचारी सन्मप्यवनीवान्'. Compare मनु II. 177. Vide शतपथब्रा. XI. 3. 3. 1 for *samudh*.

Taittiriya-saṃhitā (VI.2. 8. 5) relates³⁸ how Indra consigned *Yatis* to wolves (or dogs) and how Prajāpati prescribed a *Prāyaścitta* for him. The Śatapathabrāhmaṇa speaks of the king and the learned Brāhmaṇa as the upholder of the sacred ordinances.³⁹ The Taittiriya-saṃhitā says 'therefore the Śūdra is not fit for sacrifice⁴⁰.' The Aitareya Brāhmaṇa tells us that when a king or other worthy guest comes, people offer a bull or a cow⁴¹. The Śatapatha-brāhmaṇa speaks of Vedic study as *yajña* and the Taittiriya-āraṇyaka⁴² enumerates the five *yajñas*, which are a prominent feature of the Manusmṛti. The R̥gveda eulogises the gifts of a cow, horses, gold and clothes⁴³. Another passage of the R̥gveda⁴⁴ (thou art like a *prapa* in a desert) is relied upon by Śabara on Jaimini (I. 3. 2) and by Viśvarūpa on Yājñavalkya as ordaining the maintenance of *prapas* (places where water is distributed to travellers). The R̥gveda condemns the selfish man who only caters for himself⁴⁵.

The foregoing brief discussion will make it clear that the later rules contained in the *dharmaśāstras* and other works on *dharmaśāstra* had their roots deep down in the most ancient Vedic tradition and that the authors of the *dharmaśāstras* were quite justified in looking up to the Vedas as a source of *dharma*. But, as said above, the Vedas do not profess to be formal treatises on *dharma*; they contain only disconnected statements on the various aspects of *dharma*; we have to turn to the *smṛtis* for a formal and connected treatment of the topics of the *dharmaśāstra*.

38 इन्द्रो यतीन् सःलावृकैभ्यः प्रायच्छन् । मेधातन्त्रे (on मनु XI. 45) quotes this.

Vide ऐ. ब्रा. 7. 28 and ताण्ड्यमहाब्रा. 8. 1. 4, 13. 4. 17 and अथर्ववेद II. 5. 3.

39 एष च श्रीजिष्यश्चेतो ह वे द्वौ मनुष्येयु धृतव्रतौ । शतपथ V. 4. 4. 5.

40 तस्माच्छूद्रा यज्ञोऽनवकृताः । ते. सं. VII. 1. 1. 6.

41 तयथेवादा मनुष्यराजे आगतं नृवास्मिन्वाहृत्युक्षाणं वा वेहतं वा क्षुदन्त एवमस्मा एतत्क्षुदन्ते यदग्निं मथन्त । ऐ. ब्रा. I. 15. Compare वासिष्ठधर्मसूत्र 4. 8.

42 पञ्च वा एते महायज्ञाः सन्तति प्रतायन्ते सन्तति सन्तिष्ठन्ते देवयज्ञाः पितृयज्ञा भूतयज्ञा मनुष्ययज्ञा ब्रह्मयज्ञाः । ते. आ. 2. 10. 7.

43 उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः सह ते सूर्येण । हिरण्यदा अमृतत्वं अजन्ते वासोदाः सौमि प्र तिरन्त आर्युः ॥ ऋग्वेद X. 107. 2.

44 धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पुरवे प्रत्न राजन् । ऋग्वेद X. 4. 1.

45 केवलापो भवति केवलादी । ऋग्वेद X. 117. 6.

3. When Dharmasāstra works were first composed

The important question is to find out when formal treatises on *dharma* began to be composed. It is not possible to give a definite answer to this question. The Nirukta (III. 4-5) shows that long before Yāska heated controversies had raged on various questions of inheritance, such as the exclusion of daughters by sons and the rights of the appointed daughter (*putrikā*). It is very likely that these discussions had found their way in formal works and were not merely confined to the meetings of the learned. The manner in which Yāska writes suggests that he is referring to works in which certain Vedic verses had been cited in support of particular doctrines about inheritance⁴⁶. It is further a remarkable thing that in connection with the topic of inheritance Yāska quotes a verse, calls it a śloka and distinguishes it from a ṛk.⁴⁷ This makes it probable that works dealing with topics of *dharma* existed either composed in the śloka metre or containing ślokas. Scholars like Bühler would say that the verses were part of the floating mass of mnemonic verses, the existence of which he postulates without very convincing or cogent arguments in his Introduction to the Manusmṛti (S. B. E. vol. 25 Intro. AC). If works dealing with topics of *dharma* existed before Yāska, a high antiquity will have to be predicated for them. The high antiquity of works on *dharmaśāstra* follows from other weighty considerations. It will be seen later on that the extant *dharmaśāstras* of Gautama, Baudhāyana and Āpastamba certainly belong to the period between 600 to 300 B. C. Gautama⁴⁸ speaks of *dharmaśāstras* and the word *dharmaśāstra* occurs in Baudhāyana also (IV. 5.9). Baudhāyana speaks of a *dharma-pāṭhaka* (I. 1. 9.). Besides Gautama quotes in numerous places the views of others in the words 'ityeke' (e. g. II. 15, II. 58, III. 1, IV. 21, VII. 23). He refers to Manu⁴⁹ in one place and to 'Ācāryas' in several places (III. 36, IV. 18 and 23).

46 अथैतां जाम्या रिक्थप्रतिषेध उदाहरन्ति ज्येष्ठं पुत्रिकाया इत्येके । Vide S. B. E. Vol. 25, LXI (footnote) for Bühler's view refuting Roth's opinion that the whole discussion in the Nirukta is an interpolation.

47 तदेतदृक्श्लोकाभ्यामभ्युक्तम् । अङ्गदङ्गनस्तम्भवसि... स जीव शरदः शतम् ॥ अविशेषेण पुत्राणां दायो भवति धर्मतः । मिथुनानां विसर्गादौ मनुः स्वायम्भुवोऽवधीत् ॥

48 गौ. ध. सू. 9.21 'तस्य च व्यवहारो वेदो धर्मशास्त्राण्यङ्गानि उपवेदाः पुराणम्', The words पृथग्धर्मविद्वजः in गौ. ध. सू. 28.47 appear to refer to students of धर्मशास्त्र.

49 ऋषिं प्रथमाभ्यनिर्दिश्वानि मनुः । गौ. ध. सू. 21.7.

Baudhāyana mentions by name several writers on dharma, viz. Aupajāṅhani, Kātya, Kāśyapa, Gautama, Maudgalya and Hārīta. Apastamba also cites the views of numerous sages such as those of Eka, Kaṇva, Kautsa, Hārīta and others. There is a Vārtika which speaks of Dharmaśāstra⁵⁰. Jaimini speaks of the duties of a Śūdra as laid down in the dharmaśāstra⁵¹. Patañjali shows that in his days *dharmaśāstras* existed and that their authority was very high, being next to the commandments of God⁵². He quotes verses and dogmas that have their counterparts in the dharmaśāstras. The foregoing discussion establishes that works on the *dharmaśāstra* existed prior to Yaska or at least prior to the period 600-300 B. C. and in the 2nd century B. C. they had attained a position of supreme authority in regulating the conduct of men.

In this book the whole of the extant literature on *dharma* will be dealt with as follows :—First come the dharmaśāstras, some of which like those of Apastamba, Hiraṇyakeśin and Baudhāyana form part of a larger Sūtra collection, while there are others like those of Gautama and Vasiṣṭha which do not form part of a larger collection ; some *dharmaśāstras* like that of Viṣṇu are, in their extant form, comparatively later in date than other *sūtra* works ; some *sūtra* works like those of Śaṅkha-Likhita and Pāṭhīnasi are known only from quotations. Then early metrical *smṛtis* like those of Manu and Yājñavalkya will be taken up for discussion ; then later versified *smṛtis* like that of Nārada ; there are many *smṛti* works like those of Brhaspati and Kātyāyana that are known only from quotations. The two epics, the Mahābhārata and the Rāmāyaṇa, and the Purāṇas also have played a great part in the development of the Dharmaśāstra. The commentaries on the *smṛtis*, such as those of Viśvarūpa, Medhātithi, Viṣṇanēśvara, Apararka, Haradatta will be next passed

50 धर्मशास्त्रं च तथा । Vide महाभाष्य vol. I, p. 242.

51 शुद्धश्च धर्मशास्त्रत्वात् । पृ. मी. सू. VI. 7. 6.

52 नैवेष्ट्वर आह्वापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति । •महाभाष्य vol. I, p. 115 and vol. II, p. 365. पतञ्जलि quotes आम्नाश्च सिकाः पितरश्च प्रीणिताः (vol. I. p. 14) for which vide आप. ध. सू. I. 7. 20. 3 तद्यथात्रे फलार्थे निमित्ते छाया, गन्ध इत्यनूत्ययेते. पतञ्जलि says 'तैलं न विक्रेतव्यं मांसं न विक्रेतव्यम्' and लोमनसं स्पृष्ट्वा शौचं कर्तव्यम् (vol. I p. 25).

in review and then the digests on *dharma* such as the works of Hemādri, Tōḍaramalla, Nilakaṇṭha and others.

It is very difficult to settle the chronology of the works on *dharmaśāstra*, particularly of the earlier ones. The present writer does not subscribe to the view of Max Müller (H. A. S. L. p. 68) and others that works in continuous Anuṣṭubh metre followed sūtra works⁵³. Our knowledge of the works of that period is so meagre that such a generalisation is most unjustifiable. Some works in the continuous śloka metre like the Manusmṛti are certainly older than the Viṣṇudharmasūtra and probably as old as, if not older than, the Vasiṣṭhadharmasūtra. One of the earliest extant *dharmaśāstras*, that of Baudhayana, contains long passages in the śloka metre, many of which are quotations and even Apastamba has a considerable number of verses in the śloka metre. This renders it highly probable that works in the śloka metre existed before them. Besides a large literature on *dharma* existed in the days of Apastamba and Baudhayana which has not come down to us. In the absence of that literature it is futile to dogmatise on such a point.

4. The Dharmasūtras.

It seems that originally many, though not all, of the *dharmaśāstras* formed part of the Kalpasūtras and were studied in distinct *sutrācāraṇas*. Some of the extant *dharmaśāstras* here and there show in unmistakable terms that they presuppose the Grhyasūtra of the *cāraṇa* to which they belong. Compare Āp. Dh. S. I 1. 4. 16 with Āp. Gr. S. I. 12 and II. 5; and Baud. Dh. S. II. 8. 20 with Baud. Gr. S. II. 11. 42 (and other sūtras)⁵⁴. The *Dharmaśāstras* belonging to all *sutrācāraṇas* have not come down to us. There is no *dharmaśāstra* completing the Asvalayana Śrauta and Grhya sūtras; no Mānavadharmasūtra has yet come to light, though the

⁵³ Vide S. B. E. vol. II, p. IX, but see Goldstücker's Pāṇini (pp. 59, 60, 78) against Max Müller and Prof. D. R. Bhandarkar's Carmichael lectures for 1918, pp. 105-107.

⁵⁴ अग्निमिद्वा परिसमूह समिध आद्यात् सायं प्रातर्यक्षेपदेशम् । आप. ध. सू. I. 1. 4. 16; अग्निमिद्वा प्रागर्घ्यैर्द्वैरग्निं परिस्तृणानि । आप. गृ. I. 12 and इहमाद्याचारवाचारयति दर्शपूर्णमासवत्सूत्रम् । आप. गृ. II. 5; शेषमुक्तमष्टकाहोमे (बौ. ध. सू. II. 8. 20) refers to बौ. गृ. II. 11. 42; मूर्धललाटनाः सायप्रमाणा याज्ञिकस्य वृक्षस्य वृक्षाः (बौ. ध. सू. I. 2. 16) refers to बौ. गृ. II. 5. 66 and other places where पलाश is one of the याज्ञिक trees.

Mānava Śrauta and Grhya sūtras are extant ; in the same way we have the Śāṅkhāyana Śrauta and Grhya sūtras, but no Śāṅkhāyanadharmasūtra. It is only in the case of the Apastamba, Hiraṇyakeśin and Baudhāyana Sūtracarāṇas that we have a complete *kalpa* tradition with its three components of Śrauta, Grihya and Dharma sūtras. The Tantravārtika of Kumārila contains very interesting observations on this point. It tells us that Gautama (dharmasūtra) and Gobhila (grhyasūtras) were studied by the *Chandogas* (Sāmavedins), Vasiṣṭha (dharmasūtra) by the R̥gvedins, the dharmasūtra of Śāṅkha-Likhita by the followers of Vājasaneyasaṁhitā and the sūtras of Apastamba and Baudhāyana by the followers of the Taittiriya Śākhā⁵⁵. The Tantravartika (p. 179) establishes it as a *śiḍḍhānta* (on Jaimini I. 3. 11) that all the *dharmasūtras* and *grhyasūtras* are authoritative for all Aryan people. From this it appears that although originally all sūtracarāṇas might not have possessed dharmasūtras composed by the founder of the *carāṇa* or ascribed to him, yet gradually certain dharmasūtras were specially taken over or appropriated by certain *carāṇas*. As the *dharmasūtras* were mostly concerned with rules about the conduct of men as members of the Āryan community and did not deal with ritual of any kind, all *dharmasūtras* gradually became authoritative in all schools.

* The *dharmasūtras* were closely connected with the *grhyasūtras* in subjects and topics. Most of the Grhyasūtras treat of the sacred domestic fire, the divisions of Grhya sacrifices, the regular morning and evening oblations, sacrifices on new and full moon, sacrifices of cooked food, annual sacrifices, marriage, *pūṇsavana*, jātakarma, upanayana and other *samskāras*, rules for students and *śnātakas* and holidays, śrāddha offerings, madhuparka. In most cases the Grihyasūtras confine themselves principally to the various events of domestic life ; they rarely give rules about the conduct of men, their rights, duties and responsibilities. The dharmasūtras also contain rules on some of the above topics such as marriage and the *samskāras*,

55 तन्त्रवार्तिक प. 179 'पुराणमानवेतिहाससम्प्रतिरिक्तगौतमवासिष्ठशङ्खलिखितहारितापस्तम्ब-
बोधायनादिप्रणीतधर्मशास्त्राणां गृह्यग्रन्थानां च प्रातिशारूप्यलक्षणव्यतिचरणं पाठव्यव-
स्थोपलभ्यते । तद्यथा गौतमीयगोभिलीये छन्दोगैरेव परिगृहीते । वासिष्ठं बह्वचरेव शङ्ख-
लिखितोक्तं च वाजसनेयिभिः । आपस्तम्बबोधायनयो तैत्तिरीयैरेव प्रतिपन्ने । एवं तत्र तत्र
गृह्यवस्थाप्युपगमादि दर्शयित्वा विचारयितव्यम् । किं तानि तेषामेव प्रमाणान्युत
सर्वेषां । (on पू. मी. सू. I. 3. 11).

rules for Brahmacharya and snātakas and holidays, on śraddha and madhuparka. It is therefore not to be wondered at that in the Āpastamba-grhyasūtra the topics of the duties of the Brahmacharin and of the house-holder, of atithis and of śraddha are meagrely treated as compared with the Āpastamba-dharmasūtra. The dharmasūtras very rarely describe the ritual of domestic life; they merely touch upon it; their scope is wider and more ambitious; their principal purpose is to dilate upon the rules of conduct, law and custom. Some sūtras are common to both the Āpastamba-grhya and the dharma sūtra⁵⁶. Sometimes the grhyasūtra appears to refer to the dharmasūtra⁵⁷. There are certain points which distinguish the dharmasūtras (the more ancient of them at least) from smrtis. (a) Many dharmasūtras are either parts of the Kalpa belonging to each sūtracarana or are intimately connected with the grhyasūtras. (b) The dharmasūtras sometimes betray some partiality in their Vedic quotations for the texts of that Veda to which they belong or in the caranas of which they are studied. (c) The authors of the (older) dharmasūtras do not claim to be inspired seers or superhuman beings⁵⁸, while the other smritis such as those of Manu and Yājñavalkya are ascribed to Gods like Brahmā. (d) The dharmasūtras are in prose or in mixed prose and verse; the other smritis are in verse. (e) The language of the dharmasūtras is generally more archaic than that of the other smritis. (f) The dharmasūtras do not proceed upon any orderly arrangement of topics, while the other smritis (even the oldest of them, viz. Manusmṛiti) arrange their contents and treat of the subjects under three principal heads viz. ācāra, vyavahāra and prāyaścitta. (g) Most of the dharmasūtras are older than most of the other smritis.

5. The Dharmasūtra of Gautama.

This has been printed several times (there is Dr. Stenzler's edition of 1876, the Calcutta edition of 1876, the Ānandaśrama

56 e. g. पालाशो दण्डो ब्राह्मणस्य... इत्यवर्णनसंगेनेनैक उपदिशन्ति । आप. गृ. IV. 17. 15. 16 and आप. ध. I. 1. 2. 38.

57 e. g. the आप. गृ. says 'मास्ति श्राद्धस्यापरपक्षे यथोपदेशं कालाः' (VIII. 21. 1.). This has in view आप. ध. सू. II. 7. 16. 4-22.

58 Compare गो. ध. I. 3-4 and आप. ध. सू. I. 2. 5 4. 'तस्मादवष्टेऽपरेषु न जायन्ते नियमातिक्रमात्' and आप. ध. सू. II. 6. 13. 9 तद्वर्षीय प्रयुज्यान् सीदत्वरः..

edition with the commentary of Haradatta, and the Mysore Government edition with the bhāṣya of Maskari; it was translated by Bühler in S. B. E., Vol. II. with an introduction). The Anandaśrama edition of 1910 which is incorrect in a few places (e. g. 21. 7) has been used in this work. This dharmasūtra is, as we shall see, the oldest of those we have. The Gautama-dharmasūtra was specially studied by followers of the Sāmaveda (see note 55 above). The commentary on the Caranavyūha tells us that Gautama was one of the nine subdivisions of the Rāṇayaniya school of the Sāmaveda. A teacher Gautama is mentioned frequently in the Lātyāyanaśrautasūtra (e. g. I. 3. 3 and I. 4. 17) and in the Drāhyāyanaśrauta (e. g. I. 4. 17, IX. 3. 15) of the Sāmaveda. The Gobhilagrhya (III. 10. 6) which belongs to the Sāmaveda cites Gautama as an authority. Therefore it is not improbable that a complete Gautamasūtra embodying Śrauta, Grhya and Dharma doctrines once existed. There are other indications pointing to the close connection of the Gautama-dharmasūtra with the Sāmaveda. Chapter 26 of the dharmasūtra about *Kṛicchra* penance is the same, almost word for word, as the Sāmavidhāna⁵⁹ Brāhmaṇa (I. 2, Burnell's ed.). Among the purificatory texts (21 in number) mentioned in Gau. Dh. S. (19. 12) there are nine that are Sāmans. The mention of the five utterances (‘Vyāhṛtis’) resembles the number in the Vyāhṛtisāma⁶⁰ though the order is different. It is however to be noted that Gautama is a generic name. In the Kathopaniṣad, both Naciketaṣ (II. 4. 15, II. 5. 6) and his father (I. 1. 10) are styled Gautama. In the Chāndogyaopaniṣad there is a teacher Hāridrumata Gautama (IV. 4. 3).

59 There are however considerable divergences; e. g. गो. ध. सू. 26. 10-12 are ‘आपो हि द्वेति तिसृभिः पवित्रवतीभिर्माज्जयति हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः । अधोदकतर्पणम् । नमोहमाय &c. while the सामविधान is ‘आपोहिष्टीयामिरधोदकतर्पणं नमोहमाय’. गो. ध. सू. 26.12 contains many additions. Wherever there is divergence, it is generally Gautama that amplifies the passages found in the सामविधान.

60 गो. ध. सू. I. 52 ओं पूर्वा व्याहृतयः पञ्च सत्यान्ताः. Again in गो. ध. सू. 25. 8 we have प्रतिषिद्धवाङ्मनसापचारे व्याहृतयः पञ्च सत्यान्ताः; while in गो. 28. 8. the five व्याहृतिस seem to be भूः, भुवः, स्वः, तपः, सत्यं. As हरदत्त remarks the five व्याहृतिस in व्याहृतिसाम are भूः, भुवः, स्वः, सत्यं, पुरुषः. The व्याहृतिस are generally declared to be seven (तै. आ. 10. 28.1), the first three being styled महाव्याहृतिस (vide मनु II. 81.)

History of Dharmasūtra

According to Haradatta the dharmasūtra has 28 chapters. The Calcutta edition adds one chapter on *Karmavipaka* after chapter 19. In many places Gautama unmistakably refers to his own previous dicta ; e. g. *Yathoktam vā* (23. 16) refers to 23. 10 ; 23. 26 refers to 17. 8-26 ; 17. 18 refers to 15. 18. The following are briefly the contents of the Gautamadharmaśūtra :—1. Sources of dharma, rules about interpretation of texts, time of *Upanayana* for the four *varṇas*, the appropriate girdle, deer skin, cloth and staff for each *Varṇa*, rules about *śauca* and *ācamana*, method of approaching the teacher ; 2 rules about those not invested with sacred thread, rules for the *brahmacārin*, control of pupils, period of study ; 3 The four *āśramas*, the duties of *brahmacārin*, *bhikṣu*, and *vaikhāṇasa* ; 4 rules about the house-holder, marriage, age at time of marriage, eight forms of marriage, sub-castes ; 5 rules about sexual intercourse on marriage, the five great daily sacrifices, the rewards of gifts, *madhuparka*, method of honouring guests of the several castes ; 6 rules about showing respect to parents, relatives (male and female) and teachers, rules of the road ; 7 rules about the avocations of a *brāhmaṇa*, avocations for him in distress, what articles a *brāhmaṇa* could not sell or deal in ; 8 the forty *saṁskāras* and the eight spiritual qualities (such as *dayā*, forbearance &c.) ; 9 the observances for a *snātaka* and householder ; 10 the peculiar duties of the four castes, the responsibilities of the king, taxation, sources of ownership, treasure-trove, guardianship of minor's wealth ; 11 *Rājadharmā*, the qualities of the king's *purohita* ; 12 punishments for libel, abuse, assault, hurt, adultery and rape, theft in the case of the several *varṇas* and rules about money-lending and usury and adverse possession, special privileges of *brāhmaṇas* as to punishments ; payment of debts, deposits ; 13 rules about witnesses, falsehoods when excusable ; 14 rules of impurity on birth and death ; 15 *Śrāddha* of five kinds, persons not fit to be invited at *Śrāddha* ; 16 *Upākarma*, period of Vedic study in the year, holidays and occasions for them ; 17 rules about food allowed and forbidden to *Brāhmaṇas* and other castes ; 18 the duties of women, *niyoga* and its conditions, discussion about the son born of *niyoga* ; 19 the causes and occasions of *prāyaścitta*, five things that remove sin (*japa*, *tapas*, *homa*, fasting, gifts), purificatory Vedic prayers, holy food for one who practises *japa*, various kinds of *tapas* and gifts, appropriate times and places for *japa* &c ; 20 abandoning a sinner who does not undergo *prāyaścitta* and the way of doing it ; 21 sinners of various grades, *mahāpātakas*, *upapātakas*

&c. ; 22 *prāyaścittas* for various sins such as *brahmahatya*, adultery, killing a Kṣatriya, Vaiśya, Śūdra, cow and other animals &c. ; 23 *prāyaścitta* for drinking wine, and naṣṭy things, for incest and unnatural offences, and for several transgressions by brahmacārin ; 24 secret *prāyaścittas* for *mahāpātakas* and *upapātakas* ; 26 the penances called Kṛcchra and Atikṛcchra ; 27 the penance called Cāndrāyaṇa ; 28 partition, stridhana, reunion, twelve kinds of sons, inheritance.

The Gautama-dharmasūtra is written entirely in prose and it contains no verses either quoted or composed by the author himself, as is the case with the other *dharmasūtras*. Here and there occur sutras that look like portions of Anuṣṭubh verses e. g. 23. 27⁶¹. The language of Gautama agrees far more closely with the standard set up by Pāṇini than the *dharmasūtras* of Baudhayana and Āpastamba. It is not very easy to account for this difference. It is obvious that commentators and generations of students that were brought up in the tradition of the Pāṇinian grammar tampered with the text and improved it in accordance with their notions of correct Sanskrit. But why this process should not have been carried out to the same extent in the case of Āpastamba it is difficult to say. A conjecture may be hazarded that the Āp. Dh. S. being a well-knit component of the Āp. *Kalpa* and being studied as such was less liable to being tampered with than the Gautama Dh. S., which probably did not in its origin belong to any particular *kalpa*. The same commentator, Haradatta, explained both Gautama and Āpastamba. Haradatta, who as will be seen later on, was a great grammarian, shows in several places that the current reading was ungrammatical from the Pāṇinian stand-point and that he preferred readings that were in consonance with Pāṇini's rules⁶². There are still a few un-Pāṇinian words, e. g. in 1. 14 ('dvavimśateḥ' for dvavimśat') and 9. 52 (kulaṁkula). The Tantravartika (p. 99) appears

61 आक्रोशानृतहिंसास्तु त्रिरात्रं परमं तपः ।

62 e. g. on गो. ध. सू. 16. 21 (कम्यजुषं न सामशब्दो यावत्) he says "कम्यजुषं कम्यजुषम् । अचतुरेत्यादिना निपातः । षष्ठ्यन्तपाठस्तु (i. e. कम्यजुषां) नास्मभ्यं रोचते ;" on गो. ध. सू. 25. 8 (प्रतिषिद्धवाह्मनसापचारे) he says वाह्मनसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासास्तविधिमसङ्गत् ।

to discuss the various readings in Gautama (I. 45⁶¹). A few sūtras quoted from Gautama in the *Mitākṣarā* (e. g. the sūtra 'utpatyaiva arthīsvāmitvam labhante'), the *Śmṛticandrikā* ('dvyamśam vā pūrvajah syāt') and other works are not found in the extant text. This fact along with the fact of an interpolation of one chapter makes it clear that the present text of Gautama is of somewhat doubtful authority.

The literature known to the Gautama-dharmasūtra was extensive. Besides the Vedic saṃhitās and Brāhmaṇas it mentions the following works; Upaniṣads (19. 13), the Vedāṅgas (8. 5 and 11. 19), Itihāsa (8. 6), Purāṇa (8. 6 and 11. 19), Upaveda (11. 19), dharmśāstra (11. 19). That he borrows a chapter from the Sāma-vidhāna-brāhmaṇa has been mentioned above. He borrows the first six sūtras of the 25th chapter from the Taittiriya Āraṇyaka (11.18). The śramaṇaka (in Gautama III. 26) is, according to Haradatta, the Vaikhāṇasa-śāstra (either composed by Vikhanas or treating of the duties of hermits). Gautama refers to Anvikṣiki (XI. 3). The only teacher of *dharma* he quotes by name in Manu (in 21. 7) who is cited for the proposition that there is no expiation for the three sins of *brahmahatyā*, drinking wine and violation of the bed of the *guru*. Haradatta says that in the extant Manusmṛiti the same propositions are laid down about *brahmahatyā* and *surāpāna* (in Manu 11. 89 and 146 respectively), but that as to violation of *guru-talpa* a passage from the Manusmṛiti has to be searched out (i. e. such a passage is not found there). From this Bühler drew the conclusion that Gautama refers to the dharmasūtra attributed to Manu (and not to any versified Manu-smṛti). But Bühler is not right in drawing this inference. In the first place in spite of what Haradatta says there are verses in the extant Manusmṛiti (XI. 104-105) which say that death is the expiation for violation of the *guru's* bed. In the second place there is nothing to show, even if Haradatta were correct, that Gautama refers only to a *dharmasūtra* of Manu and not to a versified work. Besides Manu, Gautama frequently quotes certain views ascribed to the 'Ācāryas' (e. g. III. 35, IV. 18). What teachers are meant by the word 'Ācāryāḥ' (which occurs in the Nirukta, in Kauṭilya and various other works), it is difficult to say.

61 It follows from the discussion in the तन्त्रवार्तिक that the ancient *pāṭha* in its day was 'लेपगन्धापकर्षणं शौचममेव्यलिप्तस्य' while the present text has 'शौचममेव्यस्य'. Vide वसिष्ठधर्मसूत्र III. 48 which reads 'ऋक्षे शौचममेव्यलिप्तस्य' etc.

Probably the word means 'the general traditional view of most writers in that particular śāstra on a particular point.' In numerous places Gautama refers to the views of his predecessors in the words 'eke' (2. 15, 40 and 56, 3. 1, 4. 17, 7. 23 &c.) and 'ekeṣām' (28. 17 and 38). This proves that Gautama was preceded by great literary activity in the sphere of dharmaśāstra. Gautama 11. 28 seems to be a reminiscence of the Nirukta (II. 3)⁶⁴.

The earliest reference to Gautama as an author on dharma occurs in the Baudhāyanadharmasūtra. Baudhāyana discusses the authoritativeness of usages peculiar to the north or the south and quotes Gautama as saying that it is wrong to hold that certain customs must be held authoritative in certain countries (even though opposed to Vedic tradition and smṛti). This refers to G. Dh. S. 11. 20. In another place Baudhāyana gives it as his view that a Brahmana, if he cannot make a living by teaching, officiating as a priest or by gifts, should earn his livelihood as a Kṣatriya and quotes the views of Gautama as opposed to this⁶⁵. The extant Gautama on the other hand teaches the same view as that of Baudhāyana⁶⁶. Buhler made the plausible suggestion that the sūtra in the extant Gautama is an interpolation. Govindasvāmī, the commentator of Baudhāyana, suggests that another Gautama is referred to by Baudhāyana. It is possible to suggest that in the Ms. of Gautama used by Baudhāyana the sūtra about living as a Kṣatriya did not occur and the next sūtra about living as a Vaiśya alone occurred. Chapter 19 of the Gautama-dharmasūtra which forms an introduction to *prayaścittas* in Gautama seems to have been borrowed wholesale by Baudhāyana (III. 10) with slight changes. That Baudhāyana borrows follows from the fact that the chapter in Baudhāyana occurs in the middle of the discussion about *prayaścittas* and not as an introduction, which is the case in Gautama. Baudhāyana treats of penances in several places (II. 1, III. 5. 10 and IV. 1. 4). There are besides many sūtras in both Gautama and Baudhāyana that exhibit a close correspondence, e. g.

64 'दण्डो दमनादित्याहुस्तेनाक्षन्तान्दमयेत्.' The Nirukta has दण्डो ददते... दमनादित्योपमय्यवः'.

65 अथ्यापन्नयाजनप्रतिग्रहेशकः क्षत्रधर्मेण जिवित्प्रत्यनन्तरत्वात् । नान्त गौतमोत्पद्यो हि क्षत्रधर्मो ब्राह्मणस्य । गो. ध. सू. II. 2. 69-70.

66 याजनाध्यापनप्रतिग्रहाः सर्वेषाम् । पूर्वः पूर्वो गुरुः । तदलाभे क्षत्रवृत्तिः । तदलाभे वैश्ववृत्तिः । गो. ध. सू. 7. 4-7.

Gautama III. 25-34 and Baudhāyana II. 6. 17 about Vaikhāṇasa, Gaut. 3. 3 and 35 and Baud. II. 6. 29, Gaut. 15. 29 and Baud. II. 8. 2, Gaut. 25. 8-10 and Baud. II. 1. 12-14, Gaut. 24. 2 and Baud. II. 3. 8. The Āp. Dh. S. II. 6. 15. 25 speaks of Smṛti as laying down that up to *upanayana* there is no *adhikāra* for *bona*. This probably refers to Gautama II. 1-3. The Vasiṣṭhadharmasūtra also quotes the views of Gautama in two places (4. 34 and 36, impurity on death). The first refers to Gautama 4. 41 but the second cannot be traced in the extant Gautama. Chapter 22 of Vasiṣṭha is borrowed from the Gautamadharmasūtra, chapter 19. There are besides many sūtras that are the same or almost the same in Gautama and Vasiṣṭha, e. g. Gautama 3. 31-33 and Vas. 9. 1-3, Gaut. 3. 26 and Vas. 9. 10, Gaut. I. 44 and Vas. 3. 37, Gaut. 1. 40 and Vas. 3. 38, Gaut. 1. 15-46 and Vas. 3. 48, Gaut. 1. 28 and Vas. 3. 49, Gaut. 14. 5-7 and Vas. 4. 24-26. Gautama is referred to in the Manusmṛti (III. 16) as the son of Utathya. Gautama is one of the authors of *dharmaśāstras* enumerated in Yājñavalkya (I. 5). Aparārka quotes a verse from the Bhaviṣyapurāṇa which speaks of Gautama's prohibition about drinking⁶⁷. Similarly Kullūka (on Manu XI. 146) quotes a verse from the same Purāṇa which refers to Gautama 23.2. Kumārila in his Tantravārtika quotes over a dozen sūtras from Gautama which present the same text as we have⁶⁸. Gautama 11. 29 and 12. 4 are quoted by Śaṅkara in his *bhāṣya* on Vedāntasūtra III. 1. 8 and I. 3. 38 respectively. Viśvarūpa in his commentary on Yājñavalkya quotes numerous sūtras from Gautama. In Medhātithi's *bhāṣya* on Manu the writer more frequently quoted than any other is Gautama (e. g. on Manu II. 6, VIII. 125 &c.).

The foregoing discussion about the literature known to the Gautama Dh. S. and the authors and works that mention Gautama or quote the dharmasūtra helps us in arriving at the approximate age of the dharmasūtra. He is separated by a long interval from the Samavidhāna Brāhmaṇa. He is later than Yāska and wrote at a time when Pāṇini's system was either not in existence or had not attained a pre-eminent position. The extant text was known to Baudhāyana and Vasiṣṭha and was in the same state long before 700 A. D. The sūtra betrays no knowledge of the onslaught delivered on Brāhma-

67 प्रतिषेधः घुरापाने मद्यस्य च नराधिप । द्विजोत्तमानामेवोक्तः सततं गौतमादिभिः ॥
मध्वस्यपुराण quoted by अपरार्क p. 1076.

68 Vide JBBRAS vol. I (new series) for 1925, pp. 66-67.

nism by Buddha and his followers. He uses the term Bhikṣu (3. 10) instead of the term parivrājaka that occurs in Baudhāyana, Āpastamba and other sūtra works and lays down that a *bhikṣu* is to stay in one place in the rains, which reminds one of the Buddhist 'bhikkhu' and 'Vasso'. Gautama cites the opinion of some that Yavana is the offspring of a Kṣatriya male and a Śūdra female (4. 17). It is supposed by many scholars that the Yavanas became known to the Indians only at the time of Alexander's invasion and hence every work in which the word *yavana* occurs must be later than 320 B. C. Bühler (S. B. E. vol. II. Intro. lvi.) seems to suggest that the sūtra where the word Yavana occurs in Gautama may be an interpolation. This is not a satisfactory explanation. One may ask, if Bühler believes that the Indians borrowed their alphabet centuries before Alexander from the neighbours of the Greeks, why it is improbable that the Indians may not have heard of the word Yavana centuries before Alexander and why Yavanas may not have resided in India long before that date. Taking all these things into consideration the Gautama-dharmaśūtra cannot be placed later than the period between 600-400 B. C.

Haradatta wrote a learned commentary on the Gautama-dharmaśūtra called Mitākṣara. For an account *vide* sec. 87 below. In numerous places he quotes the explanations of other commentators of Gautama (e. g. 9. 52; 10. 12, 56, 66; 11. 17; 12. 32; 21. 9 &c.). The *bhāṣya* of Maskari, son of Varana, is also a learned one, but may probably be later than Haradatta, since the interpretations which he quotes as given by others are found to be those of Haradatta (*vide* on Gaut. 12. 30, 13. 20-22).

Asahāya seems to have written a *bhāṣya* on Gautama; *vide* sec. 59 below.

The Mitākṣarā, the Smṛticandrikā, Hemādri, Mādhava, and other writers quote a śloka-Gautama. *Vide* Parāśara-Mādhaviya, vol. I, part I, p. 7. Aparārka, Hemādri and Mādhava quote Vṛddha-Gautama, while the Dattakamīmāṃsā (p. 72) quotes Vṛddha-Gaut. and Bṛhad-Gaut. side by side on the same point. These are later works. Jivānanda publishes a smṛti of Vṛddha-Gautama in 22 chapters and about 1700 verses (part II, pp. 497-636), where it is said that Yudhiṣṭhira asked Kṛṣṇa about the *dharma*s of the four castes. This smṛti seems to have been originally taken from the *Aśvamedhikaparva* of the Mahābhārata, as Mādhava and others cite

verses occurring in it as from that parva (vide Parāśaramādhaviya vol. I, part I, pp. 108-110).

6. The Baudhāyana Dharmasūtra.

This has been edited several times (text by Dr. Hultzsch at Leipzig in 1884, text in the Ānandāśrama collection of smṛtis and in the Mysore Government Oriental Series in 1907 with the commentary of Govindasvāmin; translated in S. B. E., Vol. 14, with an Introduction). The Mysore edition has been used in this work. Baudhāyana is a teacher of the Kṛṣṇayajurveda. A complete set of the Baudhāyanasūtras has not yet been recovered and has not been as carefully preserved as the sūtras of Āpastamba and Hiranyakeśin. Dr. Burnell arranges Baudhāyana's sūtras into six sūtras, the Śrautasūtra in 19 prāśnas (probably); Karmāntasūtra in 20 adhyāyas; Dvaidhasūtra in four prāśnas; Grhyasūtra in four prāśnas; Dharmasūtra in four prāśnas; Śulvasūtra in three adhyāyas. The commentators offer no indication as to the place originally assigned to the *grhya*, *dharma* and *śulva sūtras* in the whole collection. Dr. Caland in his monograph (A. D. 1903) 'Über das Rituelle sūtra des Baudhāyana' gives on p. 12 the contents of the Baudhāyanasūtra as follows: Prāśnas I-XXI Śraūta, XXII-XXV Dvaidha, XXVI-XXVIII Karmānta; XXIX-XXXI Prayaścitta, XXXII Śulvasūtra, XXXIII-XXXV Grhyasūtra, XXXVI Grhvaprāyaścitta; XXXVII Grhya-paribhāṣā, XXXVIII-XLI Grhva-pariśiṣṭa, XLII-XLIV Pitrmedha, XLV Pravara, XLVI-XLIX Dharma. Dr. Caland edited nine prāśnas of the Śrautasūtra for the B. I. Series (A. D. 1904). Dr. R. Shamsastri published for the Mysore University (in 1920) the Baudhāyanagrhyasūtra with *paribhāṣā*, *grhyasēṣa*, *Pitrmedhasūtra*. The Grhyasūtra cites the view of Baudhāyana himself (I. 7). The Baudhāyana-dharma refers to the Grhya and presupposes it in several places (vide note 54). In the Baudhāyanagrhya (III. 9. 6) we have a reference to *padakāra* Ātreya, Vrttikāra Kaundinya, pravacanakāra Kaṇva Bodhāyana, and Sūtrakāra Āpastamba.^{68a} A similar passage

68a अथ दक्षिणतः प्रार्चनावीतिनो वेश्मपायनीय कलिङ्गये तीसरे उसायोस्यायात्रये आग्नेयाय पदकाराय कौण्डिन्याय वृत्तिकाराय कण्वाय बंधायनाय प्रवचनकारायपस्तम्बाय सूत्रकाराय सत्याबाढाय हिरण्यकेशाय वाजसनेयाय याज्ञवल्क्याय भरद्वाजायामिषेदायाचार्येभ्य ऊर्ध्वरेतोभ्यो दानप्रस्थेभ्यो वंशस्थेभ्य एकपत्नीभ्यः कल्पयामीति. The epithets must be understood as arranged above, since elsewhere the epithet सूत्रकार is specially appropriate to the *padakāra*. The हिरण्यकेशिगुप्त (II. 20. 1. .

occurs in the Bhāradvāja Gr̥hyasūtra. In the Baudhāyana-dharmasūtra (II. 5. 27 R̥ṣitarpaṇa) we have Kaṇva Bodhāyana, Āpastamba sūtrakāra and Satyāśāḍha Hiranyakeśin one after another. These references show that Kaṇva Bodhāyana was an ancient sage when the Baudhāyana-dharmasūtra was written and that he could not have been the author of the gr̥hya or the dharma sūtras of Baudhāyana. Baudhāyana may have been a descendant of this Kaṇva Bodhāyan. This surmise is supported by Govindasvāmin who explains Baudhāyana occurring in Baudhāyanadharmasūtra I. 3. 13, as Kānvāyana. In the dharmasūtra Baudhāyana is himself cited as an authority several times (e. g. I. 4. 15 and 24, III. 5. 8, III. 6. 20). In all these places the Mysore edition reads Bodhāyana, while the Ānandāśrama reads Baudhāyana. In one or two places he is styled 'bhagavān' (III. 6. 20). Several explanations are offered by the commentator Govindasvāmin (on I. 3. 13). He says that it is the practice of the Acarvas to refer to themselves in the third person (as Medhātithi says on Manu⁶⁹) or that the author of the dharmasūtra is a pupil of Baudhāyana as the Manusmṛti is promulgated by Bṛhgu, the pupil of Manu, or there was some other Baudhāyana whose works have not come down to us.

The following are the contents of the Baudhāyana-dharmasūtra:—*Praśna* 1:—Sources of dharma, who are śiṣtas, paṇiṣad, different practices of northern and southern India, countries where śiṣtas reside and where mixed castes reside, pravaścitta for visiting countries of the latter type, 2. Studenthood for 48, 24 or 12 years, time of upanayana and the girdle, skin, staff appropriate to each caste, duties of brahmacharin, eulogy of brahmacharya, 3. The duties of the snātaka who has completed his studies and observances but has not yet married; 4. directions about carrying the earthen jar (in the case of the snātaka); 5. bodily and mental śauca, purification of various substances, impurity on birth and death, meaning of sapinda and sakulya, rules of inheritance, purification on touching a corpse or a woman in her menses or on dog-bite, what flesh and food was

ed. by Kirste in 1889) makes this clear. It reads 'आत्रेयाय पदकाराय कौण्डिन्याय वृत्तिकाराय सूत्रकारेभ्यः सत्यापाढाय प्रदचनकर्तृभ्य आचार्येभ्यः &c. भारद्वाजगृह्य (quoted by Dr Caland in 'Über das Rituelle &c. p. 3 n. 2) reads 'बोधायनाय भारद्वाजाय सूत्रकारायापस्तम्बाय सर्वेभ्यः सूत्रकारेभ्यः &c.'

69 'प्रायेण सम्प्रकाराः स्वमद्वं परापदेशेन भवन्ते. 1'



allowed and forbidden ; 6. Purification from the point of view of sacrifice, purification of clothes, ground, grass, fuel, vessels, and articles used in sacrifice ; 7. Rules about the importance from the sacrificial point of view of sacrifice, of the sacrificial utensils, priests, the sacrificer and his wife, ghee, cooked offerings, the victim, *soma* and fires ; 8. The four *varṇas* and the sub-castes ; 9. Mixed castes ; 10. the duties of kings, the five great sins and punishments for them, punishments for killing birds, witnesses ; 11. The eight forms of marriage, holidays ; *Praśna* II. 1. *Prāyaścittas* for *brahmacarya* and other great sins, *prāyaścittas* for a *brahmacharin* violating his vow of celibacy, for marrying a *sagotra* girl, for marrying before elder brother, sins lesser than the great ones, description of such penances as *Parāka*, *Kṛcchra*, *Atikṛcchra* ; 2. Partition of heritage, larger share for the eldest, the several substitutes for an *aurasa* son, exclusion from inheritance, dependence of women, *prāyaścitta* for adultery by men and women, rules about *niyoga*, means of subsistence in distress, continuous duties of the house-holder such as *Agnihotra* &c. ; 3. The daily duties of the householder such as bathing, *ācamana*, *Vaiśvadeva*, giving food ; 4. *Sandhyā* ; 5. Rules about the manner of bathing, of *Ācamana*, worship of the sun, and about the method of propitiating (‘*tarpana*’) gods, sages and pitris ; 6. The five great daily *yajñas* ; the four castes and their duties ; 7. regulations about dinner ; 8. *Śrāddha* ; 9. eulogy of sons and spiritual benefit from sons ; 10. rules about *sannivasa* , *Praśna* III 1. modes of subsistence for the two kinds of householders, *Śalina* and *Yayavara* ; 2. the means of subsistence called ‘*Sannivartana*’ ; 3. the duties of the forest hermit and his means of livelihood ; 4. *prāyaścitta* for not observing the vows of *brahmacharin* or householder ; 5. method of reciting *Aghamarṣaṇa*, the holiest of texts ; 6. the ritual of *prasṛtayaṇaka* ; 7. the purificatory *homa* called *Kūṣmāṇḍa* ; 9. the penance called *candrāyana* ; 9. the recital of the Vedas without taking food ; 10. theories about purifications for sin, purifying things ; *Praśna* IV. 1. *prāyaścittas* of various kinds viz. for eating forbidden food or drink &c. ; 2. *prāṇāyāmas* and *Aghamarṣaṇa* as purifiers in case of several sins ; 3. secret *prāyaścittas* ; 4. Various Vedic texts as *prāyaścittas* ; 5. Means of securing *siddhi* by means of *japa*, *homa*, *īṣṭi* and *yantra* : the penances called *Kṛcchra*, *Ati-Kṛcchra*, *Santapana*, *Parāka*, *Candrāyana* ; 6. the muttering (*japa*) of holy texts, the *īṣṭis* ; 7. praise of *Yantras*, various Vedic texts used in *homa* ; 8. censure of those who enter on the means of *siddhi* out of great greed, permis-

sion to get these things done through another in certain circumstances.

The extant Dharmasutra does not appear to have come down intact. The fourth *praśna* is most probably an interpolation. Most of the eight chapters of that *praśna* are full of verses, the portion in prose being very small. The last three chapters (6-8) are entirely in verse. The style is quite different from that of the first two *praśnas*. The first five chapters of the fourth *praśna* dealing with *prāyaścittas* are more or less superfluous, the same subject having been dealt with in II. 1 and III. 4-10. Some of the sutras in the earlier *praśnas* are repeated *verbatim* in the fourth, e. g. II. 1. 33-34 and IV. 2. 10-11 (avakīrṇi-prāyaścitta). The third *praśna* also is not free from doubt. The tenth chapter of the third *praśna* is as said above taken from Gautama. The sixth chapter of the third *praśna* agrees very closely in phrasology with the 48th chapter of the Viṣṇudharmasutra. But it is rather difficult to say which is the borrower. Dr. Jolly (S. B. E. Vol. VII. p. XIX) is inclined to think that both borrowed from a common source. It seems more probable that Viṣṇu borrows from Baudhāyana, as the Viṣṇudharmasūtra uses the form 'punita' in place of 'punatha' (in Baud.) and as the Viṣṇu-Dharmasutra omits all reference to Rudra (Baud. III. 6. 12.) and omits the words "ganān paśyati, ganadhipatim paśyati... bhagavān Bodhayanah" (Baud III. 6. 20.). In the Mysore edition all the four *praśnas* of the *Dharmasutra* are divided into *adhyāyas*, but the Mss used by Bühler appear to have divided the first two *praśnas* into *kāṇḍikās* and the last two into *adhyāyas*. There are many repetitions even in the first two *praśnas*, which therefore make one rather doubtful about the authenticity of the first two *praśnas* also in their entirety. For example II. 6. 11 and 31 are identical; in II. 7. 22 and II. 10. 53 the same verse ("aṣṭau grāṣa" &c.) is quoted. Such repetitions are frequent in the two last *praśnas* e. g. III. 2. 16 and III. 3. 23; III. 4. 5 and III. 7. 12. Some of the quotations ascribed to Baudhāyana in the *Mitākṣara* and other works are not taken from the *dharmasūtra*, but from the *Gṛhyasūtra* or its supplements (e. g. the words 'ekam śākhām-adhite śrotriyaḥ' quoted in the *Mit.* on Yāj. III. 24, which are cited by Hultsch (on p. 125) are taken from the *Gṛhya* (vide note 78 below).

The Dharmasūtra of Baudhāyana is somewhat loose in structure and is not concise. Govindasvāmin remarks (on I. 2. 19.) that

Baudhāyana does not aim at brevity.⁷⁰ Several subjects are treated of in two places and often without any logical connection with what precedes or follows. Rules of inheritance (*daya-bhāga*) occur in the midst of rules about *prāyaścitta* (in II. 2.); rules about holidays (*anadhyaṣya*) occur immediately after the eight forms of marriage and the condemnation of the sale of a daughter (I. 11). Rules about *snātaka* occur in two places (I. 3 and II. 3. 10 ff.). Baudhāyana quotes at least 90 verses introduced by the words “*athāpyudāharanti*,” more than 80 being from the first two *prāśnas* alone. There are over two hundred other verses, about 80 of which occur in the first two *prāśnas* and about ten are Vedic. Some of the verses even in the first two *prāśnas* do not appear to be quotations e. g. I. 1. 16, II. 2. 1, II. 3. 50, II. 3. 52-54 and 56. A verse quoted is in the *Varṇasāstha* metre (IV. 3. 14); there are two verses in the *Upajāti* metre taken as a quotation (II. 3. 18). There are some prose quotations introduced with the words “*athāpyudāharanti*” (e. g. II. 4. 5 and II. 6. 30 which refers to the *asura*: *Kapila*, son of *Prāhlāda*). The language of the Baud. Dh. S. is archaic and often departs from the Pāṇinian standard. Baudhāyana employs such un-Pāṇinian forms as “*grhya*” (for *grhitva* in II. 5. 1), *pūjya* (II. 9. 5.), “*adhigacchanah*” (in II. 9. 9.), *anayitva* (III. 3. 6), “*punatha*” (in III. 6. 5, probably a quotation), “*tebhiḥ*” (for *taiḥ* in III. 2. 16, [a quotation]). In several places Baudhāyana states opposite views and then gives his own opinion on the point, e. g. Baud. I. 51 105-109 (about impurity on birth); II. 1. 49-51.

As regards the literature known to Baudhāyana the following points may be noted. All the four Vedas are mentioned by name in II. 5. 27 (*tarpaṇa*). He quotes very frequently the *Taittiriya Saṁhitā*, *Tai. Brāhmaṇa* and the *Tai. Aranyaka* (in the *Āndhra* recension). Well-known hymns of the *R̥gveda* such as the *Aghamarṣaṇa*, the *Puruṣasūkta* and also simple ‘*ṛks*’ are frequently referred to. In III. 10 (which is almost the same as *Gautama* 19) there is a *sūtra* enumerating the *Upaniṣads*, the *Saṁhitās* of all the Vedas and several *sāmans* as purificatory texts. There are long quotations taken from the *Śatapatha-brāhmaṇa* (XI. 3. 3. 1 ff and XI. 5. 6. 3) in Baud. (1.2.52 about *brahmacāri* and II.6. 7-9 about *brahmayajña*). It is noteworthy that in the *tarpaṇa* there is an invocation of the

70 मनु द्विजातिषु स्वकर्मस्थेषु इति सूत्रयतन्ये किमिति सूत्रद्वयारम्भा । इत्यर्थे, अर्धं शाखायां ग्रासीषि यन्धलाचवानिप्रायो भवति ।

Atharvaveda* and immediately afterwards of the Atharvāṅgīrasaḥ. The same is found in the Baudhāyanagrhya also (III. 2. 9 and 22). In the Upaniṣads (Bṛhadāraṇyaka II. 4. 10, IV. 1. 2) it is the word Atharvāṅgīrasaḥ that stands for the Atharvaveda. Baudhāyana quotes a gāthā of the Bhāllavins (I. 1. 29) about the geographical limits of Āryāvarta. Vasiṣṭha adduces the same verse (I. 15) and says that it is taken from the Nidāna work of the Bhāllavins. The Nirukta also mentions a school of Vedic interpretation called Naidanāḥ. It is difficult to say what Nidāna works contained. Itihāsa and Purāṇa occur in the tarpaṇa (II. 5. 27). The āṅgas of the Vedas occur in I. 1. 8 and the six āṅgas in II. 8. 2. Whether the word "rahasya" in II. 8. 3 means the Āraṇyakas (as Govindasvāmin explains) is doubtful. Baudhāyana mentions a Vaikhāṇasa-śāstra in II. 6. 16, which appears to refer to the work of Vikhanas on hermits and speaks of Śramaṇaka (the rites prescribed by Vikhanas for initiation as hermit), just as Gautama does. Among the authors on dharma mentioned by name are : Aupajāṅghani (II. 2. 33 for the view that only aurasa son was to be recognised and not the other kinds of sons⁷¹), Kātya (I. 2. 47), Kāśyapa (or Kāśyapa in other editions, I. 11. 20 on the point that a woman bought cannot be a patni), Gautama (I. 1. 23 and II. 2. 70), Prajāpati (II. 4. 15 about failure in Sandhyopāsana, and II. 10. 71 about saṁnyāsa), Manu (IV. 1. 14 and IV. 2. 16), Maudgalya (II. 2. 61, about observances of a widow being restricted only to six months after her husband's death), Hārta (II. 1. 50). Baud. I. 2. 7 quotes a verse, which Vasiṣṭha ascribes to Hārta (Vas. II. 6). As to Gautama, vide p. 17 above. Manu is only mentioned in the fourth prāśna, the authenticity of which, as said above, is very doubtful. Baudhāyana II. 2. 16 (about the efficacy of Aghamarṣṇa) closely agrees with Manu XI. 260. The first reference to Manu's teaching cannot be traced in the Manusmṛti. Prajāpati (in III. 9. 21) seems to stand for god Brahmā and not for any real or mythical writer on dharma. One remarkable piece of information contained in Baudhāyana (II. 6. 30) is that he quotes from a work (of the Brāhmaṇa class in language) a prose passage wherein the division into four āśramas is ascribed to an asura Kapila, son of Pralhāda. In II. 2. 79 Baudhāyana quotes a gāthā from the

71 One of the verses (अयमसा रक्षत तम्भुमेन) is referred to by शबरस्वामी on पू. मी. सू. I. 2. 13 (अपक्षपादं कर्तुंश्च पुत्रदर्शनाय).

dialogue between the daughter of Uśanas and the king Vṛṣaparvan⁷², which is nearly the same as Mahābhārata I. 78. 10 and 34. Baud. quotes the view of *Ācāryas* (II. 6. 29) as Gautama does. In several places he refers to the views of his predecessors on *dharma* as "others" (*eke, apare*) e. g. I. 4. 23, I. 5. 16, I. 6. 105-106, II. 5. 2. In II. 3. 18 two verses in the Upajāti metre are quoted as sung by "anna" (food). From the numerous quotations in verse cited by Baudhāyana on topics of *dharma*, it follows that the *Dharmasūtra* was preceded by a considerable number of works on *dharma* in verse. Bühler (SBE vol. XIV, p. XLIII) says that Viṇṇāṇeśvara was the first writer who quoted the Baud. D. S. But there are writers who flourished centuries before Viṇṇāṇeśvara that regarded Baudhāyana as a writer on *dharma* and either quoted his words or pointedly referred to them. Śābara in his *bhāṣya* on Jaimini, I. 3. 3 says that the rule in the Smṛtis about the period of Vedic study being 48 years is opposed to the Vedic injunction "one who has begot sons and whose hair are dark should consecrate the sacrificial fires". This must be regarded as referring to the words of Baudhāyana (I. 2. 1). Śābara uses the same word "Vedabrahmacārya" that Baud. employs. It is true that Gautama and Āpastamba both refer to the rule about 48 years, but they do not employ the word "*veda-brahmacārya*." The Tantravārtike of Kumārila says that the words of Āpastamba (II. 6. 15. 1) which seem to accept the validity of local and family usages (even though opposed to Smṛti tradition) stand refuted by the words of Baudhāyana (I. 1. 19-24) who cites only such censured usages as are opposed to Smṛti. Kumārila appears to think that Baudhāyana attacks the extant work of Āpastamba, i. e. the present Baud. is later than the present Āpastamba. It is not necessary to follow

72 स्तुवतो दुहिता त्वं वै याचतः प्रतिगृह्यतः । अधाहं स्तूयमानस्य ददतो प्रतिगृह्यतः ॥ . °

73 शबर's words are 'अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यचरणं जातपुत्रः कृष्णकेशोऽग्निना-
दधीत-इत्यनेन विरुद्धम्' on I. 3. 3, and again on I. 3. 4 'अपुंस्वं प्रच्छादयन्तश्चा-
ष्टाचत्वारिंशद्वर्षाणि ब्रह्मचर्यं चरितवन्तः'. बोधायन's words are अष्टाचत्वारिंशद्वर्षाणि
पौरोषं वेदब्रह्मचर्यम्. Compare गो. ध. सू. 2. 58 and आ. ध. सू. I. 1. 2. 12.

74 तन्त्रवार्तिक p. 139 'आपस्तम्बवचनं तु बोधायनेन स्मृतिविरुद्धदुष्टाचारोदाहरणाम्येव प्र-
च्छता निराकृतम्'. The words in the गो. ध. सू. (I. 1. 22) 'तत्र तत्र देश-
प्रमाण्यमेव स्यात्' are opposed to the words of आपस्तम्ब 'एतेन देशकुरुक्षेत्रा-
न्याख्याताः.'

Kumārila implicitly as regards chronological details, where he is speaking of writers that flourished over a thousand years before him. But his opinion deserves weight. The Tantravārtika quotes a Smṛti passage which bears a close resemblance to Baudhāyana⁷⁵ (II. 3. 28)⁷⁵. In the commentary of Viśvarūpa (who as we shall see below flourished about 800 A. D.) on Yājñavalkya, Baudhāyana is quoted at least nine times in the chapter on *ācāra* alone. Vide Viśvarūpa on Yāj. I. 21, 26, 29, 53, 64, 69, 72, 79, 195 (Trivandrum edition), where Baud. I. 5. 14, I. 2. 30, I. 5. 5, I. 1. 17, IV. 1. 15, IV. 1. 18, IV. 1. 22, IV. 1. 20 and I. 5. 47 are respectively quoted. There are very few variations from the present text and the only serious variation is as regards the last (I. 5. 47) which is in prose (while Viśvarūpa quotes a verse). It is remarkable that Viśvarūpa quotes several verses from the fourth *praśna*, which shows that even if the fourth *praśna* be an interpolation, it is comparatively an ancient one. The Mit. also (on Yāj. III. 306) quotes a long passage from the fourth *praśna* (IV. 1. 5-11). The words of the Śākuntala⁷⁶ that the first precept is that a girl is to be given away to a meritorious person are probably a reminiscence of Baud. IV. 1. 12. Medhātithi on Manu. V. 117 quotes Baudhāyana I. 5. 47 and on IV. 36 quotes Baud. I. 4. 2 (which is mutilated as printed). On Manu. V. 114 he says that all the rules about purification of substances are contained in Baudhāyana-smṛti. On Manu. V. 118, he quotes Baud. I. 5. 50.

About the home of Baudhāyana it is difficult to advance any positive conclusion. In modern times Baudhāyanīs are mostly confined to the south. We know that Sāyana, the great commentator of the Vedas, was a Baudhāyanīya. A grant of Nandīvarma, a Pallava, of the 9th century mentions Brāhmaṇas of the *pravacana-sūtra* as recipients.⁷⁷ As Baudhāyana is called *pravacanakāra* in the Grhya-sūtras Bühler thinks (S. B. E. vol. 14 p. XLII) that the Brāhmaṇas

75 'तन्त्रवार्तिक' p. 993 'तथा च स्मृतिः । ...धारयेद्वैणवं दण्डं शुभे रौक्मे च कुण्डले—
इत्यादि सूपपत्स्यते ।' Baud. has वैणवं दण्डं धारयेद्भस्मकुण्डले च. Compare मनु
IV. 36. It is probable that the तन्त्रवार्तिक combines बो. and मनु.

76 'गुणवते कन्यका प्रदेया इति तावन्मथमः कल्पः' शाकुन्तल 4th Act; while Baud.
has 'दद्याद्गुणवते कन्यां नमिकां ब्रह्मचारिणे'.

77 I. A. vol. 8, pp. 273-274.

belonged to the Baudhāyanacarāṇa. Buhler is probably right. In the grant most of the donees are students of the Āpastamba Sūtra. First the Gotra, then the Sūtra and then the name of the donee are introduced in the grant. Therefore as some of the donees are said to be 'students of "pravacanasūtra," it follows that "pravacana" stands for some sūtra school. It appears that *sūtra* and *pravacana* are two different things, whatever the latter term may mean. Baudhāyana is called *pravacanakāra* and Āpastamba is styled *sūtrakāra*. We are told by the Baudhāyana-grhysūtra⁷⁸ that a Brāhmaṇa who studied *sūtra* and *pravacana* was styled "bhrūṇa." Böhler was inclined to hold that Baudhāyana was a southern teacher for several reasons. Baudhāyana mentions customs of the south and includes sea-faring as a custom peculiar to the north (I. 1. 20), while in another place he places sea-faring at the head of sins (*patanīyas*) lesser than the mortal ones (II. 1. 41). Therefore it is said that he was not a northern teacher. But as against this we have to remember that Baudhāyana (I. 1. 29) quotes with apparent approval a verse in which the countries of Avanti (Ujjain), Aṅga, Magadha, Surāṣṭra (Kathiawar) and Dakṣiṇāpatha are declared to be the home of mixed castes. Dakṣiṇāpatha was generally supposed to be the whole peninsula south of the Narmadā. Baudhāyana, if he was a native of the south, would not have spoken of his country as the home of mixed castes only, unless he put a restricted meaning on the word. Dakṣiṇāpatha (which sometimes meant in later days Mahārāṣṭra). Vide J. B. B. R. A. S. for 1917 p. 620.

The extant Baudhāyanadharmasūtra is certainly later than Gautama, as it mentions Gautama twice by name and as one quotation at least is found in the extant Gautama. Besides Baudhāyana quotes by name several teachers on *dharma*, while Gautama quotes only one, Manu. Baudhāyana is far removed from the times of the Upaniṣads. Baud. (II. 7. 15) quotes a verse which is itself an adaptation of a passage from the Chāndogya-upaniṣad.⁷⁹ He

78 The whole passage is interesting 'उपनीतमांशो द्रुतानुचारी वेदानां किञ्चिदधीत्य
ब्राह्मणः । एकां शास्त्रमधीत्य श्रोत्रियः । अङ्गध्याय्यनुचानः । कल्याध्यायी ऋषिकल्पः ।
सूत्रमवचनः, प्ययी भूणः । चतुर्वेदादृषिः । अत ऊर्ध्वं देवः । ' बा. गृ. सू. I. 7. 2-8.

79 Baud. 'अथाप्युदाहरन्ति- यथाहि तूलमेधीकममो मोतं मदीप्यते । तद्वत्सर्वाणि पापानि
दहन्ते सान्मयाजिनः ॥', compare छान्दोग्योपनिषद् V. 24. 3. 'तद्यथेधीकान्तूलममो
मोतं मदीप्यते च । इत्य सर्वे पाप्मानः प्रदूयन्ते' &c.

quotes Harīta. It is uncertain whether the Hārītadharmaśūtra, a manuscript of which was discovered by the late Vaman Śastri Islampurkar at Nasik, is the one intended. Bühler thought that the work of Baudhāyana was earlier than that of Āpastamba by $\frac{1}{2}$ century or two. His first reason was that Kāṇva Baudhāyana receives homage in the *tarpaṇa* before Āpastamba and Hiranyakeśin and that the same order is observed in the Baudhāyana-grhyasūtra. But this reason is far from convincing. It may be conceded that Baudhāyana was regarded as the oldest (or the most authoritative or respectable) of the three schools of the Black Yajurveda. But from this it does not at all follow that the extant *dharma-sūtra* of the Baudhāyanīyas is earlier than that of the Āpastambīyas. For aught we know the *sūtra* compiled for the school of Baudhāyana may be later than the *sūtra* manual of the Āpastambīyas. We saw above that orthodox opinion, represented by Kumarila, regards Baudhāyana's work as later than Āpastamba's. All the three founders of the three schools are mentioned in the Baudhāyanagrhyasūtra and dharmaśūtra. One may equally argue with good reason that both these works knew a *sūtra* work of Āpastamba and that the extant dharmaśūtra of Āpastamba is that work. Another reason assigned for the priority of Baudhāyana's work over Āpastamba's is that, though both have numerous *sūtras* that agree almost word for word, a comparison of the views of the two writers shows that Āpastamba lays down stricter and more puritanic (and therefore later) views on certain points than Baudhāyana. Gautama, Baudhāyana and Vasiṣṭha mention several secondary sons, while Āpastamba is silent about them. Gautama, Baudhāyana (II. 2. 17, 62), Vasiṣṭha and even Viṣṇu approve of the practice of *nivoga*, while Āpastamba condemns it (II. 6. 13. 1-9). Gautama and Baudhāyana (I. 17. 1) speak of eight forms of marriage, while Āpastamba speaks of only six and omits Prājāpatya and Paisāca (II. 5. 11. 17-20 and II. 5. 12. 1-2). Baudhāyana (II. 2. 4-6) allowed a larger share to the eldest son on a partition, while Āpastamba condemns such a procedure (II. 6. 14. 10-14). The Baudhāyanagrhyasūtra (II. 4. 6) allows upanayana to *ratnakara*, while Āpastamba (grhya 4. 10. 1-4) does not do so (dharmaśūtra I. 1. 1. 19). These points are hardly conclusive on the question of date. From very ancient times there was great divergence of opinion among the doctors of the law on most, if not on all, of these points. There is no hard and fast rule that these doctrines were up-

held by early writers and condemned by later ones. Baudhāyana himself quotes the views of an ancient writer, Aupajāṅghani, who condemned all secondary sons. The verses that Baudhāyana quotes on this point (II. 2. 34-36) are quoted by Āpastamba also but without the author's name (Āp. II. 6. 13. 6), there being variants only in the first verse. *Niyoga* was allowed by Manu (9. 56-63) and then condemned (9. 64-68) and Brhaspati refers to this attitude of Manu (vide Kullūka on Manu 9. 68). Even so late a writer as Yājñavalkya (II. 131) approves of *niyoga*. About the *rathākara* being allowed to consecrate the sacred fires there is a discussion in the sūtras of Jaimini (VI. 1. 44 ff). Vedic passages supported both methods viz. equal division among sons and the bestowal of a larger share on the eldest. Even Yājñavalkya (II. 118) allows a larger share to the eldest son. Therefore hardly anyone of the circumstances relied upon by Buhler as indicating a later age for Āpastamba is conclusive or convincing. The third ground for placing Baudhāyana before Āpastamba is that the style of the former is simpler and older as compared with the latter's. That Baudhāyana is simpler than Āpastamba may be admitted. But this may be due to the fact that Baudhāyana has been tampered with more than Āpastamba. On the other hand Āpastamba contains more un-Paninian forms, more uncouth constructions, more words in an archaic sense than is the case with Baudhāyana. All that is almost certain about the age of the Baudhāyana-dharmasūtra is that it is later than the work of Gautama, that its style, its doctrines and its general out-look on different subjects do not compel us to assign it a later date than that of the other dharmasūtras. We have adduced evidence to show that long before the days of Śābara (whose latest date cannot be later than 500 A.D.) the Baudhāyana-dharmasūtra was an authoritative smṛti, it follows that the dharmasūtra must be placed somewhere between 500-200 B. C. Numerous sūtras are identical in Baudhāyana and Āpastamba e. g. Āp. I. 1. 2. 30 = Baud. I. 2. 40-41, Āp. I. 2. 6. 8-9 = Baud. I. 2. 39, Āp. I. 5. 15. 8 = Baud. I. 2. 31, Āp. I. 11. 31. 11 and 16 = Baud. II. 3. 39 and 32. There are several verses that occur in both e. g. Baud. II. 1. 42 = Āp. I. 9. 27. 11, Baud. II. 2. 34-36 = Āp. II. 6. 13. 6 (three verses condemning secondary sons), Baud. II. 10. 63 = Āp. 11. 9. 21. 10, Baud. II. 7. 22-23 = Āp. II. 4. 9. 13. (two verses), Baud. II. 6. 36 = Āp. II. 9. 24. 8. Besides these there are numerous Vedic quotations that are common to both. All this,

however, does not establish anything about their relative position. The Vasiṣṭha-dharmasūtra also has numerous quotations in common with Baud. Vide Vas. I. 15. = Baud. I. 1. 28, Vas. III. 5, 6, 11, 20, 56 = Baud. I. 1. 10, 12, 11, 8 and I. 5. 58 (respectively); Vas. 6. 20-21 = Baud. II. 7. 22-23; Vas. VIII. 17 = Baud. II. 2, 1; Vas. XI. 27-28 = Baud. II. 8. 21-22; Vas. XVI. 34 = Baud. I. 10. 35, Vas. XVII. 73 = Baud. IV. 1. 17, Vas. XVII. 86 = Baud. I. 5. 102; Vas. XXII. 10 = Baud. I. 1. 33. It is to be noted that some of these quotations (Baud. II. 8. 21-22, I. 10. 35) occur in the extant Manusmṛti also (III. 125-126 and VIII. 98). There are a few prose sūtras in Vas. that are transformed into verse in Baud. and *vice versa* e. g. Vas. III. 41 (prose) = Baud. I. 5. 20 (quoted as a verse), Vas. III. 57 (quoted as a verse) = Baud. I. 6. 19-20. It is not likely that one borrows from the other. There are two other possible explanations, viz. that both Baud. and Vas. (and Manu also) quote from or adapt a common source or that the three works have been tampered with and interpolations introduced at every step. The latter alternative is too sweeping as the number of verses is very large and makes all the old sūtras except that of Gautama valueless for all chronological purposes. One cannot subscribe to the view that such extensive interpolations took place as the latter theory demands. The first alternative appears more reasonable. What that common source was, whether it was a regular work in verse or whether there was a floating mass of such popular verses as Buhler holds, are questions that present very great difficulties. It is not easy to believe that there were hundreds of floating verses on *dharma* no body knew by whom composed, on which writers of the centuries preceding the Christian era drew for supporting their opinions. That does not sound as a very likely procedure. It is more probable that such verses were contained in a work or works now lost.

In the *tarpaṇa*, Baud. (II. 5. 21) mentions several appellations of Gaṇeśa, viz. Vighna, Viṇāyaka, Sthūla, Varada, Hastimukha, Vakra-tuṇḍa, Ekadanta, Lambodara. But this affords no certain clue as to date. The worship of Viṇāyaka is found in the Mānavagṛhya also. In the *tarpaṇa* (II. 5. 23) we have the seven planets mentioned in the order of the days of the week and also Rāhu and Ketu; besides the twelve names of Viṣṇu occur in II. 5. 24. In II. 1. 44 Baud. speaks of the profession of an actor or of a teacher of *dr̥matargy* (Nāṭyācārya) as an *upapātaka*. Several

sūtras attributed to Baudhāyana on the subject of adoption in the *Dattakamīmāṃsā* and other later works are taken from the Baudhāyana-grhyaśāśastrasūtra (II. 6), the sūtras agreeing very closely with Vasiṣṭha (15. 1-9).

According to Burnell the oldest commentator on the Baudhāyana-śrauta-sūtra was Bhavasvāmin, whom he placed in the 8th century. The commentary of Govindasvāmin on the Dharmasūtra is a learned one and is generally to the point. He appears to be a very late writer.

7. Dharmasūtra of Āpastamba.

This has been edited several times (*viz.* by Bühler in the Bombay Sanskrit series with large extracts from Haradatta's commentary called *Ujvalā* and also at Kumbhakonam with the complete commentary of Haradatta and translated by Bühler with an introduction in S. B. E. vol. II). The *Āpastambakalpasūtra* of the Taittirīya Śākhā of the black Yajurveda is divided into 30 *prāśnas*. According to Bühler, the first 24 *prāśnas* contain the treatment of Śrauta sacrifices; the 25th contains *paribhāṣā*, *pravarakhaṇa*, and *Hautraka* prayers to be recited by Hotṛ priests; 26th and 27th *prāśnas* constitute the *Grhyasūtra*, the 28th and 29th *Dharmasūtra*, and the 30th *prāśna* is the *Sūtrasūtra*. Bühler seems to be slightly inaccurate here. According to Caṇḍappa, who commented on the *Āpastambīya* sūtras in the 14th century, the *Āpastambīyamantrapāṭha* forms the 25th and 26th *prāśnas* of the *Kalpasūtra* and the *Grhyasūtra* forms 27th *prāśna*.⁸⁰ The Śrauta-sūtra of Āpastamba was edited by Dr. Garbe in the B. I. series; the *Grhya* and *Mantrapāṭha* were edited by Dr. Winternitz. The *Grhya* with the commentary of Sudarśanārya has been edited in the Mysore Govt. Oriental series by Pandit Mahadeva Sastri (in 1893). It is divided into eight *paṭalas* and 23 *khaṇḍas*. According to the *Caranavyūha*, Āpastamba (or "bha" as written in many southern mss.) is one of the five subdivisions of the Khāṇḍikīya school of the Taittirīyaśākhā of the Black Yajurveda. Whether the author of the *Āpastambīya* Śrauta, *Grhya* and *Dharma* sūtras is the same is difficult to determine. One sūtra in

⁸⁰ पंचविंशो षड्विंशो गुह्यमन्त्राः प्रपञ्चिताः । प्रश्नेषु सप्तविंशे स्वाध्यायतन्त्रावधिक्रमः ॥

(Dr. Winternitz's edition of *Āp. Mantrapāṭha* p. IX). The editor further states (p. IX n. 2) that *Paribhāṣā* forms part of the 24th *prāśna* and not of the 25th, as Bühler says.

the Apastambadharmas (II. 2. 5. 17) is the same as Ap. Śrauta (III. 17. 8 and VIII. 4. 6). Oldenberg (S. B. E. vol. 30, p. XXXII) does not subscribe to Bühler's view (S. B. E. Vol. II, pp. XIII-XIV) that the authors of the Ap. Śrauta and Dharma were identical and gives it as his own view that another person of the same school might have imitated the style of the author of the Śrauta. Whatever may be said of the identity of the authorship of the Śrauta and Dharma sūtras, the Grhya and Dharma seem to be very closely related and both seem to be the compositions of the same author. The Ap. Grhya sūtra, as compared with the Āśvalayana-grhya or Gobhila-grhya, is extremely brief and leaves out many rules that are given in other Grhya works. For example, about the choice of a girl Ap. grhya gives only a single rule (I. 3. 19). While it is the Dharmasūtra that tells us that the bride must not be *sagotra* nor *sapiṇḍa* (Ap. Dh. S. II. 5. 11. 15-16). The Ap. Grhya is silent about the forms of marriage, about holidays, about the duties of *brahmacarins* and such other subjects which are generally treated of in other Grhyasūtras. These subjects are dealt with in the Ap. Dh. S. and there are several places where the Dharmasutra presupposes the existence of the Grhya and refers to it. Compare Ap. Dh. S. II. 1, 1. 10-11⁸¹ with Ap. Gr. S. III. 7 (particularly sutras 1, 17, 23). Vide note 54 above. Some sutras are identical in the Grhya and Dharma, e. g. Ap. Dh. S. I. 1. 2. 38 and Grhya IV. 11. 15-16 (about the staff of Brahmacarin), Ap. Dh. S. II. 4. 8. 7 and Grhya V. 13. 19. In some cases the Grhya-sutra itself seems to refer to the teachings of the Dharmasutra, e. g. Grhya 8. 21. 1 and Dharma II. 7. 16. 6-7. All these facts make it highly probable, if not certain, that the Grhya and Dharma sutras were composed by the same author and that the details of certain topics were purposely omitted in the

⁸¹ बन्धुशीललक्षणसंपन्नामरोगामुपपद्यन्ते ।

⁸² 'ब्रह्मूते स्थालीपाकः । तस्योपचारः पार्वणेन व्याख्यातः । आप. ध. सू. 'अथैनामात्रे-
वेन स्थालीपाकेन याजयति । एवमत ऊर्ध्वं दक्षिणावजंमुपोषिताभ्यां पर्षसु काचः ।
पार्वणेनातोभ्यानि कर्माणि व्याख्यातान्याचारायानि गृह्यन्ते । आप. गृ. सू. Vide also
आप. ध. सू. II. 7. 17. 6 'सर्वेषु वृत्तेषु सर्वतः समवदाय शेषस्व यासावराध्यं प्राश्लि-
याद्यथोकम्' and आप. गृ. सू. 8. 21. 9. 'सर्वतः समवदायोत्तरेण वज्रुषा शेषस्व
यासावराध्यं प्राश्लियात्' 'उभयतः परिषेचनं यथा पुरस्तात्' आप. ध. II. 2. 3. 17 and
आप. गृ. I. 3. 3. 'समावृत्तं चे... यथोपदेशं पूजयेत्' आप. ध. सू. II. 2. 5. 4
refers to आ. गृ. सू. V. 13. 2-19.

Grhya to avoid repetition. The Smṛticandrika (III. p. 458) distinctly asserts that the author of the Dharmasūtra and the Grhyasūtra was the same

The contents of the Ap. dharma-sūtra are —

1. the authoritative sources of *dharma* are the Vedas and the usages of those who know *dharma*; the four *varṇas*, their precedence; definition of *ācārya* and his greatness, time for *upanayana* according to the *varṇas* and according to one's desire *prayaścitta* if proper time for *upanayana* is gone, he whose father, grand-father and great-grand-father have no *upanayana* performed becomes *patita*, but he can be purified by *prayaścitta*, the duties of *brahmacārin*, residence with teacher for 48 years, 36, 25 or 12 years, rules of conduct for *brahmacārin*, his staff, girdle and garment, rules about begging for food, bringing fuel and offering to fire, the vows of a *brahmacārin* are his *tapas*, rules about saluting teacher and others according to *varṇas*; giving *dakṣiṇā* to the teacher at the end of study, rules for *mataka*; rules about holidays and about the time and place for Vedic study, rules about holidays apply to study of the Veda and not to the use of *mantras* in Vedic rites, the five great daily *vajnas* to the *bhūtas*, men, gods, pits, and sages, honouring men of higher castes, old men, parents, brothers and sisters and others, method of inquiring about one's health &c according to *varṇas*, occasions of wearing *yajñōpavīta*, times and manner of *acamana*, rules about forbidden and permitted food and drink, the avocation of a *varṇa* not allowed to a Brahmana except in distress, rules forbidding the sale or exchange of certain things, grave sins (*patanīya*), such as theft, the murder of a Brāhmana or other man, causing abortion, incest, drinking wine etc; other sins are not so grave, though they make the perpetrator impure, discussion of some metaphysical questions such as the knowledge of the soul, Brahma, the moral faults that lead to perdition such as anger, avarice, hypocrisy &c; the virtues that lead to the highest goal, such as absence of anger or avarice &c. truthfulness, tranquillity; compensation for killing a Kṣatriya, Vaiśya, or Śūdra and women, *prayaścitta* for killing a Brāhmana and an Ātreya Brāhmaṇa woman, for killing a *guru* or a Śrotṛiya; *prayaścitta* for violating the bed of a *guru*, for drinking wine and for theft of gold; *prayaścittas* for killing several birds, cows and bulls, and for abusing those who should not be abused, for sexual intercourse with a Śūdra woman, for taking forbidden food.

and drink &c.; rules about Kṛcchra for twelve nights; what constitutes theft; how one should act towards a fallen (*patita*) guru and mother; various opinions about *prāyaścitta* for violating guru's bed; *prāyaścitta* for a husband who has intercourse with another woman and for wife's adultery, *prāyaścitta* for killing a *bhrūna* (a learned brahmana), Brāhmana was not to wield arms, except in self-defence against bodily injury, *prāyaścitta* for *abhiṣṭa*; *prāyaścittas* for lesser sins, various views about *snātaka* (*Vidyāsnātaka*, *Vratasnātaka* and *Vidyavratasnātaka*), the observances (*vratas*) of *snātaka* as regards garments, answering calls of nature, about scandalous talk, about not seeing the rising or setting Sun, avoiding moral faults such as anger, II (*prāṇa*) the householder's observances commence on marriage (*pāṇigrahana*); rules of conduct for a householder about taking food and fasting, about sexual intercourse; all the *varṇas* attain unmeasured bliss by performing their duties and are re-born in conditions appropriate to their actions and by means of evil deeds are re-born in evil surroundings e.g. a Brahmana who is a thief or a murderer of a Brāhmana becomes a Candāla, a similarly guilty *rājanya* becomes a *paukava*, the three higher castes should after bathing perform *Vaiśvadeva*, Sudras may cook food for their masters of higher castes under the supervision of Āryas, offerings (*havi*) of cooked food; guests (*atithi*) should be first offered food, then children, old men, sick persons and pregnant women (and then the householder himself), no one should be refused food when he comes at the end of *Vaiśvadeva*, rules of receiving guests, such as unlearned Brahmanas, Ksatriyas, Vaiśyas and Śudras, an householder should always wear an upper garment or his sacred thread may serve that purpose; in the absence of a Brahmana teacher a Brāhmana may learn from a Ksatriya or Vaiśya teacher; duties of a married man when his teacher comes as a guest, duty of householder to teach and to observe the rules of conduct laid down for him; in case of doubt as to a guest's caste and character, how to proceed; who is an *atithi*; praise of honouring an *atithi*; procedure in case an *atithi* comes to a king or to one who has consecrated fires, to whom and when *madhuparka* is to be offered, the six *angas* of Veda named, all including dog and candilas should be given food after *Vaiśvadeva*; all gifts to be made with water, one must not give at the expense of servants and slaves; one may subject himself, wife and sons to privations (but not servants), amount of food to be taken by

brahmacārin, householder, hermit &c.; occasions for 'begging' are the teacher, marriage, sacrifice, maintenance of parents and avoidance of the cessation of some worthy observance (like *agnihotra*); the peculiar *karmans* of Brāhmaṇas and the other castes; rules of war; the king to appoint a *purohita* skilled in *dharma* and art of government, who is to carry out punishments and penances; punishments including death sentence according to the gravity of the offences, but a Brāhmaṇa was not to be killed or injured or to be made a slave; rule of the road; a man of the lower caste by practising his duties rises higher and higher when re-born and a man of the higher castes goes lower by *adharma*; one should not marry another wife, when the first has children and is helpful in the performance of *dharma*; rules about marriageable girl, i. e. she must not be *sagotra* and *sapinda* of the mother; six forms of marriage, brāhma, āṛṣa, daiva, gāndharva, isura, rakṣasa; preference among the six; rules of conduct after marriage; sons born of wives of the same caste can perform the duties appropriate to the father's caste and inherit parent's property; the son of a woman who was once married or who is not married according to prescribed forms or who is not of the same caste is censured; whether the son belongs to the begetter (or to him on whose wife he is begotten); there can be no gift or sale of a child; partition during father's lifetime and equal division; exclusion from inheritance of the impotent, lunatics and sinners; the inheritance in the absence of son goes to nearest *sapinda*, then to the teacher and then to the pupil, or the daughter and ultimately to the king; the opinion of some that the largest share goes to the eldest son is opposed to the Vedas; no partition between husband and wife; usages of countries and families not to be followed if opposed to the Vedas; impunity on death of agnates, cognates &c.; gifts to be made at proper time, place and to proper person; *śrāddhas*; times of *śrāddha*; materials required at *śrāddha*, food (including flesh) appropriate at *śrāddhas*; what Brāhmaṇas are to be called at *śrāddha*; the four *āśramas*; rules about *parivraj* i. e. *sannyastin*; the duties of forest hermit; praise of the meritorious and condemnation of evil-doers; special rules about kings; founding of his capital and palace; position of the *sabha*; extirpation of thieves; gifts of land and wealth to Brāhmaṇas; protection of people; persons exempt from taxation, such as Śrotriyas, women of all castes, students and ascetics; punishment of young men for adultery; punishment varied according as the woman wronged was Arya or

Sūdra; punishments for abuse and for homicide; punishments for various breaches of conduct; dispute between cowherd and master; the perpetrator, the abettor and one who approves of the act are all guilty; who are to decide disputes; in case of doubt decision by inference and by divine proof (ordeals); punishment for perjury; all other *dharma*s should be learnt, according to some, from women and people of all castes.

Each of the two *prashnas* of the Āpastamba-dharma-sūtra is divided into eleven *paṭalas*, there being 32 and 29 *khaṇḍikās* in the two *paṭalas* respectively. The Dharmasūtra is written in a more concise and compact style than that of Baudhāyana and has more archaic and un-Pāṇinean forms than any other extant Dharmasūtra. For example, the following are against the rules of Pāṇini; Adhāsana (for adha āsana) in I. 1. 2. 21, aglamsnu (I. 2. 3. 22), muhūṅśca (I. 2. 8. 22), agrhiyamāna (I. 4. 12. 8), sarvatopeta (for sarvata upeta) in I. 6. 19. 9, sakhim (for sakhim) in I. 7. 21. 9. Hara-datta points out in many places that the current reading was un-Pāṇinean and therefore he read differently (e. g. in II. 2. 5. 2 he reads 'viprakramaṇa', while the current reading was 'viprakramiṇa')⁸³. This makes it probable that in the original text there must have been many more un-Pāṇinean forms than in the one preserved by Haradatta. There are many unfamiliar or rare words used by Āpastamba, i. e. ananīyoga (I. 6. 19. 12), anaiścarika (I. 8. 22. 1), Kartapatya (I. 2. 5. 3), vyupatoda and vyupajaya ('pa') in I. 2. 8. 15, brahmahasasthuta (I. 1. 1. 32). We meet with strange forms of certain words, such as paryanta (I. 3. 9. 21), praśasta (II. 8. 19. 3), anātyaya (I. 1. 1. 21 for anatyaya), brahmojjham (for -ojjhal) in I. 7. 21. 8, śvāvit (I. 5. 17. 37), sthevana (I. 11. 30. 19 for sthivana), acaryadare (for -dareṣu) in I. 2. 7. 27. Though the *Ap. Dharmasūtra* is mainly in prose, there are verses here and there. Some of the verses are expressly stated to be taken from other sources by being introduced with the word "udāharanti" or with "āthāpyudāharanti" e. g. I. 6. 19. 13 (two ślokas from a Purāṇa), I. 6. 19. 15 (compare Manu 8. 347 and Vas. 19. 44), I. 11. 31. 1, I. 11. 32. 24, II. 4. 9. 13 (two verses, same as Baud. II. 7. 22-23), II. 7. 17. 8, II. 6. 13. 6 (three verses almost the same as in Baud. II. 2. 34-36), II. 9. 23. 4-5 (two ślokas from a Purāṇa). Besides these, there are several isolated verses, most of which

83 'प्रायेण मकारात्परमिकारमुदीचते । तत्रान्येष एवार्थः । इकारस्तु छान्दोग्यपाठो वा ।'

seem to be quotations, though not introduced with words like "udāharanti". They are I. 4. 14. 25, I. 6. 19. 14 (the first pāda of which is Manu 4. 212), I. 9. 27. 10, I. 9. 27. 11 (same as Baud. II. 1. 42), II. 2. 4. 14 (compare Manu III. 101). Some of these verses are defective in metre, there being nine syllables in one anuṣṭubh pāda as in I. 9. 27. 10, II. 9. 23. 4-5, II. 2. 4. 14. One of the verses is in the classical Upajāti metre (II. 7. 17. 18), while another closely approaches that metre (I. 9. 27. 11). Besides these there are a few half-verses, II. 5. 11. 5-6 (same as latter half of Vanaparva 133. 1), II. 9. 21. 10 (Manu 6. 43 has the first pāda). Thus in all there are about twenty verses, of which at least six occur in Baudhāyana. Some sūtras that are printed as prose are parts of verses, e. g. I. 2. 5. 11. Besides these there are several verses in the pāthas dealing with metaphysics (I. 8. 22. 4-8 and I. 9. 23. 1-3) that are pieced together largely from Upaniṣad passages. Āpastamba in several places employs the first person plural about himself⁸⁴, e. g. I. 1. 1. 27, I. 8. 22. 3, I. 8. 23. 4. Haradatta points out that in his day there was difference in the text as handed down in Northern and in Southern India.⁸⁵

Āpastamba quotes, besides the *Saṃhitās*, the *Brahmanās* very frequently (e. g., I. 1. 1. 10-14, I. 1. 3. 9, I. 1. 3. 26, I. 2. 7. 7, I. 2. 7. 11, I. 3. 10. 8). He quotes the *Vājasaneyaka* (I. 5. 17. 31) and the *Vājasaneyi-brāhmaṇa* (I. 4. 12. 3 on *svadhya*), he speaks of the *Upaniṣads* (II. 2. 5. 1), his quotations (II. 2. 3. 16-II. 2. 4. 1-9) from the *Tai. Āranyaka* agree, according to Buhler, with the text current in the Andhra country. He speaks of the six *āṅgas* of the *Veda* (II. 4. 8. 10) and in the next sūtra enumerates *Chandas*, *Kalpa*, *grammar*, *Jyotiṣa*, *Nirukta*, *Śikṣā*, (phonetics) and *Chandovicitī* (metrics), which are seven (*Śikṣā* being probably intended to be included in grammar). There are passages in *Āpastamba* which agree with the *Nirukta*, e. g. the definition of *ācārya*⁸⁶.

84 'अथोदशाद् ब्राह्मणस्य... यथा व्रतेषु समर्थः स्याद्यानि वक्ष्यामः।' आप. I. 1. 1. 27; 'तत्रात्मलाभीयाञ्च श्लोकानुदाहरिष्यामः' I. 8. 22. 3; 'अथ भूतदाहोयान्दोषानुद्हरिष्यामः' I. 8. 23. 4.

85 On the sūtra अन्यत्र राहुदर्शनात् (II. 7. 17. 25) he says 'उदीच्यास्त्वेतःप्रायेण न पठन्ति । तथा च पूर्वैर्न व्याख्यातम्'.

86 'यस्माद्दर्शनाच्चिनोति स आचार्यः' आप. ध. सू. I. 1. 1. 14; 'आचार्यः कस्मादाचारं यादयति आचिनोत्यर्थानाचिनोति बुद्धिमति वा' निरुक्त I. 4 and 'तस्मिन् बुद्धेयतमश्च नाह' (quoted in निरुक्त II. 3).

He quotes the views of ten writers on *dharma* by name, viz. Eka (I. 6. 19. 7), Kāṇva (I. 6. 19. 3 and I. 10. 28. 1), Kāṇva (I. 6. 19. 7), Kuṇika (I. 6. 19. 7), Kutsa (I. 6. 19. 7), Kautsa (I. 6. 9. 4 and 7, I. 10. 28. 1), Puṣkarasādi (I. 6. 19. 7, I. 10. 28. 1), Vārṣāyana (I. 6. 19. 5 and 8, I. 10. 28. 2), Śvetaketu (I. 4. 13. 19 and I. 2. 5. 6), Hārta (I. 4. 13. 11, I. 6. 18. 2, I. 6. 19. 12, I. 10. 28. 1, 5 and 16, I. 10. 29. 12 and 16). Some of the names (viz. Kautsa, Vārṣāyana, and Puṣkarasādi) occur in the Nirukta. He quotes the view of Śvetaketu in Śvetaketu's own words (in I. 4. 13. 20) that even a married man should every year stay with his teacher for two months to refresh his studies and gives it as his own opinion that Śvetaketu's view is opposed to the Śāstras (the Vedas). In another place (I. 1. 4. 5-6) he speaks of Śvetaketu as an *atara* (a person belonging to later ages) and as one who on account of the remnant of his meritorious actions done in a former life or lives was able to grasp the four Vedas in a short time. It is usual to see in this a reference to Śvetaketu in the Chandogya Upaniṣad (VI. 1. 1-2), where it is stated that Śvetaketu mastered all the Vedas in twelve years. But this identification is somewhat of doubtful value. Āpastamba quotes Śvetaketu as a teacher of *dharma*. The quotation from Śvetaketu given by Āpastamba has nothing corresponding to it in the Upaniṣad. Besides the Chandogya Upaniṣad appears to make a distinction between two Śvetaketu's (in VI. 1 and VI. 8), one being called Aruṇeya and the other Aruṇi (son of Aruṇa). Hārta, whose views are cited so frequently, is quoted by Baudhāyana (II. 1. 50) and also by Vasiṣṭha (II. 6.). From the two sūtras (I. 6. 19. 3 and 7) it follows that Kāṇva and Kāṇva are two distinct writers. The Kumbhakonam edition reads Kāṇva in I. 10. 28. 1, while Bühler reads Kāṇva there. Kāṇva Baudhāyana is a teacher, whose name occurs in the *ṛṣitaṭṭha* in many works. The view ascribed to Kāṇva by Āpastamba in I. 6. 19. 7 seems to be the same as that of the Baudhāyana-dharmasūtra (I. 2. 19⁸⁷). It has been shown above that there are close parallels in thought and expression

87 'क आश्यान्नः । य ईप्सोदति कण्वः । ... शुद्धा भिक्षा भोक्तव्यकृणिको काण्वकुन्तो तथा पुष्करसादि ।' आप. ध. सू. I. 6. 19. 2, 3 and 7. Here various views on the question as to whose food should be partaken by begging are set forth. Baudhāyana says 'ते ब्राह्मणायाः स्वकर्मस्थाः' which tallies with शुद्धा भिक्षा &c.

between Baudhayana and Āpastamba. In several places Āpastamba seems to be controverting the views of Baudhayana or similar views held by others. Āpastamba condemns the view of giving the paternal wealth to the eldest son as opposed to the Vedas and explains the Vedic text (Tai. S. II. 5. 2. 7 quoted above) about the eldest son being endowed with all wealth as a mere *anuvada* and not a *vidhi* (vide Āp. Dh. S. II. 6. 14. 6-13). Baudhayana cites both the texts of the Tai. S. about equal division among sons and about the eldest son's larger share and seems to favour the latter view by putting it last (II. 2. 2-7.). Similarly the discussion in Āpastamba (I. 1. 4. 5-12) about a *brahmacārin* eating the leavings (*ucchiṣṭa*) of his *guru*, provided the things are not directly forbidden by Śruti, seems to be directed against Baudhayana (II. 1. 25-26). Although Āpastamba does not expressly quote Gautama, he appears to have had before him the Gautama-dharma-sūtra. He speaks of a *smṛti* (II. 6. 15. 25) that lays down that *upanayana* confers *adhikāra* on a man for śāstric actions and that before *upanayana* one is free to do^o anything and to eat anything. This, as interpreted by Haradatta, refers to Gautama (II. 1)⁸⁸. There are striking coincidences between Gautama and Āpastamba, e. g. Gaut. I. 19. = Āp. I. 1. 1. 41 (about some teachers prescribing the yellow robe to a *brahmacārin*), Gaut. I. 3 = Āp. 11. 6. 13. 7 (about the violation of *dharma* by the great in former ages), Gaut. 9. 52 = Āp. I. 11. 31. 13), Gaut. 23. 9 = Āp. 1. 9. 25. 2; Gaut. 16. 19 = Āp. I. 3. 9. 14-15). Āpastamba frequently refers to the views of his predecessors in the words 'eke' (I. 1. 2. 37, 38; 41; I. 1. 4. 17; I. 2. 5. 20; I. 2. 6. 4; I. 3. 9. 3; I. 3. 11. 3 &c.) and 'āparam' (II. 6. 15. 22). It is somewhat remarkable that in many of these cases (where 'eke' occurs), the views are those either held by Gautama or ascribed by him also to others, e. g. Āp. I. 1. 2. 38 about the staff of a *brahmacārin* refers to Gaut. I. 23; Āp. I. 1. 2. 41 is almost same as Gaut. I. 19, Āp. I. 2. 5. 20 seems to refer to Gaut. 1. 54-59, Āp. 1. 3. 9. 3 (the view of some that Vedic study lasts for four months and a half) seems to refer to Gaut. 16. 2, and Āp. I. 3. 11. 3 (about not studying after dining at a sacrifice for deities that are *manuṣya-prakṛti*) pointedly refers to Gaut. 16. 34 which contains the word '*manuṣyayajñabhojana*'. Āpastamba twice

⁸⁸ अत्र संप्रकारः साक्षोर्भवति । सा निष्ठा । स्मृतिश्च । आप. ध. सू. I. 6. 15. 23-25; प्रागुपनयनात् कामचारः कामवादः कामवसः । अनुनात् । गो. ध. सू. II. 1-2.

quotes verses from a Purāṇa (I. 6. 9. 13, II. 9. 23. 3) and in one place gives in prose the view of a Purāṇa (I. 10. 29. 7.)⁸⁹. Apastamba (II. 9. 24. 6) speaks of the view of a Bhaviṣyat-purāṇa (about creation of the world after a periodic dissolution). In one place Apastamba (II. 11. 29. 11-12) says that 'the knowledge that exists (traditionally) among women and Śūdras is the furthest limit of *vidyā* and it is said to be a supplement of the Atharvaveda.' Here he probably refers to Arthaśāstra, which according to the *caranavyūha*, is the Upaveda of the Atharvaveda. Apastamba refers (II. 7. 16. 1) to Manu as founder of the institution of Śraddha. But this appears to be a reference to Manu, the mythical progenitor of mankind, and not to the Manusmṛiti. It is noteworthy that Apastamba (II. 7. 17. 8) quotes a verse, which is the same as Anuśāsanaparva 90. 16 (sambhojani nama &c.)

The Apastambadharmasūtra stands in a peculiar relation to the Pūrvamīmāṃsā. It is the only extant Dharmasūtra that contains many of the technical terms and doctrines of the Mīmāṃsā. He says (I. 1. 4. 8)⁹⁰ 'a positive Vedic text is more cogent than an usage which merely leads to an inference' (of its being based on a Vedic text now lost⁹¹). This refers to Jaimini's rule (I. 3. 3) "if there is a conflict between an express Vedic text and Smṛti, the latter is to be disregarded: but if there be no conflict an inference (may be made that the Smṛti is based upon some Śruti)". In another place Apastamba says (I. 4. 12. 11) 'where an action is done on account of finding pleasure therefrom (i. e. from a worldly motive), there is no (inference of its being based on) Śāstra'. This is the same as Jaimini's teaching (IV. 1. 2)⁹². He speaks of the

89 'यो हिंसार्थमभिक्रान्तं ह्यन्त मन्यरेव मन्यं स्पृशति न तस्मिन्दोष इति पुराणे'। आप. ध. स. I. 10. 29. 7; this seems to be a summary of a verse like the one in

Baudhāyana (Dh. S. I. 10. 12) and Vasiṣṭha (III. 18) 'स्वाध्यायिनं कुले जातं यो हन्यादाततायिनम् । न तेन भूणहा स स्यान्मन्युस्तं मन्युमृच्छति ॥' (Baud. has अन्व्यापकं कुले and भूणहा भवति).

90 'श्रुतिर्हि बलीयस्थानुमानिकांदाचारात्' आप. ध. स.; 'विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्' पू. मी. सू.

Vide also 'विप्रतिषेधे श्रुतिलक्षणं बलीयः' आप. ध. स. I. 11. 30. 9 for the same position.

91 'यत्र तु प्रीत्युपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमास्त' आप.; यस्मिन्प्रातिः पुरुषस्य तस्य लिप्तायैलक्षणविमकत्वात् पू. मी. सू. Vide also आप. ध. स. I. 1. 4. 9-10 'दृश्यते चापि प्रवृत्तिकारणम् । प्रीतिर्हि उपलब्धते' and 'हेतुदर्शनाच्च' पू. मी. सू. I. 2. 4.

convention (*samaya*) of those who know Nyāya (i. e. Mīmāṃsā) that āngas (such as the Kalpasūtras are) cannot be designated the Vedas (which are the principal), which is clearly a reference to Pūrvamīmāṃsā (I. 3. 11-14)⁹² and he says that those who know Nyāya lay down that a mere *anuvāda* (affirming or reciting) of what is well-known to all is not a positive rule (a *vidhi*), which is similar to Jaimini's rule⁹³. The dictum of Āpastamba that the word "sale" (*kṛaya*) applied to a bride in some Vedic texts is merely figurative closely resembles Jaimini's⁹⁴ remarks on the same point. The remark of Āpastamba that the rules of *anadhyāya* only apply to Vedic study and not to the recital of *mantras* at sacrifices corresponds to a rule in Jaimini⁹⁵ almost in the same words. These examples show that in Āpastamba's day Mīmāṃsā doctrines had been far advanced and that works existed that dealt with Mīmāṃsā topics (Nyāyas). The correspondence in language with the Pūrvamīmāṃsāsūtra is so close that one is tempted to advance the view that Āpastamba knew the extant Mīmāṃsā-sūtra or an earlier version of it that contained almost the same expressions. It cannot be said that all these passages are later interpolations. They have all been explained by Haradatta and one of the sūtras referring to Mīmāṃsā topics occurs in so early a work as the commentary of Viśvarūpa (on Yaj. I. 7) who quotes "Brāhmanokta vidhayaḥ" (Āp. I. 4. 12. 10). The last passage is quoted by Medhatithi also (on Manu II. 6).

The dharmasūtra of Āpastamba has been quoted from very ancient times as authoritative. Śābara in his *bhāṣya* on Jaimini VI. 8. 18 quotes one sūtra of Āpastamba and a paraphrase of another.⁹⁶ The Tantravārtika refers to the sūtras of Āpastamba about local and

⁹² 'अङ्गनां तु प्रधानैरव्यपदेश इति न्यायवित्तमयः ।' आप. ध. सू. II. 4. 8. 12.

⁹³ 'अथापि नित्यानुवादमविधिमाहुर्न्यायविदः' आप. ध. सू. II. 6. 14. 13; 'अर्थवादो वा विधिष्वेवत्वात्समन्वित्यानुवादः' पू. मी. सू. VI. 7. 30.

⁹⁴ तस्यां क्रयशब्दः संस्तुतिमात्रम् । धर्माद्वि सम्बन्धः । आप. ध. सू. II. 6. 12. 11-12; 'क्रयस्य धर्ममात्रत्वम्' पू. मी. सू. VI. 1. 15.

⁹⁵ 'विद्यां प्रत्यनञ्चावः श्रूयते न कर्मयोगे मन्त्राणाम्' आप. ध. सू. I. 4. 12. 9; 'विद्यां प्रति विधानाद्वा सर्वकालं प्रयोगः स्वात्मकार्यत्वात्प्रयोगस्य' पू. मी. सू. XII. 3. 19.

⁹⁶ 'कथं च स्मृतिः 'धर्मे च अर्थे च कामे च नातिपरितज्या' इति, 'धर्ममजासंयमौ दारे' नाम्नां कुर्वीत' इति च एवमित्यदि स्मर्यत एव 'अन्धतरापाये अन्धा कुर्वीत इति ।' स्मरः, कृष्ण, 2078 'धर्ममजासंयमौ दारे नाम्नां कुर्वीत । अन्धतरापाये अन्धाः कर्तव्यमिति' II. 5. 11, 12-13.

family images," about drinking wine and about the conflict between the views of Baudhāyana and Āpastamba (vide above page 26 also). Śaṅkarācārya in his *bhāṣya* on Brahmasūtra IV. 2. 14 quotes Āpastamba I. 7. 20. 3 (about the planting of trees for fruit as a meritorious act and the collateral benefits of shade and fragrance). He also cites (on Brahmasūtra II. 1. 1.) about the supreme soul a half verse from Āpastamba (I. 8. 23. 2)⁹⁷. In his *bhāṣya* on Brhadāranyaka, he cites Āp. Dh. S. I. 5. 15. 1 (upāsane gurūṇām &c.). The two *paṭalas* of Āpastamba (I. 8. 22 and 23) dealing with *adhyātma* (philosophy) were commented upon by Śaṅkarācārya, who, from the general style and method of the commentary (vide Trivandrum edition of the *adhyātmapaṭala*), seems to be the same as the great ācārya. Sureśvara in his *Vartika* (I. 1. 97) on Śaṅkara's *bhāṣya* on the Brhadāranyakopaniṣad quotes the sūtra about the planting of mango (Āpastamba I. 7. 20. 3⁹⁸) trees. Viśvarūpa, who according to Mādhyama, was the same as Sureśvara,¹⁰⁰ quotes (Trivandrum edition) in his commentary on Yājñavalkya (ācāra and vyavahāra only) Āpastamba's sūtras about twenty times. The quotations show that the text of Āpastamba was identical with the one printed, barring a few variations that are no more than mere slips on the part of the scribes of Mss. In his commentary on Yāj. III 237 Viśvarūpa quotes eighteen sūtras of Āpastamba (I. 9. 24. 6-23) consecutively which are the same as those in the printed text. Medhātithi quotes Āpastamba II. 5. 11. 2, II. 4. 7. 16, II. 8. 19. 20, I. 4. 14. 30-31 on Manu II. 247, III. 102, III. 273 and VIII 357 respectively and appears to refer to Āpastamba I. 4. 13. 6 (about "om") on Manu II. 83. • The Mitakṣarā has several quotations and Aparārka contains

97 तन्मन्त्रवार्तिकं p. 138 'प्रतिदेशं व्यवस्थया । आपस्तम्बेन संद्वन्द्वं दुष्टदुष्टत्वमादृतम् ॥'.

98 This has in view 'एतेन देशकालधर्मा व्याख्याताः' आप. ध. सू. II. 6. 15. 1; 'यापि आपस्तम्बस्मृतिवचनात्तुल्यबलत्वाद्वाङ्मनो भवेत्तापि तस्माद् ब्राह्मणः सुरा न पिबेदिति एतेन प्रत्यक्षमुक्तिविधिना निराकृतेति नेदं विप्रश्चारप्रामाण्यमाशङ्कितव्यम्.'

99 परमात्मनोऽपि प्रकृत्यापस्तम्बः पठति 'तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स नित्यः'.

100 आद्ये कलार्थे इत्यादि आपस्तम्बस्मृतिवचनः । कलवत्त्वं समाचरे नित्यानामपि कर्मणाम् । बृहदारण्यकभाष्यवार्तिक. आपस्तम्ब's words are 'तद्यथा आद्ये कलार्थे निमित्ते काला गन्ध इत्यनुव्ययेने एव धर्म चर्यमाणमर्था अनुव्ययस्ते ।'

about two hundred sūtras of Āpastamba, though rather in a mutilated form. But it is not necessary to refer to these and other later works in detail, since Haradatta's commentary, as will be shown later on, was written about the time of Aparārka. Thus from the days of Śābara (500 A. D. at the latest) to 1100 A. D. we have a host of writers who vouch for the authenticity of the extant text of Āpastamba.

About the home and personal history of Āpastamba little is known. Āpastamba is not an ancient name. It does not occur in the Vedic texts. It occurs in the *gāṇa* "Bīḍādi" in Pāṇini IV. 1. 104. He speaks of himself as belonging to later ages (*āvara*). Vide Āpastamba¹⁰¹ I. 2. 5. 4. and II. 6. 13. 9. In the *tarpaṇa* he is generally mentioned after Bodhāyana and before Satyāśāḍha Hiranyakeśin (vide note 68a above). Therefore according to tradition his school was elder or more authoritative than that of Hiranyakeśin. In one place Āpastamba refers to a peculiar staddha usage of the *udicyas* (II. 7. 17. 17).¹⁰² Āpastamba must be supposed to have embodied in his work the usages of his own country. If he specially mentions the usages of a particular locality, it would follow that he did not hail from that locality. But the exact meaning of "Udicya" is doubtful. Haradatta quotes a verse of the grammarians, according to which the country north of the Śaravati was called "Udicya". According to the Mahānava quoted in the commentary on the caranavyūha the Āpastambīyas were to be found to the south of the Narmadā, in the south-east, that is, in Andhra and the territory about the mouth of the Godāvari. Therefore it is natural to suppose that Āpastamba's school had its origin in the south and probably in Andhra. The Pallavas made land grants to Āpastambīyas. Vide I. A. vol. V. page 155.

The age of the Āpastamba-dharmasūtra can be settled within only approximate limits. It is probably later than the Gautama Dharmasūtra and also the Baudhāyana-dharmasūtra and before 500 A. D. it was an authoritative smṛti work according to Śābara. Āpastamba is enumerated by Yājñavalkya as a writer on *dharma* (I. 5)

101 'तस्मादृष्योऽत्र न जायन्ते नियमातिक्रमात्' and 'तदम्बीक्ष्य प्रयुञ्जानः सौविच्यं च'.

102 उदीक्ष्यवृत्तिस्त्वाप्तनगतानां हस्तेष्वुपात्रानयनम् । on this इरदस says श्रुतत्वा उदीक्ष्यवृत्तिः उदीक्षास्तेषां वृत्तिराधारः.

and by Śaṅkha-Likhita. Its style and grammar (which is un-Pāṇinean in the extreme) entitle it to great antiquity. There is no clear reference to Buddhism and other schisms anywhere. It appears to look upon Śvetaketu as not far removed from its own epoch. It was probably written at a time when Jaimini had founded his school. Hence we shall not be far wrong if we assign it to some period between 600–300 B. C. On several points his views are opposed to those of his predecessors, e. g. he rejects secondary sons, condemns *niyoga*, does not admit *Paiśāca* and *Prājāpatya* as valid forms of marriage (vide above page 29). There are other points also wherein Āpastamba differs from Gautama and the other sūtra-kāras. Gautama (IV. 14-17) and Baudhāyana (I. 8. 7-12) give long lists of mixed castes and Gautama includes Yavana among them. Āpastamba is silent on this point. But this has hardly any bearing on chronology. Even the Vedic works mention the *Niśāda* and the *Pūrvamīmāṃsāsūtra* has a special *adhikarāṇa* (VI. 1. 51) devoted to him ; the Br. Upaniṣad mentions (IV. 3. 22 and 37) such castes as *Cāṇḍāla*, and the *Gīta* mentions the *Śvapāka*. The Āp. Śrauta speaks of the *Niśāda* (9. 14. 12-13). The Āp. Dh. S. (II. 1. 2. 6) mentions *Cāṇḍāla*, *Paulkasa* and *Vaiśya*. Gautama (17. 30) forbids the eating of the flesh of cows and bulls, while Āp. (I. 5. 7. 30-31) seems to allow it and cites the *Vājasaneyaka* for support. In this connection it has to be noted that *Vasiṣṭha* also has a similar sūtra (14. 46). Āp. (I. 9. 27. 10) prescribes a penance for one who practises usury and lays down that one should not eat at the usurer's (I. 6. 18. 22), while Gautama appears to allow usury to a Brāhmaṇa as a calling if done through an agent (X. 6). Baudhāyana, on the other hand, quotes verses that condemn usury in strong language as even worse than *Mahamahatya*, holds that a Brāhmaṇa who is a usurer should be treated as a śūdra and allows the first two castes to practise usury only towards atheists, śūdras and such like persons (I. 5. 79-81). So these differences of Āp. from others are hardly conclusive as to his chronological position.

The commentary of Haradatta, called *Ujjvalā-vṛtti* is the only one so far recovered. For an account of Haradatta, vide sec. 86. The *Smṛticandrikā* (I, page 25) quotes a passage from the *bhāṣya* of Āpastamba (II. 6. 15. 19-20) and (II. p. 300) quotes the explanation of the *bhāṣyakāra* on Āpastamba II. 6 14. 1. Both these passages

is found in the commentary of Haradatta, though in the latter case, Haradatta holds the same view as that of the Bhāṣyakāra. Similarly the Viramitrodaya (Vyavahāra, page 671) quotes the bhāṣyakāra of Āpastamba, but that quotation does not agree with Haradatta. Haradatta himself does not call his work *bhāṣya*, but *vṛtti*. Besides the Subodhini on the Mitākṣarā (on Yāj. II. 132) quotes a passage from the Āpastambadharmavṛtti which is found in Haradatta on Āp. II. 6. 14. 1. Haradatta himself cites sometimes two or three other interpretations of the same sūtra (e. g. on Āp. I. 2. 5. 2; I. 3. 10. 6; I. 5. 15. 20; II. 2. 3. 16). So the *bhāṣyakāra* was probably one of his predecessors.

In Aparārka, Haradatta, Smṛticandrikā and other works there are numerous quotations in verse ascribed to Āpastamba. These quotations are concerned with topics of Āhnikā, Śrāddha, and Prāyaścitta. The Smṛticandrikā (III. pp. 423 and 426) quotes a Stotra-āpastamba. Haradatta on Gautama (22. 18) quotes several verses on prāyaścitta from Āpastamba. Three of these verses are found in the Āpastamba-smṛti in verse (Jivananda's collection vol. I pp. 567-584 chap. I verses 16, 19, 31). The Smṛti printed by Jivananda contains about 407 verses in ten chapters on prāyaścitta and purifications. But the quotations from the Smṛticandrikā and Aparārka show that the verse Āpastamba was a much larger work and since they regarded the versified work as equally authoritative with the sūtra work, the versified smṛti must have been comparatively an ancient work.

8. Hiranyakeśi-dharmasūtra.

The Hiranyakeśi-dharmasūtra forms the 26th and 27th *prāśnas* of the Hiranyakeśi-kalpa. The Śrauta sūtra has been published by the Anandāśrama Press (Poona). The Hiranyakeśi-grhya-sūtra was edited with extracts from the commentary of Mātṛdatta by Dr. Kirste (Vienna, 1889). The Grhya forms the 19th and 20th *prāśnas* of the Kalpa, each *prāśna* being divided into eight *patras*. The Śrauta-sūtra is largely based on the Śrauta-sūtra of Āpastamba. The Grhya-sūtra is indebted to the Grhya-sūtra of Bhāradvāja. The Dharmasūtra of Hiranyakeśin can hardly be called an independent work. Hundreds of sūtras are borrowed word for word from the Āpastamba Dharmasūtra. The Dharmasūtra of Hiranyakeśin is therefore the oldest voucher for the authenticity of Āpastamba's text and is very valuable for checking the latter,

The Hiranyakeśins form a sūtra-cakra of the Khādīhaya section of the Taittirīyasaṅgṛha and were formed later than the Apastambya School. In a grant of the Kongu kings dated in 454 A. D. Brāhmaṇas of the Hiranyakeśi School are mentioned (I. A. vol. V. page 136). According to the Mahārṇava quoted in the commentary of the caranavyūha, the Hiranyakeśins were to be found in the south-west between the Sahya mountain and the ocean and near Paraśurāma (i. e. in the Konkan). There are at present many Brāhmaṇas in the Ratnagiri District who call themselves Hiranyakeśins. The Dattaka-mīmāṃsā of Nanda-pandita twice quotes passages from the commentary of Śābarasvāmīn on the sūtra of Satyāśāḍha. If he was identical with the great commentator of the Purva-mīmāṃsā (which is almost certain), then we have unimpeachable evidence for the existence of the works of the Hiranyakeśins long before the fifth century A. D.

Bühler in his second edition of the Apastamba-dharmasūtra (1893) gave (in appendix II) the various readings of the Hiranyakeśi-dharmasūtra from two MSS. I secured a modern transcript of the Hiranyakeśi-dharmasūtra from the Deccan College collection (No 138 of 1881-82), which contains the text and also the commentary of Mahādeva thereon. There are 18 folios for the sūtra and 101 for the commentary. That ms. presents some readings which are not noticed by Bühler as found in the two mss. consulted by him. For example, the ms. reads “saptama ayuṣkamamaṣtame brahmavarca-sakāmam (reversing the order of years in Ap. I. 1. 1. 21-22), omits the words ‘yadī śnāyāt dandavat plavet’ (from Ap. I. 1. 2. 30.), reads ‘vastranyeva vasitobhaya &c.’ (Ap. I. 1. 3. 9 omits vasita), reads ‘gurave’ for ‘acāryāya’ in Ap. I. 1. 3. 31. The ms. of the Hiranyakeśi-dharmasūtra contains certain additions to the sūtras of Apastamba. For example, a sūtra ‘kṣīralavaṇa-madhumaṃsāni ca varjayet’ is added after Ap. II. 9. 22. 14, a sūtra ‘teṣām pūjā śreyasyātmanah kār्या’ occurs after Ap. II. 9. 25. 8, and the sūtra ‘sarva-dharmāṇāṃ svadharmānuṣṭhānānīyameṣu ca yuktaḥ syāt’ occurs after Ap. II. 9. 25. 13. The manuscript contains a few verses, that are not found in the Apastambadharmasūtra, introduced by the words ‘athāpyudāharanti¹⁰³,’ (except in one case

103 ‘पशवश्च मुखादग्ना अग्ना बालवज्रो (हु)तः । एतद् ब्राह्मणं ते पश्य तन्मुभारवनी-
कृता ॥’ after आप. ध. सू. I. 7. 21. 4. ; अन्वाचकं कुले जलं यी कृत्वा द्वापयन्ति च ।

the *Āpatreya*, &c.) The manuscript also omits certain sūtras found in Āp. e. g. 'varṇajyāyasām cetarair varṇaiḥ' (Āp. II. 5. 11. 8), 'anyatra rāḥudarśanāt' (Āp. II. 7. 17. 25), 'athopanayanam tata udakopasparśanam' (Āp. I. 1. 1. 36.). In the case of some sūtras the readings of Hiranyakeśin present a smoother and more classical Sanskrit than that of Āpastamba and are manifestly attempts to bring them in a line with the requirements of the śiṣṭas at the time when the Āpastambasūtras were taken over into the Hiranyakeśi school. Hiranyakeśisūtra has 'pādonam' and 'ardhonam' for 'padūnam' and 'ardhena' of Āpastamba (I. 1. 2. 13-14), 'asandarsane' for 'asandarśe' (Āp. I. 1. 2. 29), 'aglaṇih' for 'aglaṁsnuh' (Āp. I. 1. 3. 22), 'prakṣālayet' for 'prakṣālayita' (Āp. I. 1. 3. 36), 'kartṛpatyam' for 'kartapatyam' (Āp. I. 2. 5. 3) 'yathāśakti' for 'śaktiviṣayeṇa' (Āp. II. 5. 12. 1). Another noticeable feature is that the arrangement of the sūtras into subsections is a good deal different in the two works. Bühler notes that from the 13th khaṇḍikā (6th paṭala) of the second prāśna both the manuscripts consulted by him do not indicate the *paṭalas*. The Deccan College manuscript does not number them from the second paṭala in the second *prāśna*. The number of paṭalas in the first *prāśna* of Hiranyakeśi is eight, while Āpastamba has eleven paṭalas in each of the two *prāśnas*. The distribution of sūtras in the khaṇḍikās is therefore different in the two works. Hiranyakeśi has 91 khaṇḍikās in the first *prāśna* and 20 in the second. Besides a few of the khaṇḍikās are differently placed. The first khaṇḍikā of Hiranyakeśi (first *prāśna*) stops after Āp. I. 1. 2. 1, the third reaches up to Āp. I. 1. 4. 6; Āp. I. 8. 22 and 23 (the adhyātmapaṭala) come in Hiranyakeśi immediately after Āp. I. 6. 19 and are Hiranya. I. 6. 20; Āp. I. 7. 20 and 21 = Hir. I. 6. 21-22; Āp. I. 9. 24 and 25. 1-4 = Hir. I. 6. 23; Āp. I. 9. 25. 4-13 and I. 9. 26. 1-10 = Hir. I. 7. 24; Āp. I. 9. 26. 11-14 and I. 9. 27 = Hir. I. 7. 25; Āp. I. 10. 28 = Hir. I. 7. 26; Āp. I. 11. 31. 1-10 = Hir. I. 8. 29; Āp. I. 11. 31. 11-23 =

न तेन भूयद्वा भवति मम्युस्तं मम्युमृच्छतीति । वृहचिह्नं हिरण्यकेशि I. 7. 27. 8 and comes after आप. ध. सू. I. 10. 29. 7; पुत्रेण लोकाजयति पौत्रेणामृतं क्षते । अथ पुत्रस्य पौत्रेण प्राप्नोति मम्युस्तं विष्टपम् ॥ दौहित्रस्तत्पतिमुञ्चति वत्पासं मङ्गलम् । मातृदेवास्तविकारिणः ॥ after आप. II. 5. 12. 4; 'वेदाध्यायी पञ्चाभिस्त्रिष्टुपर्णो ज्ञेयः सानिकः । मातृदेवानुत्तमानी पञ्चने पङ्क्तिपावनाः ॥' after आप. ध. सू. II. 7. 17. 21.

The verse अथवापकं is quoted in Band. Dh. S. I. 10. 19 and Vas. III. 19 and for पुत्रेण &c. compare मनु. 8. 127.

Hir. I. 8. 30. In the second *prāṇa* the variance in distribution of sūtras into khaṇḍikās is still greater. Besides Āp. II. 4. 8-9 are placed in Hiranyakeśi before Āp. II. 3. 6-7 and Āp. II. 6. 13-15 before Āp. II. 5. 10-11. Sometimes a single sūtra of Āpastamba is split up into two and placed in two different khaṇḍikās, e. g. Āp. I. 9. 25. 4 is split into Hir. I. 6. 23. 31 and I. 7. 24. 1 (the portion from 'rājānaṃ gatvā' being the first sūtra of Hiranyakeśi's 24th Khaṇḍikā. •

The com. of Mahādeva Dikṣita called Ujjvalā, is almost word for word the same as that of Haradatta's Ujjvalā. That one has borrowed from the other admits of no doubt and Bühler thinks that Mahādeva is the borrower. But there is hardly anything to turn the scale in favour of Haradatta. Sometimes Mahādeva's commentary contains more matter than Haradatta's (e. g. on the sūtras 'Saptame brahmarcasakamam &c. 'Upanayanam vidyarthasya śrutitah', 'dvādaśavarardhyaṃ') and sometimes Haradatta contains more explanation (e. g. on 'tasmiṃśca vidyākarmāntam &c. ; on 'nāpsu ślāghamānaḥ snāyāt', on 'pāṇisamkṣubdhenodakenaika &c.'). Mahādeva differs from Haradatta's explanation of the word 'atha' which the former takes in the sense of 'ānantarya or adhikara', while the latter takes it only in the sense of 'ānantarya'. That Mahādeva also is an early writer follows from the fact (noted by Bühler p. 117n) that portions of his commentary are contained in the Munich Ms. of Haradatta dated Vikrama-Saṃvat 1668 (1611-12 A. D.). It is to be noted that Haradatta after saluting Ganesa at the beginning of his Ujjvalā does obeisance to Mahādeva (which may mean God Śiva or the author Mahādeva if he was the guru or father of Haradatta). Mahādeva often comments on the sūtras as found in Āpastamba and not on the readings of them as existing in the Hiranyakeśi school; e. g. he comments on 'padūnam', on 'adhāsanaśāyi' for ardhāsanaśāyi (the reading of the sūtra), on 'atmasvastyayanārthena' (Āp. II. 5. 11. 9) for 'svastyayanārthena' of the ms. of Hir. The explanations of the two writers sometimes differ, as for example on 'acaryādhinas syād-anyatra patāniyebhyaḥ' (Āp. I. 1. 2. 19¹⁰⁴). One more circumstance that is worthy of note is that the Ujjvalā of Haradatta does not contain many quotations from Smṛtis as com-

104 कृष्ण explains 'आचार्यधीनो भवेत्पुनपनान्ते यत्तच्छासनं तस्मिन्नेवाचार्यधीनता-
वृत्ते,' while मद्रदेव makes it a तिथि 'आचार्यधीनता स्थानवन्ति तिथिः'.

with his commentary on the Gautamadharmasūtra. Although one may be inclined to hold that it is Mahādeva who borrows, it must be clearly recognized that there is hardly any positive evidence in support of such a view. There is a commentary called Vaijayanti on the Hiraṇyakeśi-śrauta-sūtra. This Mahādeva is very likely identical with the Mahādeva who commented upon the dharmasūtra.

9. Vasistha-dharmasūtra.

This *dharmasūtra* has been printed several times. The collection of Jivananda (part II, pp. 456-496) contains only 20 chapters and a portion of the 21st and so does the collection of Mr. M. N. Dutt (Calcutta 1908). The Ānandaśrama collection of smṛtis (1905, pp. 187-231) and the edition of Dr. Führer in the B. S. series (1916) contain thirty chapters. According to Dr. Jolly (R. u S., p. 6) some mss. give only six or ten chapters. The Vasisthadharmasūtra with the commentary called Vidvanmodinī was printed at Benares. In the following Dr. Führer's edition has been used.

Kumārila (vide note 55 above) tells us that the *dharmasūtra* of Vasistha was specially studied by the students of the R̥gveda, but that along with other dharmasūtras it is authoritative for all *caranās*. No śrauta and gr̥hya sūtras of Vasistha, if they ever existed, have come down to us. We have therefore to fall back upon one of two hypotheses, viz. either the dharmasūtra of Vasistha is the solitary remnant of a school that might have once possessed a complete *kalpa* or that it was composed as an independent work on *dharma* and was subsequently seized upon by the students of the R̥gveda, who had only śrauta and gr̥hya sūtras of Āśvalāyana. For reasons given elsewhere I incline to the latter view. The *dharmasūtra* of Vasistha cites quotations from all Vedas and beyond the name Vasistha there is hardly anything special in the dharmasūtra to connect it with the R̥gveda. It is true that in the 17th chap. several verses of the R̥gveda (such as I. 21. 5, I. 124. 7, V. 4. 10 which occur in sūtras, 3, 16 and 4 respectively) and several passages from the story of Śunaśśepa in the Aitareyabrahmaṇa are quoted by the sūtra and that several hymns of the R̥gveda, such as the *asyavāmīya* (R̥g. 1. 164), *haviṣpantīya* (R̥g. X. 88), *Aghamarṣaṇa* (X. 190), are referred to in the 26th chap. But there is nothing remarkable in this as some of the verses and *suktas* are mentioned in the Bauddhayadharmaśūtra also. Besides the Vas. Dh. S. quotes several

passages from the Taittiriya-saṁhitā (as in Vas. V. 7-9, which quotes Tai. S. II. 5. 1. 6 and Vas. XI. 48 which quotes Tai. S. VI. 3. 10. 5), the Śatapatha-brāhmaṇa, the Maitrayaṇīya-saṁhitā (in Vas. I. 37).

The contents of the Vas. Dh. S. are :— I Definition of *Dharma*, limits of Āryāvarta, who are sinners, the mortal sins, a brāhmaṇa can marry a girl of any of the three higher castes, six forms of marriage, the king was to regulate the conduct of people and to take the sixth part of wealth as a tax ; II. The four *varṇas*, the greatness of *acārya*, before *upanayana* there is no authority for religious rites, the privileges and duties of the four castes, in distress a Brāhmaṇa could subsist by resorting to the calling of a Kṣatriya or Vaiśya, a Brāhmaṇa was forbidden to sell certain things, usury condemned, rates of interest allowed ; III. Censure of illiterate Brāhmaṇa, rules on finding treasure-trove, who are *atātayins*, when they could be killed in self-defence, who are *pañktipāvanas*, constitution of a *pariṣad*, rules about *acamana*, *śauca* and purification of various substances ; IV. The constitution of the four castes is based upon birth and the performance of *samskāras*, the duties common to all castes, honouring guests, *madhuparka*, impurity on birth and death ; V. dependence of women, rules of conduct for a *rajasvalā* ; VI. usage is transcendental *dharma*, praise of *acāra*, rules about answering calls of nature, moral characteristics of a brāhmaṇa and the peculiar characteristics of a śūdra, censure of partaking food at the houses of śūdras, rules of etiquette and good breeding ; VII the four āśramas, and the duties of a student ; VIII. Duties of an householder, honouring guests, IX. rules for forest hermits ; X. rules for *saṁnyāsins* ; XI. six persons who deserve special honour, viz. the priest at the sacrifice, son-in-law, king, paternal and maternal uncles and a *snātaka* order of precedence in serving food, guests, rules about śrāddha, times for it, the brāhmaṇas to be invited at it, rules about *agnihotra*, *upanayana*, the proper time, staff, girdle &c. for it ; method of begging for alms, *prāyaścitta* for those whose *upanayana* is not performed ; XII. rules of conduct for a *snātaka* ; XIII. rules about the beginning of Vedic study, rules about holidays for Vedic studies, rules about falling at the feet of the *guru* and others, guiding principles in precedence as regards respect (learning, wealth, age, relationship, avocation, each prior deserving more consideration than each succeeding one), rule of the road ; XIV. rules about forbidden and permitted food, rules about the flesh of certain birds and animals ; XV. rules of adoption,

about excommunication of those who revile the Vedas or perform sacrifices of śūdras and for other sins; XVI. About administration of justice, king as guardian of minors, threefold *pramāṇas*, viz. documents, witnesses and possession; rules about adverse possession and about king's advisers; qualifications of witnesses; perjury condoned in certain cases; XVII. praise of *aurasa* son; conflicting views about *kṣetrajā* son, viz. whether he belongs to the begetter or to him on whose wife he is begotten; twelve kinds of sons; partition between brothers, grounds of exclusion from partition, rules of *niyoga*, rules about grown-up unmarried girl, rules of inheritance, king as ultimate heir; XVIII. *pratiloma* castes such as *cāṇḍāla*, no Vedic studies for śūdras or in their presence; XIX. king's duty to protect and to punish; importance of *purohita*; XX. about *prāyaścittas* for various acts unknowingly or knowingly done; XXI. *prāyaścitta* for adultery by Śūdra and others with women of the Brāhmaṇa caste or for cow-killing; XXII. *prāyaścitta* for eating forbidden food and sacred texts that purify in case of sins; XXIII. penances for *Brahmacārin* having sexual intercourse, for drinking wine &c.; XXIV. *Krechra* and *Atikrechra*; XXV. secret penances and penances for lesser sins, XXVI-VII. virtues of *prāṇāyāma*, Vedic hymns of *Gāyatrī* as purifiers; XXVIII. praise of women, eulogy of Vedic *mantras* like *aghamaṣṭaka* and of gifts; XXIX. rewards of gifts, *brahmacarya*, *tāpas* &c.; XXX. eulogy of *dharma*, truth and *brahmaṇa*.

The Vas. Dh. S. resembles in several respects the other dharma-sūtras described above. It contains almost the same subjects and is similarly composed in prose interspersed with verses. The Vas. Dh. S. is in style like the Gautamadharmaśūtra and has many sūtras identical with or closely resembling those of the latter. Vide. p. 18 above. It has also several sūtras closely corresponding with the sūtras of Baudhāyana. Grave doubts have been entertained about the authenticity of the whole of the text of the Vas. Dh. S. as the mss. contain varying numbers of chapters from 6 to 30, and as the text is hopelessly corrupt in several places (e. g. vide note 108 below). The Vas. Dh. S. contains many verses which bear the impress of a comparatively late age. Chapters 25-28 are entirely in verse, while there are other chapters (like III. 2-12, VI. 1-13, XI. 20-42) which contain many verses interposed between prose passages. In this respect Vasishtha's work is on a par with Bau-

dhayana's, in the fourth praśna of which there are chapters entirely consisting of verses. It has therefore been argued that the text of Vasiṣṭha was tampered with freely, particularly as regards the chapters at the end. But as shown below it will have to be admitted that the interpolations, whatever they may be, were made at a very early period. The Mitākṣarā quotes Vas. by name about 80 times and the quotations are taken from almost every chapter from the first to the 11st. For example, Mit. quotes Vas. 27. 1 on Yāj. III. 311, Vas. 27. 21 on Yāj. III. 324, Vas. 28. 7 on Yāj. III. 298, Vas. 28. 18, 19 and 22 on Yāj. III. 310. Even Medhātithi quotes Vasiṣṭha over twenty times. The quotations are mostly taken from the first chapter to the 21st. Only one quotation from the last few chapters (viz. 27. 16) has been found in Medhātithi (on Manu XI. 211) and that too is not quoted as Vasiṣṭha's, but is ascribed to 'others.' Viśvarūpa, who flourished about the first quarter of the 9th century quotes Vas. about thirty times in his commentary on the *ācāra* and *vyavahāra* sections of Yāj. These quotations hardly differ in any respect from the text of Dr. Führer's edition and are scattered over almost all chapters from the 1st to the 17th, six quotations being taken from chapters 3 and 17 each. In the *prāyaścitta* section Viśvarūpa quotes Vas. even more frequently. Besides several sūtras from the 1st, 4th, 10th and 11th chapters, he quotes here no less than 22 sūtras of the 20th chap. and 9 of the 21st. Moreover sutras 37 and 39 of the 23rd chap. are quoted (on Yāj. III. 281-282). What is more remarkable is that two verses (2-3) of the 28th chapter are ascribed to Vasiṣṭha and explained in detail (on Yāj. III. 256), while Vas. 28. 4 is quoted without the author's name. These facts make it certain that the Vas. Dh. S. contained in Viśvarūpa's day all the chapters from the first to the 23rd and also the 28th. Śaṅkara in his bhāṣya in Br. Upaniṣad (III. 5. 1) quotes Vas. X. 4 and on Br. Up. IV. 5. 15 he quotes Vas. VII. 3. The Vas. Dh. S. quotes numerous verses preceded by the words 'athāpyudāharanti', which is the case with Baudhāyana also. Several verses occur without these words being prefixed, but most of them seem to be quotations (e. g. Vas. II. 3 which combines Manu. II-169 and 170, IV. 6 which is Manu 5. 41, VI. 6 and 8 which are Manu IV. 157 and 158). Some of these verses introduced with the words 'athāpi' &c. as well as some of those not so introduced are in the regular classical Upajeti, Upen-dravajrā or Indravajrā (vide I. 38, X. 20 for verses with *athāpi* &c.

and VI. 9 and 25, X. 17, XVI. 36 for verses without them). Some of the verses are in the ancient Triṣṭubh form (e. g. VI. 3 and 30, VIII. 17, XVII. 71). In one verse (VI. 5) there are twelve letters in the first *pāda* and 11 in the rest. One quotation with the words "athāpi" &c. is in prose (II. 5). There are a few un-Pāṇinian forms like 'Vivadanti' in XIV. 47 (vide Pāṇini I. 3. 47). It looks as if the dharmasūtra once ended with the 24th chapter, where we have an injunction (in sūtra 6) against imparting the dharmasūtra to one who is not a son or pupil. The same sūtra occurs in Baudhāyana Dh. S. IV. 4. 9 and the succeeding sūtra is the same in both. But the words 'prāyaścitta has been described in the *rahasya* sections for playing false to the husband' (in Vas. V. 4) apparently refer either to chapters 25-28 (which contain *rahasya* penances) or to some prototype of those chapters now lost.

The Vas. Dh. S. quotes largely from the Rgveda and other Vedic *Saṁhitās*. Among the Brāhmaṇas, the Aitareya and Śatapatha are frequently cited. The Vajasaneyaka (-Vas. 12. 31 and 23. 13) and the Kāthaka (Vas. 12. 24 and 30. 5) are mentioned by name. The Tai. Āraṇyaka is quoted in Vas. 23. 23. The Upaniṣads and Vedānta occur in 22. 9. Vasiṣṭha quotes a *gāthā* of the Bhāllavins from their Nāḍāna work about the extent of the home of Brāhmanism, which is quoted by Baudhāyana also (Dh. S. I. 1. 27). He speaks of the *aṅgas* of the Veda (3. 23 and 13. 7) and gives their number as six (3. 19). Itihāsa and Purāṇa are mentioned in 27. 6. The science of words (grammar), of omens and portents and of astrology and astronomy (Nakṣatравид्या) are referred to in 10. 20-21. He prohibits the learning of the language of the Mlecchas (in 6. 41). Vas. quotes a verse that states that the view holding the *apramānya* of the Vedas leads to perdition (12. 41). In Vas. II. 8-11 occurs the Vidyāsūkta in four verses that we meet with in the Nirukta (II. 4). Vasiṣṭha calls his own work dharmasāstra (in 24. 6) and probably refers to other works on *dharma* in the words 'one who studies dharmas' (in 3. 19). The study of dharmasāstra as a penance for even mortal sins is spoken of in 27. 19. Vas. quotes several authors on dharmasāstra. He quotes a verse from Hārta (in II. 6) which occurs in Baudhāyana also with slight variations (Baud. Dh. S. I. 2. 7), though without the author's name. The two halves of this verse are almost the same as the latter halves of Manu. 2. 171-172. Bühler is therefore not quite accurate when he

says without qualification that the verse attributed to Hārīta occurs in Manu (p. XX, S. B. E. vol. XIV). Vas. quotes Gautama twice (in 4. 35 and 37) about impurity on death, the first corresponding to Gautama (14. 41), while there is nothing in Gautama to correspond to the 2nd. Vas. quotes a verse (11. 20) which mentions Yama by name and embodies the latter's views. Vas. (18. 13-15) quotes three ślokas sung by Yama, one of which (14) is the same as Manu 4. 80 and another (15) is very similar to Manu 4. 81. Another śloka of Yama is quoted by Vas. (19. 48) which is almost the same as Manu 5. 93. From these facts and others Bühler draws the conclusion (S. B. E. vol. XIV, p. XX) that these verses were taken from the Mānavadharmasūtra, which occupied the same position in Vasiṣṭha's day as the Manusmṛti does at present. I demur to this conclusion, which will be discussed later on in detail (under Manusmṛti). Vas. (14. 30-32) quotes ślokas of Prajāpati, the first of which mentions Yama by name. Vas. 14. 16-19 and 24-27 are quoted as ślokas of Prajāpati, three of which (14. 16, 18 and 24) are practically the same as Manu. 4. 248, 249 and 5. 127. Vas. 14. 19 contains a *pada* which occurs in Manu 4. 212. It is remarkable that the Vas. Dh. S. cites Vasiṣṭha himself with great reverence (as *bhagavan*) in 2. 50 (about the rate of interest), 24. 5 (about Kṛcchra penance), 30. 11. In numerous places the Vas. Dh. S. either refers to Manu by name or quotes the views of Manu (under the form 'iti Mānavam') or a śloka of Manu (with the words 'Mānavam ślokaṃ'). All these passages have an important bearing on the age of the Manusmṛti and on the supposed existence of a Mānavadharmasūtra. They therefore deserve to be carefully examined. Vas. I. 17 is in prose (about local, family or caste usages) and summarises the views of Manu. The absence of the word 'iti' before 'abravīṇ Manuḥ' and the form of the sūtra itself clearly establishes that Vas. is not directly quoting a sūtra of Manu. That sūtra is only a summary of our Manu I. 118. Vas. 3. 2 (which is preceded by the words 'Mānavam ślokaṃ') is Manu II. 168. And so are Vas. 13. 16, 20. 18, which are Manu 4. 117 and 11. 151 (with very slight variations). That the latter existed in Vasiṣṭha's text is vouched for by Aparārka (p. 1075). Vas. 4. 5 is in prose and cites the view of Manu that animals may be sacrificed only for worshipping and honouring the

manes, deities and guests ¹⁰⁵. There is hardly anything to show that it is a direct quotation from Manu and not a summary of Manu's views. The sūtra briefly summarises the views that we find expressed in our Manu 5. 22, 32, 41 and 42 (the words of 42 'eṣvartheṣu paśum hiṃsan' are interesting and bear a close resemblance to 'paśum hiṃsyād' in Vas.). That sūtra is followed by a verse which is the same as Manu 5. 41. It is to be noted that the same verse occurs in the dharmasūtra of Viṣṇu (51. 64^a) which reads 'nānyatreṭi kathāṃcana' for 'nānyathetyabravīm Manuḥ'. This change appears to have been purposely made to keep up the impression that the Viṣṇu-Dh. S. emanated from Viṣṇu himself and so could not have borrowed from a human author. Vas. 4. 7 is very similar to Manu 5. 48. Bühler (S. B. E. Vol. 25, p. xxxi) is wrong in taking Vas. 4. 8 as a quotation from the Mānavadharmasūtra. There is nothing to show that it is so taken. It is more probably a quotation from or a summary of a Brāhmaṇa passage (compare a quotation in Aparārka or Yāj. 1. 109, which is similar). Vide note 46. Vas. 23. 43 (where Manu is referred to as prescribing an easy penance called Śiśukṣāchra for children and old men) corresponds more or less with Manu 11. 211 and 219 and Vas. 26. 8 has evidently Manu 11. 260 in view. There are only two places in Vasiṣṭha where the name of Manu occurs for which it is not possible to point out a corresponding verse in the Manusmṛti. They are Vas. 12. 16 and 19. 37. The latter is cited as a Mānavasloka and is in the Upajāti metre.¹⁰⁶ Because this is not found in our Manu, Bühler and other Western scholars seem to think that the verse is taken from the Mānavadharmasūtra which once existed in mixed prose and verse and is now lost. But as will be shown elsewhere this hypothesis is based, to say the least, on very slender foundations. Besides these two that are not found in our Manu, there are about forty verses that are common to the Vas. Dh. S. and the Manusmṛti and about a dozen verses which, though not strictly identical, are more or less similar. There are several prose sūtras of Vas. which correspond to the

105 विदुषामिति विपूजायामप्येव पशुं हिंसादिति मानवम् । वसिष्ठ 4. 5 ; वसिष्ठ 4. 8 । अथानि मातृजाय वा राजन्जाय वाभ्यागताय महोत्सार्थं वा महार्जनं वा पचयेद्वनस्पत्या आतिथ्यं कुर्वन्मिति ।

106 शुक्ले चापि मानवं श्लोकमुदाहरन्ति—न निद्राकारोपजनसि शुक्ले न शिथिलपुच्छे न शिशौ न दूते । न मेघासृज्ये न हुतावसोये न ओमिद्वे न मयजिते न वदो ॥ T. ३०० वि. ८. (p. 285) २२७ वसिष्ठः शुक्ले चापि मानवं श्लोकमुदाहरति न निद्राकारं न निद्रा

verses of Manu almost word for word.¹⁰⁷ The hypothesis that commends itself to me is that Vas. contains borrowings from the Manusmṛti or its purer ancient original in verse.

In the words 'Śrāmaṇakenāgnimādhāya' (Vas. 9. 10), the sūtra of Vikhanas seems to be referred to. Gautama (Dh. S. 3. 26) contains the same words. Vasiṣṭha's 22nd chap. is the same as Gautama's 19th and Baudhāyana's tenth in the 3rd *prāśna* and seems to have been borrowed from Gautama. Vasiṣṭha refers to the views of others in the words 'eke' or 'anye' (Vas. 1. 12, 13, 25 ; 4. 10; 17. 66; 20. 2). Dr. Jolly (S. B. E. vol. VII, p. xviii) thinks that Vas. 28. 10-15 and 18-22 are borrowed from the Viṣṇudharma-sūtra chap. LVI and LXXXVII for its original the Kāṭhakadharmasūtra. Dr. Jolly is not right with regard to both the places. Bühler has already pointed out his mistake as to the second passage (S. B. E. vol. XIV p. XXII). The verses in Vas. 28. 10-15 occur in several smṛtis (vide Saṅkhasmṛti, 10th chap. in Jivananda's ed. part II. pp. 356-357 for the same verses). Besides Vas. 28. 11 occurs in Baud. Dh. S. IV. 3. 7. Hence it is hardly proper for any scholar to make the dogmatic assertion that one particular smṛti must have borrowed from any other. * The rather very corrupt passage in Vasiṣṭha (16. 21-23¹⁰⁸) very closely resembles a passage of Śaṅkha, which is cited by Viśvarūpa on Yāj. I. 305 and by the Kṛtya-kalpataru (I. O. Cat. Ms. No. 852, folio 8a).

Bühler is of opinion that the home of the school to which the Vas. Dh. S. belonged lay to the north of the Narmadā and the

107 वसिष्ठ १. ३. 'तेषां वेदमधीत्य वेदो वेदान्वाविशीर्णमस्यचर्यो यमिच्छेत्तमावसेत् ।' compare मनु ३. २; वसिष्ठ 13. 61 'तृणभूम्यम्बुदकवाक्स्नुतानसुयाः सतां गृहे नोच्छ्रियन्ते कदाचन ।', compare मनु ३. 101; वसिष्ठ 16. 30 'स्त्रीणां साक्षिणः स्त्रियः कुर्याद् द्विजानां सदृशा द्विजाः शुद्राणां सन्तः शुद्राभ्यान्त्यानामन्त्यबोनेयः', compare with मनु 8. 68 'स्त्रीणां ज्ञास्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः । शुद्राभ्यान्त्यानामन्त्यबोनेयः ॥'.

108 The printed Vad. reads 'वेधसो वः राजाभेयान् गृध्रपरिवारं स्यात् । गृध्रपरिवारं वा राजा भेषान् । गृध्रपरिवारं स्यान्न गृध्रो गृध्रपरिवारं स्यात्'. This hardly makes any sense. The *सुस्यकल्पतरु* presents a good reading (from *शङ्खलक्षित*) 'न गृध्रपरिवारः स्यात् । कामं गृध्रो राजा भेषान् इंसपरिवारः । परिवारादि बोधोः प्राप्तिर्भवति । तैः विनायाय ।'

Vindhya (S. B. E. vol. XIV p. XVI). When it is extremely problematical whether the Vas. Dh. S. was the product of a school, it is idle to speculate as to the home of the Vas. Dh. S. Bühler's is no more than a mere conjecture and it is better to admit that we know nothing positive at present on the point.

The earliest work to refer to Vasiṣṭha as an authority on *dharma* is our Manu (8. 140), saying that Vas. allowed 1/80th of the principal as interest per month. This appears to refer to the rule in Vas. 2. 50. We saw above that Vas. borrows from the Manusmṛti, which in its turn quotes a rule of Vasiṣṭha. The explanation of this is twofold. Both the Manusmṛti and Vas. have received later additions and further it is possible that the present Vas. Dh. S. is the work of some one who had received the teachings of Vas. through a succession of teachers and disciples. Yāj. mentions (1. 4) Vasiṣṭha as a writer on *dharma*. The Tantravārtika as seen above (note 55) remarks that the Vas. Dh. S. was studied by R̥gvedins. The same work when speaking of works on *dharma* puts Manu, Gautama and Vasiṣṭha in the forefront.^{108a} Viśvarūpa, Medhātithi and other early commentators largely quote from Vas. The verse 'agnerapatyam' (Vas. 28. 16) occurs in the Ragīm copperplate of Tivaradeva of the last quarter of the 8th century (Fleet's Gupta Inscriptions No. 81). Therefore the existence of a work of Vasiṣṭha on *dharma* at least in the first centuries of the Christian era is vouched for with certainty and the authenticity of its text is supported by eminent writers from the 7th century downwards. Aparārka quotes passages from the Bhaviṣyapurāṇa which have in view the present text of Vas.¹⁰⁹ Some of the views held by Vasiṣṭha are very ancient. For example, he speaks of the twelve secondary sons, assigns a very inferior position to the Dattaka son (17th chapter), allows *niyoga* (17. 56 ff) and the remarriage of child widows (17. 74); like Āpastamba he mentions only six

108a 'प्रायेण मनुगोतमवसिष्ठादिस्मृतिताः समानेष्वर्थेषु धर्मसंदिता वर्तन्ते । तेनाभिगमात्साम्य एव श्रुतयः स्वमुच्यन्ते । न च व्याकरणस्य तानिः समानार्थत्वं ।' तन्त्रवार्तिक on जैमिनि I. 3. 24.

109 'वसिष्ठेन समाख्यातं ब्रह्मइत्याख्यपोद्गमम् । द्वादशरात्रमभ्यस्यो द्वादशरात्रमुपपत्तेम् ॥' अपरार्क p. 1067 (this is वसिष्ठ 23. 28) ; 'वसिष्ठेन तथोक्तं वै. प्राचक्षिचं कुरुविष । कामलो मयपाले तु न कुरावाः कदाचन ।' अपरार्क p. 1075 (this is वसिष्ठ 23. 19).

forms of marriage (1. 28-29), *brāhma*, *daiva*, *arṣa*, *gandharva*, *ṣātra* and *mānuṣa*. In some respects his views are different from those of early writers like Gautama and Baudhāyana. He prohibits the marriage of a Brāhmaṇa with a śūdra woman (I. 25-26). Vide Baud. Dh. S. I. 8. 2 for the contrary view. He elaborates rules of adoption (15th chapter) which are not found in Gaut. or Baud. or Āpastamba. He speaks of documents as one of the three means of proof (Vas. 16. 10-15), while Gautama, Āpastamba and Baudhāyana are silent on the point, though in Gautama (13. 4) there appears to be a reference to documents. Taking all these things into consideration it may be said that Vasiṣṭha is later than Gautama, Āpastamba and Baudhāyana, but much earlier than the beginnings of the Christian era and may tentatively be assigned to the period between 300-100 B. C. It has been asserted by an eminent authority (Cambridge History of India vol. I, p. 249) that Vasiṣṭha 18. 4 (vaiśyena brāhmaṇyām-utpanno Rāmako bhavattiyāhuḥ) probably contains a reference to the Romans. This assumption is gratuitous and does not deserve serious consideration. The reading Romaka (on which the learned writer relies) is not supported by the best mss. and it is most hazardous to seize with avidity on a variant reading and to build an imposing structure of chronology thereon. • The offspring of a Vaiśya male from a Brāhmaṇa woman is designated Rāmaka by Vasiṣṭha, while Gautama calls him Kṛta (4. 15) and Baud. Dh. S. (I. 9. 7) calls such an offspring Vaidehaka ; so Rāmaka has as much to do with the Romans as with Rameses. In the *nibandhas* there are several quotations ascribed to Vasiṣṭha which are not found in the printed Dharmasūtra. For example, Haradatta on Gaut. (22. 18) quotes a verse in the Upajāti metre which is not found in the present text ¹¹⁰.

So early a writer as Viśvarūpa cites (on Yāj. I. 19) the views of a writer called Vṛddha-Vasiṣṭha. The Mit. on Yāj. (II. 91) quotes the definition of a *jayapatṛa* (judgment) from Vṛddha-Vasiṣṭha and on III. 20 quotes him about impurity on miscarriage. The Smṛticandrikā quotes about 20 verses from Vṛddha-Vasiṣṭha on *abhiḥ* and *śrāddha* ; Bhāṭṭoji in his gloss on the Caturvīṃśatimata

110 The verse is न नालिकेरेण न शाणवालेन चापि मोक्षेन न वज्रशङ्खलेः । एतेस्तु गवो न निबन्धनीया वज्रानुतिष्ठेत् परशुं प्रगृह्य ॥ The same verse is quoted in the *mitakṣara* (on Yāj. III. 264) without the author's name.

It seems to quote a prose passage from *Vṛddha-Vasiṣṭha*. From the above it follows that *Vṛddha-Vasiṣṭha* was an early compilation and dealt with almost all such topics (including *Vyavahāra*) as are dealt with by *Yaj.* The *Mit.* also quotes a *Brhad-Vasiṣṭha*. The *Smṛticandrikā* (III. p. 300) quotes a few verses from a *Jyotir-Vasiṣṭha*. The I. O. catalogue (No. 1339 p. 392) speaks of a *Vasiṣṭha-smṛti* in ten *adhyayas* about the religious observances and duties enjoined on devotees of *Viṣṇu*.

That *Yajñasvāmin* wrote a commentary on the *Vas. Dh. S.* follows from *Govindasvāmin*'s comment on *Baud. Dh. S.* (II. 2. 51), where he quotes *Vas. 21. 13* and *Yajñasvāmin*'s comment thereon.

10. *Viṣṇudharmasūtra*.

The *Viṣṇudharmasūtra* has been printed several times in India, viz. by *Jivananda* in his *Dharmaśāstrasangraha* (1876 part I pp. 70-176), by the Bengal Asiatic Society (1881, ed. by *Dr. Jolly* with extracts from the commentary *Vaijayanti*), by *M. N. Dutt* (*Dharmaśāstra* texts, vol. II. pp. 541-666, Calcutta, 1909) and translated by *Dr. Jolly* (in the *S. B. E.* vol. VII with an Introduction). In the present work *Dr. Jolly*'s edition has been used. The *sūtra* contains one hundred chapters. Though the number of chapters is so large, the *sūtra* is not very extensive. There are several chapters such as 40, 42 and 76 that contain only one *sūtra* and one verse. The first chapter and the last two are entirely in verse; the remaining chapters are in mixed prose and verse, the versified portion being generally at the end of each chapter. As pointed out by the *Vaijayanti* the *sūtra* is in close relation to one of the oldest schools of the *Yajurveda*, viz. *Kāṭha*. It also stands in a peculiar relation to the extant *Manusmṛti*. According to the *Caranavyuha*, *Kāṭha* and *Cārāyāṁya* are two of the twelve sub-divisions of *Caraka-śākhā* of the *Yajurveda*. *Dr. Jolly* (*S. B. E.* vol. VII p. XII) says that the *Viṣṇudharmasūtra* has four chapters (21, 67, 73 and 86) in common with the *Kāṭhak-grhya* (except the final parts in 21, 67, 86) and that both drew from a common source. *Bühler* points out (*West and Bühler's digest*, 3rd ed. p. 35) that the *Kāṭhakagrhya* found in Kashmir agrees closely with the *Dharmasūtra* of *Viṣṇu* and the *mantras* in the latter agree with the *Kāṭhaka* recension of the *Yajurveda*. But the *Viṣṇudharmasūtra* is not the work of the same author that composed the *Kāṭhaka Sūpta* or *Grhya sūtras*, nor does it appear that it formed part of the

Kathaka Kalpa. Dr. Jolly, (R. u. S. p. 7) says that Govindanātha (12th century) in his *Smṛtīmañjarī* cites a passage in prose form as *Kathasūtrakṛt* on the penance for Brahmana murder, which is wanting in our *Viṣṇusmṛti* (vide S. B. E. Vol. 25, p. xxi n for the passage).

The contents of the *Viṣṇu-dharma-sūtra* are :- 1. The earth being lifted out of the surging ocean by the great Boar, went to *Kaśyapa* to inquire as to who would support her thereafter, and was sent by him to *Viṣṇu* who told her that those who would follow the duties of *varṇas* and *dharma*s would be her support, whereupon the earth pressed the great God to impart to her their duties ; 2. the four *varṇas* and their *dharma*s ; 3. the duties of kings (*rājadharmāḥ*) ; 4. the *Karṣāpaṇa* and smaller measures ; 5. punishments for various offences ; 6. debtors and creditors, rates of interest, sureties ; 7. three kinds of documents ; 8. witnesses ; 9. general rules about ordeals ; 10-14. ordeals of balance, fire, water, poison and holy water (*kośa*) ; 15. the twelve kinds of sons, exclusion from inheritance, eulogy of sons ; 16. offspring of mixed marriages, and mixed castes ; 17. partition, joint family and rules of inheritance to one dying sonless, re-union, *stridhana* ; 18. partition among sons of a man from wives of different castes ; 19. carrying the dead body for cremation, impurity on death, praise of *Brāhmanas* ; 20. the duration of the four *Yugas*, *Manvantara*, *Kalpa*, *Mahākālpa*, passages inculcating that one should not grieve too much for the departed ; 21. the rites for the dead after period of mourning, monthly *śrāddha*, *sapindikarṇa* ; 22. periods of impurity on death for *sapindas*, rules of conduct in mourning, impurity on birth, and rules about impurity on touching various persons and objects ; 23. purification of one's body and of various substances ; 24. marriage, forms of marriage, inter-marriages, guardians for marriage ; 25. the *dharma*s of women ; 26. precedence among wives of different castes ; 27. the *saṁskāras*, *garbhādhāna* and others ; 28. the rules for *brahmacārins* ; 29. eulogy of *ācārya* ; 30. time for the starting of Vedic study and holidays ; 31. father, mother and *ācārya* deserve the highest reverence ; 32. other persons deserving of respect ; 33. the three sources of sin, viz. passion, anger, greed ; 34. kinds of *atipatakas*, deadliest sins ; 35. five *mahāpatakas* ; 36. *ahupatakas*, that are as deadly as the *mahāpatakas* ; 37. numerous *upapatakas* ; 38-42. other lesser sins ; 43. the twenty one hells and the duration of hell torments for various sinners ; 44. the various low births to which sinners are consigned for various sins ; 45. the

diseases suffered by sinners and the low pursuits they have to follow by way of retribution ; 46-48. various kinds of *kṛcchras* (penances), *sāntapana*, *cāndrāyana*, *prastīyāvaka* ; 49. actions prescribed for a devotee of Vāsudeva and the rewards thereof ; 50. *prāyaścitta* for killing a brāhmaṇa and other human beings, for killing cows and other animals ; 51-53. *prāyaścittas* for drinking wine and other forbidden substances, for theft of gold and other articles, for incest and sexual intercourse of other kinds ; 54. *prāyaścittas* for miscellaneous acts ; 55. secret penances ; 56. holy hymns like *Aghamarṣaṇa* that purge sin ; 57. whose society should be avoided, *Vrātyas*, unrepentant sinners, avoiding gifts ; 58. the pure, variegated (mixed) and dark kinds of wealth ; 59. The duties of house-holders, *pakayajñas*, the five daily *mahayajñas*, honouring guests ; 60. the daily conduct of a householder and good breeding ; 61-62. rules about brushing the teeth, *acamana* ; 63. means of livelihood for a householder, rules for guidance, good and evil omens on starting on journey, rule of the road ; 64. bathing and *tarpaṇa* of gods and Manes ; 65-67. worship of Vāsudeva ; flowers and other materials of worship, offering of food to deities and *piṇḍas* to ancestors and giving food to guests ; 68. rules about time and manner of taking food ; 69-70. sexual intercourse with wife and about sleep ; 71. general rules of conduct for a *snātaka* ; 72. value of self-restraint ; 73-86. *śrāddhas*, the procedure of *śrāddhas*, *aṣṭakā śrāddha*, the ancestors to whom *śrāddha* is to be offered, times of *śrāddha*, fruits of *śrāddha* on the several week days and the 27 *nakṣatras* and the *tithis*, materials for *śrāddha*, brāhmaṇas unfit to be invited at *śrāddha*, brāhmaṇas who are *pankti-pavana* ; countries unfit for *śrāddha*, *tirthas*, letting loose of a bull ; 87-88. gifts of antelope skin, or a cow ; 89. *kārtika snāna* ; 90. eulogy of gifts of various sorts ; 91-93. works of public utility such as wells, lakes, planting gardens, embankments, gifts of food, flowers &c. ; difference in merit according to the recipient ; 94-95. rules about forest hermit (*vānaprastha*) ; 96-97. about *samnyāsa*, anatomy of the bones, muscles, veins, arteries &c. ; concentration in various ways 98-99. praise of Vāsudeva by the Earth and of Lakṣmī ; 100. rewards of studying this Dharmaśāstra.

The Viṣṇudharma-sūtra somewhat resembles the Dharma-sūtra of Vasiṣṭha. Like the latter it is full of verses. But one feature which is peculiar to the Viṣṇu-dharmaśāstra is that it professes to be a revelation by the supreme Being. None of the other dharma-

sūtras so far described assumes this role. The style of the Viṣṇudharmasūtra is easy and somewhat diffuse. It presents hardly any ungrammatical forms. The printed text is corrupt only in a few cases; the verses occur generally at the end of chapters. Sometimes the number of verses in a chapter is very large e. g., in chapter 20 there are 21 sūtras and 32 verses, in chapter 23 there are 24 verses, in chap. 43 there are 14, in chap. 51 there are 20 verses. Some of the verses are in the classical Indravajrā (19. 23-24) and the Upajāti metres (23. 61 and 59. 30) and a few are Triṣṭubhs (29. 9-10, 30. 47, 72. 77). The three Triṣṭubhs (29. 9-10, 30. 41) are three out of the four verses of the Vidyā-sūkta occurring in the Nirukta (II. 4). There is one verse (72. 6) which has eleven letters in the first *pada* and twelve in the remaining three.

In determining the age of the Viṣṇudharmasūtra one is confronted with a difficult problem. Some of the chapters undoubtedly contain material which is comparatively old and on a level with the ancient Dharmasūtras of Gautama and Āpastamba. Such are the chapters about rājadharma and punishments (3 and 5), the rules about twelve sons and the mixed castes (15-16), funeral rites and mourning (21 and 22). But there are very large portions of the work that bear a clear impress of a later date. The Viṣṇudharmasūtra and the Manusmṛti have at least 160 identical verses. But this is not all. There are hundreds of sūtras which are merely the prose equivalents of verses from the Manusmṛti. For example, Viṣṇu 2. 3 and Manu 2. 16, Viṣṇu 3. 4 and 6 and Manu 7. 69-70, Viṣṇu 3. 7-10 and Manu 7. 115, Viṣṇu 3. 11-15 and Manu 7. 116-117, Viṣṇu 4. 1-13 and Manu 8. 132-137, Viṣṇu 5. 4-7, and Manu 9. 237, Viṣṇu 20. 1-21, and Manu I. 67-73, Viṣṇu 51. 7-10 and Manu 4. 209-212, Viṣṇu 59. 21-25 and Manu 3. 70, Viṣṇu 62. 224 and Manu 2. 59, Viṣṇu 71. 48-52 and Manu 4. 80, and Viṣṇu 96. 14-17 and Manu 6. 46 agree almost word for word. The verses that are identical in both are found in all the chapters of the Manusmṛti from the second to the last, the largest number (about 47) occurring in the 5th and chapters eleven, two, and three respectively contributing 25, 24, and 19 verses. Therefore the question whether the extant Viṣṇudharmasūtra borrows from Manu or *vice versa* or whether both borrow from a common original assumes very great importance. As the correspondence extends over several hundred verses of the Manusmṛti, the last hypothesis of borrowing from a common original does

not recommend itself to me. No such common source is known to have existed and to say that there were hundreds of floating popular verses whose authorship was unknown and which were drawn upon by both works appears to me to be an extremely gratuitous and unsatisfactory assumption. In my opinion it is the extant Viṣṇudharmasūtra that borrowed the verses *ad hoc* or adapted them from the Manusmṛti. There are several lines of reasoning that strengthen this hypothesis. There are some verses that are identical in both, in which the name of Manu occurs, which the Viṣṇudharmasūtra omits by making slight verbal changes. For example, Viṣṇu 23. 50 substitutes 'tat parikirtitam' for 'Manur-abravīt' in Manu 5. 131 and Viṣṇu 51. 64 reads 'nānyatreṭi kathārcana' for Manu 5. 41 'nānyatretyabravīn-Manuh' (this last occurs in Vas. 4. 6). The reason for these changes is obvious. The Viṣṇu-dharmasūtra professes to be a direct revelation from Viṣṇu and it is in keeping with this assumed role that not one human author is mentioned by name in the sūtra. Therefore where the name of Manu occurred in any verse, it was purposely omitted. Another reason why the sūtra must be presumed to be the borrower is the character of the extant work itself. It is a kind of hotchpotch and contains verses that are identical with those of other works. For example, several verses of the Bhagavatgītā occur in the Viṣṇudharmasūtra. Viṣṇu 20, 48-49 and 51-52 are the same as Gīta 2. 13, 23, 24, 28; Viṣṇu 72. 7 and Gīta 13. 14-18 are almost identical. Viṣṇu 96. 97 and the first half of 98 are the same as Gīta 13. 1-2, except that in keeping with its character of a revelation to the Earth, the Viṣṇudharmasūtra substitutes 'vasudhe' for 'kaunteya' and 'bhāvinī' for 'bhārata.' Several verses of the Yājñavalkya-smṛti are identical with those of the Viṣṇudharmasūtra. For example, Viṣṇu 6. 41 and Yāj. 2. 53, Viṣṇu 8. 38 and Yāj. II. 79, Viṣṇu 9. 33 and Yāj. 2. 97, Viṣṇu 17. 17 and Yāj. 2. 138, Viṣṇu 17. 23 (first half) and Yāj. 2. 210 (latter half), Viṣṇu 62. 9 and Yāj. I. 21, Vi. 63. 51 and Yāj. I. 117 are identical. Besides these there are hundreds of prose sūtras that are identical with passages of Yājñavalkya. For example, Vi. 3. 72-74 = Yāj. II. 1-4; Vi. 3. 82 = Yāj. I. 318-320 (rules about land grants); Vi. 5. 65-69 = Yāj. II. 217-220, Vi. 5. 73 = Yāj. II. 221; Vi. 45. 3-12 = Yāj. 3. 209-221 (about diseases suffered by sinners); Vi. 60. 24 = Yāj. I. 17; Vi. 96. 55-79 = Yāj. 3. 84-90 (about 360 bones of the body); Vi. 96. 80-88 = Yāj. 3. 100-102 (about the number of children a man may have etc.); Vi. 101. 1-10 = Yāj. 2. 1-10. Dr. L. B. 101

thinks that Yājñavalkya borrows from Viṣṇu the whole of the anatomical section (vide S. B. E. vol. VII, p. XX). With great respect I differ from this opinion. There is nothing to show that the anatomical details were first given to the world by Viṣṇu. They must have first been embodied in works on medicine such as those of Caraka and Susruta¹¹¹ and were probably copied by Dharmasūtra writers. But if there is any borrowing between Viṣṇu and Yājñavalkya I think from the character of the Viṣṇudharmasūtra that it is the sūtra that must be regarded as borrowing from Yājñavalkya. There are several matters in the extant Viṣṇudharmasūtra which are wanting in Yājñavalkya and which induce one to place the extant sūtra later than Yājñavalkya, viz. the name 'Jaiva' for Thursday (Vi. 78: 5), the long list of tithis (Vi. chap. 85) which include Śrīparvata and the five rivers of the south called southern Pāñcanada, the importance of the conjunction of the moon and Jupiter on a full moon day (Vi. 49. 9-10), the vague definition of Āryāvarta¹¹² (Vi. 84. 4). The verse in Viṣṇu 54. 33 (about half prāyaścitta for boys and old men) is ascribed to Āṅgīras by the Mitākṣarā (on Yaj. III. 243).

Therefore the most probable conclusion is that the extant Viṣṇudharmasūtra borrows from the Manusmṛti, Yājñavalkya and other authors. It would be too much to assume that the Manusmṛti, the Bhagavatgītā and Yājñavalkya borrow from such a comparatively unimportant work as the Viṣṇudharmasūtra.

The above conclusion is further strengthened by certain other considerations. The Manusmṛti has been quoted with utmost reverence by a host of writers from the fifth century downwards, such as Śabara, Kumārila and Śaṅkarācārya. Yājñavalkya was commented upon by Viśvarūpa in the first half of the 9th century. Viśvarūpa in his commentary quotes scores of sūtras from Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Śaṅkha and Hārīta. But it is significant that Viśvarūpa in his commentary on Yājñavalkya does not quote even a single sūtra of Viṣṇu by name. It is true that Viśvarūpa (on Yaj. III. 66) says that

¹¹¹ Vide चरक, शारीरस्थान chap. 7 and सुश्रुत, शारीरस्थान chap. 5; in the अष्टाङ्ग-हृदय of वाग्भट, शारीर chap. 3, we find 360 bones and 700 muscles.

¹¹² वायुर्वर्ण्यवस्थानं यस्मिन्देशे न विद्यते । स ग्लेष्मन्देशो विज्ञेय आर्यावर्तस्ततः परः ॥
It is to be noted that Yaj. (I. 2) lays down dharma for the country in which the black deer moves about, following Band. I. I. 26 and Var. I. 12.

the four forms of asceticism (*parivrajya*) should be understood from other smṛtis like those of Viṣṇu¹¹³. This probably refers to chap. 97 of the extant Viṣṇudharmasūtra. Medhātithi (on Manu 3. 248) quotes Viṣṇu (21. 12) and on Manu 9. 76 quotes a sūtra of Viṣṇu which I could not trace in the printed Viṣṇu.¹¹⁴ The Mitākṣarā mentions Viṣṇu about thirty times. The quotations are taken from chapters 19, 21, 22, 35-42, 50, 51, 52, 75 and 79 of the Viṣṇudharmasūtra, 18 sūtras of chap. 22 (on āśauca and kindred topics) being quoted on Yāj. III. 23, 24, 27, 29-30. But it is a remarkable fact that not one of the verses in the extant Viṣṇudharmasūtra is cited as Viṣṇu's in the Mitākṣarā. The only exception is a verse cited as Viṣṇu's on Yāj. III. 265, which has the same purport as Viṣṇu 52. 14 (a verse) and the first *pada* of which is identical with that of the verse in the Viṣṇudharmasūtra.¹¹⁵ A few verses that are quoted as Viṣṇu's in the Mitākṣarā could not be traced in the extant dharmasūtra.¹¹⁶ It is not unlikely that the sūtra first contained mostly prose-sūtras based on Manu and the Kāthakagr̥hya and verses were tacked on later. Among later writers of *nibandhas* Aparārka quotes Viṣṇu most profusely and the Smṛticāndrikā also quotes Viṣṇu about 225 times.

113 स्मृत्यन्तरेष्वपि विष्णुादिभ्यो विशेषतश्चतुर्विधः पारिव्राज्यप्रकारभेदोभ्युपगम्यः ।

114 The quotation is 'अष्टौ विप्रसूताः षट् राजन्याश्चतुरो वेश्या द्विगुणं प्रसूतेति न शुद्धायाः कालनियमः स्वात्सवंत्सरमित्येके', compare for a somewhat similar rule Vas. 17. 78.

115 यथाह विष्णुः । दत्तेवापहतं द्रव्यं स्वामिने व्रतमाचरेदिति । while विष्णुधर्मसूत्र reads 'दत्तेवापहतं द्रव्यं धनिकस्याभ्युपायतः । प्रायश्चित्तं ततः कुर्यात्कर्मवश्याप-मुत्तये ॥

116 The verse are : ओहो बिलोमको स्पृष्टा वातो विपरिधाय च । quoted on Yāj. I. 195;

'अमरास्तास्तु कानीनगूढोत्पन्नसङ्गोष्णाः । पौनर्मवश्च मेवेते पिण्डरिकांश्चमागिणः ॥' quoted on Yāj. II. 132; अनुपपन्नोत्पन्नानि दोहित्रा धनमाप्नुयुः । पूर्वेषां तु स्वभाकारे योवा दोहित्रका मताः ॥ on Yāj. II. 135; आरुहस्तादितो वापि धर्मेर्वा विप्रबोजितः । यमुद्दिश्य त्यजेन्नास्मादुर्मेष्टापातकम् ॥ ज्ञातिमित्रकलत्रार्थं सुहृत्सैन्याधमेव च । यमुद्दिश्य स्वजेन्...पातकम् ॥ दहिश्य कुपितो इत्वा तोषितः धानयेत् पुनः । तस्मिन् मृते न दोषोस्ति द्वयोस्त्वृणवने रुते ॥ on Yāj. III. 237; स्त्रीजनार्थं प्रदत्तत्वं ब्रह्मणा रोमिणा तथा । पादौ बालेषु दानव्यः सर्वपापेष्वर्थं विधिः ॥ on Yāj. III. 242; नौकान्त्य पञ्चनग्नेन वासनेर्धं पञ्चमयम् । मण्डं स्वात्सराको वा चापद्रुवाद्यन्यथा वा ॥ on Yāj. III. 243.

Many of the verses found in Vi. are quoted by Aparārka as Viṣṇu's, e. g. Vi. 84. 4 on Yāj. 1. 2 ; 68. 46-47 on Yāj. 1. 106 ; 67. 33 on Yāj. 1. 107 ; 5. 183 on Yāj. 2. 60 ; 10. 9-11 on Yāj. 2. 102. But there are numerous verses quoted as Viṣṇu's by Aparārka which are not found in the sūtra, e. g. on Yāj. I. 21, 53, 89, 100. Aparārka quotes almost whole chapters of Viṣṇu, e. g. Vi. 68 on Yāj. I. 106 and 90 on Yāj. I. 208, 7¹ on Yāj. I. 114. It is to be noted that Vi. 70. 17 (a verse) is quoted by Aparārka as a prose sūtra (on I. 114) with slight verbal changes. All these facts make one feel naturally sceptical about the authenticity of most of the verses in the extant Viṣṇudharmasūtra. They probably formed no part of the sūtra at the time when the Mitākṣarā was composed. At all events it cannot be gainsaid that the verses are a very late part of the sūtra.

The Viṣṇudharmasūtra contains quotations from all the Vedic saṃhitās and from the Aitareya-brāhmaṇa (as in Vi. 15. 45). It mentions the Vedāṅgas very frequently (30. 3 and 38. 28, 35, 83. 6), it speaks of Vyākaraṇa (83. 7), of itihāsa (3. 70, 30. 38, 83. 7), of Dharmaśāstras (3. 70, 30. 38, 73. 16, 83. 8), of Purāṇa (3. 70, 30. 38 &c.). About the close correspondence between Baud. III. 6 and Viṣṇu. 48 and between Vas. 28. 10-15 and 18-22 and Viṣṇu 56 and 87 vide remarks made above pp. 23, 57. The sūtra quotes several verses (called gāthās) and says they were sung by pitṛs ; vide 78. 52-53, 80. 14, 83. 21, 85. 65-67. They bear close resemblance to the gāthās sung by the pitṛs quoted in the Anuśāsana-parva 88. 11-15 and a half verse 'eṣṭavyā bahavaḥ putrā yadyekopi Gayāṁ vrajet' is the same in Vi. 85. 67 and Anu. 88. 14. The Viṣṇusmṛti enumerates twenty one hells (43. 1-22), which are almost the same as Yājñavalkya's (3. 222-224). It mentions the names of the seven days of the week (78. 1-7), Thursday being called Jaiva, while Yājñavalkya mentions only the seven planets (with Rāhu and Ketu) in the same order (I. 296). It recommends the practice of *śailī* (25. 14), speaks of *pustakas* (18. 44, 23. 56), a word which is not used by the other dharmasūtras so far described. It gives a long list of good and evil omens at the time of starting on a journey (63. 33-39). Among evil omens it includes the sight of yellow-robed ascetics (i. e. Buddhists probably) and Kāpalikas (63. 36). It prohibits speech with Mlecchas, Antyajas (71. 59) and journeys to Mleccha countries (84. 2). It contains special directions about the worship of Vāṇdeva in chap. 49

and speaks of Svetaadvipa as the reward of devotion to Vasudeva (43. 4). Here and there, there are eulogies of Vasudeva (1. 50-57. 65. 1. 93. 10, 98 which gives one hundred names of Viṣṇu). It speaks of the four vyūhas of Vasudeva (67. 2) and of the Varaha incarnation. It gives a vague location of Āryāvarta as a country where the four varṇas exist (84. 4). It enumerates numerous sacred places (35. 1-52), among which Śrīparvata, Saptarṣa (modern Saptarṣi), Godāvari and southern Pañcanada deserve to be specially noted. Though it does not specifically enumerate the eighteen titles of law just as Yājñavalkya does not, yet it contains rules (in chapters 5-6) on almost all of them.

As Yājñavalkya enumerates Viṣṇu among the propounders of dharmasāstras, it follows that a work of Viṣṇu existed in comparatively early times. What matters that work embraced it is difficult to say. It probably contained the topics found in the works of Gautama, Āpastamba and others. It may have included portions 'borrowed from the Kāthakagrhya. When Dr. Jolly says that certain chapters of Viṣṇu agree closely with the Kāthakagrhya, all that is meant is that some of the sūtras of Viṣṇu are the same or almost the same as those of the Kāthakagrhya (e. g. compare Viṣṇu 21, 73 and 86 with Kāthakagrhya V. 12, V. 9, and V. 3 respectively). But in all these places Viṣṇu contains more details than the Kāthakagrhya. It may however be noted that in a few cases the views of the Kāthakagrhya differ from those of Viṣṇu. For example, Viṣṇu (30. 1) speaks of Vedic studies for 4½ months only in the year when once they are started on the full-moon day of Śrāvaṇa or Bhādrapada, while the Kāthakagrhya (I. 9. 10) gives three alternatives, viz. 4½, 5 or 5½ months; Viṣṇu prescribes that the proper year for the upanayana of a kṣatriya is the 11th from conception (27. 16), while the Kāthaka prescribes the 9th, without specifying whether it is from conception or birth (IV. 1. 2); Viṣṇu enumerates eight forms of marriage (24. 18), while the Kāthaka (II. 3 and 4) speaks of only two, Brāhma and Āsura, and is silent about the rest; Viṣṇu (46. 19-20) defines Santapana and Mahāsantapana differently from the Kāthaka (I. 7. 3-4), but agrees with Yājñavalkya (III. 315-316). Here the recent Lahore edition of the Kāthakagrhya by Dr. Caland has been used. As it used Kāthaka mantras and borrowed from the Kāthakagrhya, the dharmasūtra may have been a text-book of the Kāthaka school and probably originated in Kashmir and Punjab, which is the home

of the Kāthas. The date of the older portion of Viṣṇu may be placed between 300 B.C. to 100 B.C. But this is no more than a mere conjecture. It is to be noted that Kumārila does not mention the Viṣṇudharmasūtra among the sūtras studied by particular schools. Then several centuries later on the whole of the sūtra was ~~seen~~ from the Vaiṣṇavite point of view and received large additions both in prose and verse. When these additions were made we have no exact means of determining. It is probable that they were ~~not~~ made very long before Viśvarūpa. At all events the additions were made long after the Yājñavalkyasmṛti and after the 3rd century. The mention of the week days makes the sūtra comparatively a late work. The earliest epigraphic mention of a week day is in the Eran inscription of 484 A. D. (vide Fleet's Gupta inscriptions pp. 88-89) and Varāhamihira (6th century) knew the week days well. The Brahmapurāṇa (28. 55) mentions Sunday and the Padmapurāṇa mentions Thursday (Brahmakhaṇḍa chap. 11. 34). The Sūrya-siddhānta (XII. 6 and 78) speaks of the lords of days. Thus although the extant Viṣṇu-dharmasūtra is a late recast, it contains a few doctrines that were held in ancient times. For example it allows a Brahmana to marry a girl of anyone of the four castes (24. 1) and does not inveigh against *nīyoga* as Manu does.

* A few of the sūtras agree closely with Nārada. Vide Vi. 7. 10-11 and Nārada (Rṇādāna verses 136-137).

The Mitākṣarā quotes all the prose passages of chapters 35-42 and ascribes them to Bṛhadviṣṇu (on Yāj. 3. 242). Similarly on Yāj. 3. 261 it ascribes Vi. 35. 3-5 to Bṛhadviṣṇu. Similarly the Smṛticandrikā (II. p. 298) ascribes Vi. 17. 4 ff to Bṛhad-Viṣṇu. The Mitākṣarā (on Yāj. 3. 267) quotes a verse of Vṛddha-Viṣṇu which summarises some sūtras of Viṣṇu ¹¹⁷ (50. 6 and 12-14).

. In the Ānandaśrama collection of smṛtis there is a Laghu-Viṣṇu-smṛti in five chapters and 114 verses dealing with the duties of the *varṇas* and the four āśramas. Aparārka in his commentary on Yāj. 3. 258 quotes four verses from Laghu-Viṣṇu, which are not found in the Ānandaśrama text. So Aparārka used some other work or perhaps a larger work. The Parāśara-Mādhaviya often quotes *gadya-*

117 The verse of वृद्धविष्णु is विमे तु सकलं देवं पादोनं क्षत्रिये कृतम् । वैश्वदेवेन क-
पायसु शुद्धातिषु शस्त्रे ॥ The sūtras are ब्राह्मणं क्षत्र्यं शुद्धातिषु कृतं कृत्वा ।
पादोनं क्षत्रियवधे । अर्धं वैश्वदेवे । तदर्थं शुद्धातिषु ।

Viṣṇu and padya-Viṣṇu. The former from a quotation in vol. I. part 2, p. 234 seems to be the Viṣṇu-dharmasūtra itself. In the *Sarasvativilāsa* numerous sūtras of Viṣṇu with the explanations of Bhārucci thereon are quoted, which are not found in the printed Viṣṇu.¹¹⁸

The Viṣṇu-dharmasūtra was commented upon by Nandapaṇḍita, author of several works on dharmaśāstra, who wrote at Benares the commentary called *Vaijayanti* (according to certain mss.) in 1679 (i. e. 1622-23 A. D.) of the Vikrama era. Dr. Jolly publishes extracts from this commentary in his edition of the sūtra.

From the fact that the *Sarasvativilāsa* quotes several times the sūtras of Viṣṇu with Bhārucci's explanation, it looks probable that Bhārucci commented upon the Viṣṇudharmasūtra. For further information on Bhārucci vide sec. 61.

So far only the printed and well-known dharmasūtras have been passed under review. But there were numerous other dharmasūtras which are either now extant in rare mss. or are not yet discovered but are only to be reconstructed from quotations. It is now time to discuss them. .

II. The Dharmasūtra of Hārīta

That Hārīta was an ancient sūtrakāra on *dharma* is quite patent from the fact that the dharmasūtras of Baudhāyana, Āpastamba and Vasīṣṭha quote him as an authority (vide pp. 25, 39, 54). Āpastamba quotes Hārīta more frequently than any other author. From this it may

118 e. g. para 637 ब्रूयाद् भारुचिरेतद्विष्णुवचनम्याख्यानावसरे बीजशब्दः पिण्डवाचीति । (Viṣṇu's sūtra seems to have been बीजप्रज्ञानविधायकं गृहीयात्), para 719 अत्र भारुचिः (on विष्णु's सूत्र 'पितृभ्यः पितृभ्यामुभिरिव संसर्गो नाम्नेः') वेकल्पिकोऽयं संसर्गविधिरिति, para 736 अत्र भारुचिः मित्रोदराजामिति निर्धारणे वक्षी (on विष्णु's सूत्र 'मित्रोदराजां संसृष्टिनो गृहीयुः'), para 847 contains a long sūtra of Viṣṇu 'अपिष्यं नार्मं धर्मं मेव वेद्यमाकस्मिकमादशाब्दं प्रणिमाज्वलनं कर्त्तव्यं सर्वमविमाज्वलं' and para 848 contains भारुचि's explanation of it.

Vide pp. 32, 50, 165, 166, 242, 244 &c. of the recently published Mysore edition of the *सर्वस्वतीविराट्* for sūtras of Viṣṇu which are not found in the *सर्वस्वतीविराट्*. It appears that the *सर्वस्वतीविराट्* had a very

be concluded that they belonged to the same Veda. The *Tantravārtika* (vide note 55 above) mentions Hārīta along with Gautama and other sūtrakāras on dharma. From Viśvarūpa down to the latest writers on dharmasāstra Hārīta is most profusely quoted. From the quotations it appears that his dharmasūtra was perhaps the most extensive of all dharmasūtras.

The late Pandit Vamansastri Islampurkar discovered at Nasik a ms. of the Hārīta-dharmasūtra. It was not possible for me to make use of it for the present work. Dr. Jolly (in R. und S. pp. 8-9) gives an account of the ms. from which I give a summary. It is so faulty that an edition based on it alone cannot be thought of. The ms. contains thirty chapters. So far as the language and contents are concerned the work impresses one as ancient, but the material citations ascribed to Hārīta in later digests on court procedure and the law of crimes &c. are not found in the ms. The prose is mixed up with verses in Anuṣṭubh and Triṣṭubh metres, which are often introduced with the characteristic words "athāpyudāharanti" as in other dharmasūtras. The ms. quotes 'bhagavān Maitrāyaṇi' and the verse "Śatadāyo viro" which is Maitrāyaṇiya Saṁhitā I. 7. 5. Dr. Caland points out remarkable correspondence between the citations of Hārīta and the Maitrāyaṇiya Pariśiṣṭa and Mānavaśraddha-kalpa. All this tends to show that he was a sūtrakāra of the Black Yajurveda. The numerous quotations from Hārīta in Āpastamba and Baudhāyana are not however found in the ms. The ms. was found at Nasik, which is also the source of two mss. of the Maitrāyaṇiya Saṁhitā. The Kashmirian word 'kaphella' is cited in Hārīta and so the Hārīta-dharmasūtra probably originated there. Hemādri (caturvarga III. 1. p. 559) mentions a commentator (bhāṣyakāra) of Hārīta.

From the numerous quotations from Hārīta in the *nibandhas* it appears that the dharmasūtra dealt exhaustively with the same topics as are dealt with in other dharmasūtras, viz. sources of dharma, brahmacārin of two kinds (upakurvāṇa and naiṣṭhika), *śnātaka*, the householder, the forest hermit, prohibitions about food, impurity

119 The sūtra of Hārīta is 'पालक्या-मालिका-पौतीक-शिबु-सुसुक्त-मालिक-
सुसुक्त-कपेक-मय-मसुर-सालवणानि च धादे न दयस' on which हेमद्री says,
'कपेकः आरण्यविशेषः कामरीषु मसिह इति हारीतरूपसिद्धान्तकल्पः'

and death, śrāddha, the pañcāyānas, general rules of conduct, the five yajñas, Vedic study and holidays, duties of kings, rules of statecraft, court procedure, the various titles of law, duties of husband and wife, various kinds of sins, vrāyaścittas, expiatory prayers &c.

According to Kullūka (on Manu 2. 1) the Hārīta-dharmasūtra opened with the words 'now then we shall explain *dharma*; *dharma* is based upon revealed texts (śruti); revealed texts are of two kinds, the Vedic and the Tāntric.'¹⁰⁰ The quotations show that this very style was pursued in the body of the work. Aparārka (on Yaj. III. 322) quotes a sūtra¹⁰¹ in similar style about a penance 'tulāp' said to have been promulgated by Śiva himself. The sūtra often introduces verses as quotations with the words "an author says thus" (evam hyāha; vide Aparārka on Yaj. I. 83, I. 154, III. 135, Vivāda-ratnākara pp. 443, 626). Numerous passages quoted as Hārīta's are identical with passages from other dharmasāstra works. The sūtra 'Jāyāpatyorna vibhāgo vidyāte' is quoted as from Hārīta by the Smṛticandrikā (II. p. 268), which is the same as Ap. Dh. S. II. 6. 14. 16. The same work quotes 'pratyakṣavidhānād gārhaṣṭhyasya' as from Hārīta which is part of Gautama 3. 35. A verse about the enormity of usury quoted in the Smṛticandrikā (I. p. 177) as Hārīta's is almost the same as Baudhāyana (I. 5. 79) and Vasiṣṭha¹⁰² (2. 42). A verse about atipātakins (quoted by Aparārka on Yaj. III. 231) is the same as Viṣṇu 34. 2. Manu is mentioned by name in several verses (vide Smṛticandrikā III. p. 426, Vivāda-ratnākara p. 552-553). Two verses are cited in the Vyavahāratattva of Raghunādana as found in Hārīta, Baudhāyana (I. 10. 30) and Manu (8. 18-19). A verse quoted by the Smṛticandrikā (II. p. 21) is almost the same as Manu 8. 95. Several times we have the words 'Prajāpativaco yathā' (vide Aparārka on Yaj. I. 154 and Smṛticandrikā I. p. 181). Hārīta seems to have relied upon the views

¹⁰⁰ अथातो धर्मं व्याख्यास्यामः । अतिप्रमाणको धर्मः । अतिश्च द्विविधा वेदिकी तान्त्रिकी च ॥ १. The Brahmayajña 'probably takes the words अथातो... व्यामः' from हारीत and not from the Vajśesika-sūtra.

¹⁰¹ अथातस्मिन्मनोऽस्य तुलां पुरुषस्य कर्त्तव्यं व्याख्यास्यामः ।

¹⁰² The verse is: ब्रह्मणे बुद्धिर्जीव च तुलया समतोऽस्य । अतिश्च ब्रह्मणे बुद्धिर्जीवश्च ॥

of 'sūtras' in several places.¹²¹ He often quotes the views of others (e.g., *apara*¹²⁴) and sometimes refutes them.¹²⁵

Hārta refers to the Vedas, the *Āngas*, *dharmaśāstra*, metaphysics, and other branches of knowledge.¹²⁶ The quotations do not show that he belonged to any particular Veda, as he quotes from all the Vedas promiscuously. In this connection it is worthy of note that though Kumārila mentions Hārta as an ancient *dharma-sūtrakāra*, he does not assign him to any particular school, while he assigns *Āpastamba* and *Baudhāyana* to the *Taittiriya* school.

Some of the doctrines of Hārta are worth noting. He speaks of eight forms of marriage, but two of them are styled *Kṣātra* and *Mānuṣa*, while *Ārṣa* and *Prājāpatya* are omitted (vide *Vīramitrodaya*, *Saṃskāraprakāśa*, p. 84). *Vasiṣṭha* has the same nomenclature (I. 29). Hārta speaks of two sorts of women (*brahmanvadinitis* and *sadyovadhas*) and states that the former were entitled to have the *Upanayana* performed, to keep the sacred fire and to study the Vedas.¹²⁷ He speaks of the twelve kinds of sons (vide *Haradatta* on *Gautama* 28. 32). He looks down upon the profession of an actor and forbids the employment of a *Brahmaṇa* actor in any *śraddha* or rite for gods.¹²⁸ *Aparārka* (on *Yāj.* II. 332) quotes from Hārta a lengthy passage in mixed prose and verse, where the worship of *Gaṇeśa* comes in.¹²⁹

123 विवरण on *Yāj.* I. 195. 'तन्मात्रच्छेदनेके वातसाम् । न वा साधारणत्वात् । साधारणं हि वात इत्याचार्याः । तस्मात्तर्षातसामुपचातापनोदमादेव बुद्धिः ।'; अपरार्क on *Yāj.* I. 154. 'आहारशुद्धौ सत्यशुद्धिरित्याचार्याः'; मंद. पा., p. 704. 'न शुद्धनामचं ढोको न पर इत्याचार्याः'.

124 मंद. पा. pp. 607, 706; स्मृतिच. III. p. 422, अपरार्क on *Yāj.* II. 127.

125 अपरार्क on *Yāj.* I. 183. 'यानशयनाभ्यपरिहाराभ्येके मन्वन्ते । तन्न । वर्णविक्षेपात् शुक्रमस्त्रिसंसर्गदर्शनात् पापसंसर्गभोगाच्च तस्मात् पृथक् शौचाच्छेपांसः ।

126 स्मृतिच. III. p. 290. वेदा अङ्गानि चर्मोभ्यात्मं विज्ञानं स्थितिश्चेति चतुर्विधं भूतम् । विविधाश्च विषयः । ब्रह्मादिभ्यः सद्योवध्वश्च । तन्न ब्रह्मादिनीनामुपनयनमधीन्यनं वेदाभ्ययनं स्वगृहे च भिक्षाचर्या । quoted in स्मृतिच. I. p. 24 and चतुर्विधमिति-व्याख्या (Bénares ed.) p. 113.

127 श्रीलक्ष्मीय देवे विष्णे च वर्णयेत् । quoted by अपरार्क on *Yāj.* I. 222-224.

128 We have there the names सातकठं कट, कुम्भाच्छ्रावणमुच, महाविद्याचक, वसतुच, महाविद्या. For the last two vide *मानवसूत्र* II. 14 and *वाङ्म.* I. 205 B.

129 11. 12.

A very interesting question is the relation of the verse quotations from Hārīta with the prose quotations from Hārīta. The dharmasūtra was probably interspersed with verses as is the case more or less with all dharmasūtras except that of Gautama. But there are numerous verses ascribed to Hārīta in the *nibandhas*, which are manifestly modern. Both the Mitākṣarā and Aparārka (on Yāj. I. 86) quote Hārīta's verses eulogising the satī. The Smṛticandrikā (III. p. 344) quotes his verses that refer to the signs of the Zodiac. There are numerous verses containing elaborate rules of procedure, ascribed to Hārīta, which are quite foreign to the general atmosphere of the ancient dharmasūtras. All such verses must be ascribed to a comparatively later date. In the Śuddhimayūkha it is said that certain verses quoted from the Mahābharata by Hārīta are not found in several copies of the Mahābharata.

Dr. Jolly (in 1889) collected together most of the prose and verse citations from Hārīta on the Vyavahara section. In Jivananda's collection, we have a Laghu-Hārīta smṛti (I. pp. 177-193) and a Vṛddha-Hārītas-mṛti (I, pp. 194-409). The former contains seven *adhyāyas* and about 250 verses, dealing with the duties of the four castes and the *āśramas*, and with Yoga. The latter is professedly a Vaiṣṇavīte work, said to have been proclaimed by Hārīta to Ambarīṣa; it is divided into eight chapters and contains about 2600 verses, dealing with the *nitya* and *naimittika* rites of the *varṇas* and *āśramas*, the nature of the individual and supreme self and the means of attaining mokṣa. In the Ānandaśrama collection of smṛtis, Vṛddha-Hārīta is divided into eleven chapters, the first two of Jivananda's being split up into five. The Ānandaśrama collection contains a Laghu-Hārīta-smṛti in 117 verses which is different from the Laghu-Hārīta of Jivananda. The former deals with purification from pollutions of various kinds, with *prāyaścittas*, rules about impurity on birth and death, *śrāddha* and a few rules about inheritance, partition &c.

It is noteworthy that Aparārka (on Yāj. III. 254) quotes Vṛddha-Hārīta and Hārīta, both in prose, one immediately after another.

That the Vṛddha-Hārīta in verse is comparatively a late work follows from the fact that it distinctly recites that the smṛtis of Manu, Yājñavalkya, Nārada and Kaṭyāyana were known to it as authorities

on rāja-dharma.¹¹⁰ Some of the quotations ascribed to Laghu-Hārīta in Aparārka and other works are found in the Laghu-Hārīta, e. g. the verse 'vinā yajñopavitena' (Laghu-Hārīta, Ānandāśrama, verse 23) is quoted by Aparārka on Yāj. III. 289. Some verses that are ascribed to Hārīta are found in the Laghu-Hārīta, for example, the verse 'snānam kṛtvā tu ye', cited by the Smṛticandrikā (I. p. 203), occurs in the Laghu-Hārīta (Ānandāśrama, verse 41). It appears that several compilations were made at different times, embracing different topics of *dharma* and ascribed to Hārīta, probably because they were based more or less on the Hārītadharmasūtra.

That some of the verses ascribed to Hārīta are very ancient follows from several considerations. For example, Viśvarūpa quotes (on Yāj. III. 246) a verse from Hārīta. The Sarasvativilāsa quotes from Hārīta a brief passage which appears to be a portion of a verse and Kātyāyana's explanation thereon.¹¹¹ It follows that long before the sixth century A. D. Hārīta existed in verse.

For Hārīta on Vyavahāra, vide sec. 56.

12. The Dharmasūtra of Śaṅkha-Likhita

From the Tantravārtika we learn (note 55 above) that the Dharmasūtra of Śaṅkha-Likhita was specially studied by the Vajasaṇeyins (the followers of the white Yajurveda). The Tantravārtika also quotes a few words from that dharmasūtra which constitute an Anuṣṭubh *pāda*.¹¹² The Mahābhārata (Śānti. chap. 23) contains the story of the two brothers Śaṅkha and Likhita. In the Śānti-parva (130. 29 and 132. 15-16) the word Śaṅkha-Likhita seems to be used in a double sense, Śaṅkha also meaning the forehead. Yāgyavalkya (1. 5) mentions Śaṅkha-Likhita among the writers on *dharmasāstra*. The Parāśarasmṛti says (1. 24) that in the four ages of Kṛta, Tretā, Dvāpara and Kali, the ordinances of Manu, Gautama, Śaṅkha-Likhita and Parāśara are respectively of paramount authority

७. राजधर्मोयमित्येवं प्रसङ्गान् कथितो मया । कात्यायनेन मनुना याज्ञवल्क्येन धीमता ॥
नारदेन च संमोक्षं विस्तरादिर्दमेव हि । तस्मान्मया विस्तरेण नोकमत्र नृपोद्यम ॥
(Jivananda I, 4th chap. p. 265; Ānandāśrama, 7th chap. 270-272).

131. इतीतिनापि केचन मेवा उक्ताः । एकमूलो द्विस्थानो द्विस्कन्धो द्विकलः । कात्यायनस्तु
तान् व्याचष्टे । 2nd उद्घाटन, p. 61 (Mysore edition).

132. तन्मन्वार्तिक, p. 139. 'स्मार्तधर्माधिकारे हि शङ्खलिक्षिताभ्यामुक्तम् — आचारः स्मृति-
आचारः'

in matters of *dharma*. Viśvarūpa (on Yaj. III. 248) quotes a verse from an ancient author which says that Śaṅkha and Likhita pondered deeply over the *dharma* promulgated to the sages by Manu and drew upon the Veda¹¹ also. Commentators and *nibandhakāras* from Viśvarūpa downwards profusely quote Śaṅkha-Likhita. A considerable portion of these quotations is in prose. Hence it is quite clear that the *dharmaśūtra* of Śaṅkha-Likhita is an ancient one, that it was largely if not entirely in prose and that it was once easily accessible though it has not yet been discovered. In the Annals of the Bhandarkar Oriental Research Institute (vol. VII-VIII) I made an attempt at a reconstruction of Śaṅkha-Likhita.

Jivananda (collection of *smṛtis*, part II., pp. 343-374) prints in 18 chapters and about 330 verses a *smṛti* of Śaṅkha and a *smṛti* of Likhita in about 93 verses (part II., pp. 375-382). The Ānandaśrama collection also prints the same text of the two *smṛtis*. The latter also contains a *Laghu-Śaṅkha-smṛti* in 71 verses and a *Śaṅkha-Likhita-smṛti* in 32 verses. All these, except perhaps the Śaṅkha-*smṛti* in 18 chapters, are late compilations. The *smṛti* in 18 chapters seems to have been compiled very early. About fifty verses from it are quoted by the *Mitākṣarā*. In the 11th and 12th chapters occur a few prose passages, one of which is quoted even by *Medhātithi*. The numerous prose quotations ascribed to Śaṅkha-Likhita do not however occur in these *smṛtis*. One point deserves special notice. Comparatively early writers sometimes ascribe the same text to Śaṅkha-Likhita or to Śaṅkha simply. The well-known *sūtra* about succession to a son-less man (*athāputrasya svaryātasya bhrātṛgāmi dravyam &c.*) is ascribed to Śaṅkha by Viśvarūpa and the *Mitākṣarā*, but to Śaṅkha-Likhita by Aparārka (on Yaj. II. 135-136). Similarly the *sūtra* '*pitaryaśakte kuṭumbavyavahārān jyeṣṭhaḥ*' &c. is ascribed to Śaṅkha by Aparārka and to Śaṅkha-Likhita by the *Vivāda-ratnākara*, *Dayatattva* and *Madanapārijāta*. Quotations ascribed to Likhita are few and far between. Some passages are ascribed by some writers to Śaṅkha and by others to Likhita. For example, a prose passage '*Uddhṛtya parīkṣitābhiḥ*' &c. is ascribed to Likhita by Aparārka (on Yaj. I. 28) and to Śaṅkha by Viśvarūpa (on Yaj. I. 20) and by the *Vṛamitrodaya* (*Ahnikaprakāśa* p. 68). Similarly the *sūtra* '*ubhābhyāmapi hastābhyām prāṇmukho deva-ṣṭhena kuryāt*' is ascribed to Śaṅkha-Likhita by the *Parāśaramādhy-*

śīya (I. 1. p. 352) and to Likhita by Aparārka (on Yāj. I. 101). The relation of the Śaṅkha-smṛti in verse to the dharmasūtra of Śaṅkha seems to be this. The former is based upon the latter and is a versified paraphrase or adaptation of portions of the dharmasūtra.¹¹⁴

The versified Śaṅkha shows a tendency towards greater strictness. The dharmasūtra allows a Brāhmaṇa to marry a woman of any of the four castes, while the verse Śaṅkha restricts him to the first three castes.¹¹⁵ It is not unlikely that the dharmasūtra contained a few verses as is the case with Baudhāyana, Āpastamba and Vasiṣṭha. Even so early a writer as Viśvarūpa looked upon the prose and verse portions as the composition of the same author (vide his comment on Yāj. III. 237, and Aparārka pp. 1149, 1154, 1161).

The dharmasūtra of Śaṅkha-Likhita was commented upon early. Lakṣmīdhara in his Kalpataru (Ghose's Hindu Law vol. II., p. 504) draws attention to the fact that the bhāṣyakāra of Śaṅkha read a well-known sūtra as 'sa yadyekah syāt' instead of 'sa yadyekaputrah syāt'. Lakṣmīdhara flourished between 1100-1160 A. D. as he was a minister of Govindacandra of Kanauj. The Vivādaratnākara (1314 A. D.) also cites the bhāṣyakāra of Śaṅkha-Likhita. The Vivāda-cintāmaṇi (p. 67) quotes from the bhāṣyakāra of Śaṅkha-Likhita.

The dharmasūtra of Śaṅkha-Likhita would appear, from the quotations in the nibandhas, to have closely resembled the other extant sūtras on dharma in style and contents. It embraced almost all the topics treated of in Gautama or Āpastamba. It agrees very closely with the words of Gautama and Baudhāyana in several places.¹¹⁶ It is curious to note that a quotation from Śaṅkha

114 Compare उद्धृत्य परिपूताभिरङ्गिरिषोक्षिताभिरसाराभिरनभिषिताभिरकेनाभिरबुद्धयामिः (quoted as Śaṅkha's by the वीरः, आह्निकप्रकाश, p. 68) with ब्रह्मस्मृति 9. 6

'आङ्गिः समुद्धृताभिस्तु इनाभिः केनबुद्धयैः । बहिषा चाप्यदम्भाभिरङ्गुलीभिस्तुष्टोर ॥

115 The द्वायजाल (ed. of 1829, p. 210) quotes 'भार्याः कार्यः स्वजातीयाः येचस्वः सर्वेषां स्मुरिति पूर्वकल्पः । ततोमङ्गल्यभ्यतप्तो ब्राह्मणस्यानुपूर्व्वेन', ॥० ब्रह्मस्मृति (4. 7) says 'ब्राह्मणी क्षत्रिया वैश्या ब्राह्मणस्य प्रकीर्तिता ॥

116 Compare 'नाम्नासृणीतिभिर्ब्राह्मणस्य' (quoted in वीरः, आह्निकः, p. 448) with नौ. ध. सू. 5. 39-43; 'दन्तकद्वस्तलमेव' (quoted by अपरार्क on चात. I. 185) with नौ. ध. सू. I. 41-43; 'न तिष्ठन् प्रज्जो नाकुलीभिः' (चतुर्वर्गः III. ६ p. 977) with नौ. ध. सू. I. 5. 15.

containing the names of writers of *smṛtis* cites Śaṅkha-Likhita as authority.¹³⁷

The dharmasūtra seems to have permitted *niyoga*, speaks of twelve secondary sons, and did not favour (like Āpastamba) the claims of females to succeed to males. On certain points the dharmasūtra of Śaṅkha marks a more advanced state of opinion than is the case with Gautama or Āpastamba. Śaṅkha speaks of several kinds of ordeals and appears to have contained elaborate prose rules about them (vide Aparārka on Yāj. II, 95 ; Smṛticandrikā II., p. 112, Vīramitrodaya, p. 270). As regards partition and inheritance, Śaṅkha-Likhita gives more detailed information than Āpastamba or Baudhāyana. The limits of Āryāvarta¹³⁸ stretched over wider areas according to Śaṅkha (i. e. to the east of Sindhu-Sauvīra and to the west of Kāmpilya) than is the case with Baudhāyana (I. 1. 25) or Vasiṣṭha (I. 8-9). The style of Śaṅkha reminds one of Kauṭilya rather than of Gautama. The quotations hardly exhibit any ungrammatical forms. It is noteworthy that Yājñavalkya is included among the authors of *smṛtis* by Śaṅkha (vide note 137 above). If it is the extant Yājñavalkya-smṛti that is meant to be referred to, then the dharmasūtra of Śaṅkha will have to be assigned to a late date. But this does not seem to be likely. From the fact that the Yājñavalkya-smṛti itself enumerates Śaṅkha-Likhita among ancient authors on *dharmas*, from the general style of the work, from the development of the legal conceptions it presents and from its doctrines about the rights of women, it appears almost certain that the extant Yājñavalkya-smṛti is much later than the dharmasūtra of Śaṅkha. There are close correspondences between Śaṅkha and Yājñavalky

137 'स्मृतिर्बर्मेष्टास्माणि तेषां प्रजेतारो मनुयमदक्षविष्ण्वद्विरोवृक्षपत्सुक्षमा
गौतमसंपर्वाभिहारीतकात्वायनशङ्खलिसितपराशरव्याससातातातपप्रचेतोबाह्वयस्यवाद्यः
quoted in चतुर्वर्ग. I. p. 527; वीर० परिभाषा०, p. 16 and स्मृतिच.

138 'देश आर्यो गुणवान् ... शङ्ख सिन्धुसौवीराद्वसिजेन हिमवतः पश्चात्काम्बिज्वा उदङ्
पारिवाजाद्वनवर्धं मक्षपर्वतम् ।' quoted in वीर०, परिभाषा०, p. 57.

139 compare 'चोष्टेने वा समिन्तः' शङ्ख quoted in चतुर्वर्ग. III. 2, p. 734 with
वाङ्. I. 11 ; 'बृहत्कर्म बधात्कुलम्' शङ्ख (quoted in चतुर्वर्ग. III. 2, p. 743)
with वाङ्. I. 13 ; 'दारानाहरेत्सदृशानसमानार्थेवानसम्बन्धानासत्तमपञ्चमम् वितृप्त-
वन्मुखाः' शङ्ख (quoted in उपनिषद्भाष्य on आष. व. सू. II. 5. 11. 16) with
वाङ्. I. 53.

12. The Dharmasūtra of Śaṅkha-Likhita

The prose quotations from Śaṅkha-Likhita refer to the Vedāṅgas, Śaṅkha, Yoga, dharmasāstra. Śaṅkha recognised eight forms of marriage. The views of Śaṅkha about the status of the offspring of mixed marriages differed from those of Baudhāyana (I. 8. 6) and Manu (X. 6) and were intermediate between the latter two.¹⁴⁰ The *tarpana*¹⁴¹ (which resembles the one in Baudhāyana, though it is more elaborate) refers to the six Vedāṅgas, Bhārata (but not Mahā-bhārata), to twenty writers on *dharma* and contains numerous details about geography, mythology, and cosmogony which are generally found in the Purāṇas. The dharmasūtra frequently cites the opinions of others. It mentions by name the views of Prajāpati, Āṅgīrasa and Uśanas (Vivādaratnākara p. 537), Prācetasā (Vivādarat. p. 557-560), Vṛddha-Gautama (Madana-pārijāta pp. 701-2). The verse quotations ascribed to Śaṅkha further mention Yama, Kātyāyana, and Śaṅkha himself. But in drawing chronological conclusions, it is better to leave the verse quotations out of account. The same verses are ascribed to Manu and Śaṅkha¹⁴² and a few sūtras closely resemble the Manusmṛti.¹⁴³ Six identical verses occur in the Vasiṣṭha-dharmasūtra (28. 10-15) and in the Śaṅkha-smṛti (10th chap.).

All these circumstances lead to the conclusion that the dharmasūtra of Śaṅkha is probably later than Gautama and Āpastamba but earlier than the Yājñavalkya-smṛti and so must be assigned to some date between 300 B. C. to 100 A. D.

13. Mānavadharmasūtra—Did it exist ?

Following the orthodox view of Western Sanskrit scholars that most of the dharmasūtras are older than almost all, if not all, the metrical smṛtis, I gave the first place of honour to the dharmasūtras of Gautama and others. But my own views differ to a great extent from those of the orthodox school of Sanskritists represented by Max Müller and Bühler. It is high time to state here my views about

140 ' ब्राह्मणेन क्षत्रियायामुत्पन्नो क्षत्रिय एव भवति ' शङ्ख quoted in मिताक्षरा on Yāj. I. 91.

141 Vide चतुर्वर्ग. III. 1. pp. 950-955 and वरि०, आह्निक, p. 356. ff. for तर्पण.

142 The verse गर्भाहने वै कुर्वीत in चतुर्वर्ग. III. 1. 112 is मनु. 2. 36; ' मृतका-
व्यापको वस्तु स उपाध्याय उच्यते ' quoted in स्मृतिच. I. p. 34. is मनु II. 141.

143 ' इष्टं गृह्णाति राजन्वा पुनोर्दं वेश्वा दशान्तं शूद्रा ' quoted in वरा. मा. I. 2. p. 98.
Compare मनु 2. 44.

the existence of a Mānava-dharma-sūtra supposed to be the original of our extant Manu.

Some western scholars, particularly Max Müller and Weber, started the ingenious theory that the extant Manusmṛti was a recast or remodelling of an ancient Mānavadharmasūtra. Max Müller went so far as to enunciate the bold generalisation "There can be no doubt, however, that all the genuine dharma-śāstras which we possess now, are *without any exception* nothing but more modern texts of earlier sūtra works on *kuladharmas* belonging originally to certain Vedic caranās" (H. A. S. L. pp. 134-135). For this sweeping generalisation there were very few data when it was made, as is admitted by Bühler. This theory of Max Müller was as hasty, as unfounded and as uncritical as several other theories of his such as that about the renaissance of Sanskrit Literature in the early centuries of the Christian era, about the absence of the art of writing in India before Pāṇini and about the uniform employment of the śloka for literary purposes in his so-called sūtra period and earlier. Western Scholars had to give up such theories before the stern logic of facts, but they have tenaciously clung to the theory about the Manusmṛti being a recast of the Mānavadharmasūtra. One of the main planks of Max Müller's edifice was the now exploded theory about the non-employment of the *anuṣṭubh* during the sūtra period (which he tentatively placed between 600 B. C.—200 B. C.) for continuous composition. In spite of the fact that one of the main planks has totally collapsed Bühler makes strenuous efforts to rehabilitate Max Müller's theory by additional *a priori* arguments (S. B. E. vol. 25, pp. xviii-xxiii and xxxi-xxxix). The main points brought forward by Bühler are:—(I) The Vasiṣṭha Dh. S. (IV. 5-8) contains four sūtras, the first of which is 'The Mānava says that one may kill an animal only in honouring the Manes, gods and guests.' There follow two verses and a passage in prose with *iti* at the end. Bühler argues that all the four sūtras are quotations and as the extant Manusmṛti is in verse, they must be regarded as taken from the Mānavadharmasūtra. (II) There are other quotations in Vasiṣṭha attributed to Manu which either contradict the present Manusmṛti or have no counterpart in the latter. Bühler draws special attention to the fact that Vasiṣṭha (19. 37) quotes a Mānava śloka which is not in the *anuṣṭubh* metre and which has nothing corresponding to it in the extant Manusmṛti.

(III) A fragment of Uśanas quotes an opinion of Manu about impurity, which is in prose.¹⁴⁴ Bühler himself points out that here one ms. reads 'Sūmakṭuḥ' for 'Manuḥ'. Therefore this argument is of very little use in establishing the existence of a Mānavadharmasūtra. Besides, it is possible that the mutilated passage is not a quotation at all, but a mere summary of Manu's views. There is no 'iti' at the end to show that it is a quotation. (IV) Kāmandakiya-nītisāra (II. 3) says that according to the Mānavas the *vidyās* to be studied by a king are three, viz. the three Vedas, Vārtā, and Daṇḍanīti and that what is called Ānvikṣikī is but a branch of *trayā*; while the Manusmṛti (7. 43) appears to regard the four as distinct *vidyās*.¹⁴⁵ Kāmandaka (XI. 67) says that Manu prescribed that the council of ministers should consist of twelve;¹⁴⁶ while Manu (7. 54) says that the '*sacivas*' should be seven or eight. Bühler therefore argues that Kāmandaka has in mind the Mānavadharmasūtra and not the Manusmṛti and on the word 'Mānavāḥ' makes the following observations 'It is a very common practice of Indian authors to refer in this manner to the books restricted to special schools. But I know of no case where the doctrines of the Mānavadharmasāstra or of any other work, which is destined for all Aryans and acknowledged as authoritative by all, are cited in the same or similar way' (S. B. E. vol. 25, p. XXXVIII). In the first place it has to be noted that Kāmandaka is only paraphrasing the words of Kauṭilya in the above two places.¹⁴⁷ Further it is note-

144 In No. 644 of Viśrambag (I) in the Deccan College there is a fragment of Uśanas where we read उपस्पृश्य... (gap) मनुराह । बाले देशान्तरस्थे चान्निके वोरध्वाने (!) अनाशकेभिप्रवेशे युद्धहेते च सयः शौचम्. The words बाले देशान्तरस्थे occur in Manu 5. 78 in the same connection. For the rest, compare Manu 5. 93 and 95. We must probably read देशान्तरस्थे च सान्निके. No. 191 of A 1881-82 is another fragment of Uśanas which contains the same passage, Bühler's mss. read सयः शौचान्नपतिताभितनिन्दिताचारैर्न सह संवसेत् and he proposes शौचान्निति.

145 The words of the मनुस्मृति are 'त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शास्त्रतीम् । आम्बीक्षिकीं चात्मविद्यां वार्तास्माभ्य लोकेतैः ॥

146 Kāmandaka says 'द्वादशेति मनुः प्राह दण्डशेति' बृहस्पतिः । उक्तानां विंशतिरिति मन्त्रिणां मन्त्रिमण्डलम् ॥

147 'त्रयी वार्ता दण्डनीतिभ्येति मानवाः । त्रयीविशेषो आम्बीक्षिकीति' कोटिरुच I. 2; 'मन्त्रिपरिवर्गं द्वादशमात्मन्य् कुर्वतीति मानवाः दण्डशेति बृहस्पत्याः विंशतिभिर्योऽन्यसा' कोटिरुच I. 23.

worthy that Kāmandaka employs the word 'Manuḥ' while Kauṭilya uses the word 'Mānavāḥ' (about the number of ministers). Therefore according to the Kāmandakiyanītisāra there was no difference between the two, viz. the words 'Manuḥ' and 'Mānavāḥ' denoted the same thing, a work. What Bühler means by his emphasis on the word 'Mānavāḥ' is not quite clear. Early writers like Kumārila and Viśvarūpa employ the word 'Mānavam' with reference to the Manusmṛti just as they use the word Vasiṣṭham to denote the Vasiṣṭha-dharmasūtra (vide Tantra-vārtika pp. 80, 115, 642 and Viśvarūpa on Yāj. III. 245 and 257). Śāṅkara in his bhāṣya on Br. Upaniṣad I. 4. 17 applies the word 'mānava' to the Manusmṛti 'mānave ca sarvā pravṛttiḥ kāmahetukyeveti' (referring to Manu II. 4). Besides, there is hardly any conflict between the views of the Mānavas and the Manusmṛti on the point of the number of the *vidyās*. The Mānavas knew that Ānvikṣiki was counted as a fourth *vidya* but said that it was really comprehended in the study of the Vedas. The Manusmṛti only lays down from whom the *vidyās* were to be learnt. As regards the number of ministers, we cannot afford to forget that the Manusmṛti (7. 60) allows more ministers than seven or eight. Another explanation also is possible. In the final remodelling of the Manusmṛti from its original in verse it is not unlikely that a few changes were made. (V) On the strength of the preservation of the complete set of the sūtra works of Āpastamba on śrauta, grhya and dharma (also of Baudhāyana and Hiranyakeśin), it is urged that the Mānava *caranā* had a sūtra on dharma. The Mānavasrautasūtra (parts 1-5 edited by Dr. Knauer and the *chayana* by Miss Gelder at Leipzig in 1921) and the Mānava-grhyasūtra (edited by Dr. Knauer in 1897 and recently in the Gaikwad Oriental Series) are extant. Bühler admits (S. B. E. vol. 25, p. XXXVIII) that the main pillars of his arguments are the quotations ascribed to Manu in the Vasiṣṭhadharmasūtra.

The four sūtras of Vasiṣṭha (IV. 5-8) which are the sheet anchor of Bühler's argument have been dealt with above under Vasiṣṭha (pp. 53-56). If, as Bühler says, the four sūtras are one quotation, since 'iti' occurs at the end of the 8th sūtra, then we have here a quotation within a quotation, as 'iti' occurs also in sūtra 5. But this would be absurd. Besides sūtra 8 is really summarised from some Brāhmaṇa sources as indicated above. The proper construction of the four

sūtras is as follows :— The fifth sūtra merely summarises the views of the Manusmṛti to be gathered from Manu V. 41 and 48. The word 'Mānavam' stands for the Manusmṛti just as it does in the Tantravārtika and in Viśvarūpa. Then the two verses of Manu are quoted. In the 8th sūtra a Brāhmaṇa passage is cited in support of the position that sacrificing an animal is not 'killing' (that leads to sin).

As regards the few quotations which cannot be found in the extant Manusmṛti the following points deserve consideration. The Vasiṣṭhadharmasūtra contains numerous verses identical with those of the Manusmṛti. Most of the quotations attributed to Manu are found in the Manusmṛti. Hence even if a few quotations are not found in our Manu, we cannot at once jump to the conclusion that Vasiṣṭha had before him not the Manusmṛti, but the Mānavadharmasūtra. Besides Bühler is not right in saying that Vasiṣṭha 11. 23, 12. 16 and 23. 43 either contradict or find no counterpart in our Manu (S. B. E., vol. 25 p. XXXIV). Vasiṣṭha 11. 23 corresponds with Manu 3. 245-246.¹⁴⁸ None of the three contradict anything contained in the Manusmṛti. Vasiṣṭha 23. 43 (about Śiśukrcchra) has nothing corresponding to it word for word in our Manu, but it seems to be an echo of Manu 11. 211.¹⁴⁹ In Vasiṣṭha 2. 16 (paryagnikaraṇam

148 'प्राक्संस्कारात्मनीतानां स्ववश्यानामिति स्थितिः । भागधेयं मनुः प्राह उच्छिष्टोच्छेषेणे उमे ॥ वसिष्ठ 11. 23. Should we not read स्ववश्यानाम्, which would correspond to the word दासवर्ग 'n Manu? मनु reads 'असंस्कृतप्रमीतानां त्याग्निना कुलयोषिताम् । उच्छिष्टं भागधेयं स्याद् दर्भेषु विकिरिष्य यः' ॥ उच्छेषजं भूमिगतमजिह्मस्याशठस्य च । दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते ॥' 3. 245-246. The close correspondence between Vas. and Manu in ideas and phraseology should be specially marked.

149 वसिष्ठ (23. 43) 'अहः प्रातरहर्नक्तमहरेकमयाचितम् । अहः पराकं तन्त्रैकमेवं चतुरहो परो ॥ अनुषङ्गार्थं विप्राणां मनुर्धर्मभृता वरः । बालवृद्धातुरेष्वेवं शिशुरुच्छ्रमुवाच ह ॥, मनु 11. 245. 'अहं प्रातस्त्रयहं सायं त्र्यहमद्याद्याचितम् । त्र्यहं परं च नाशनीयास्त्राजापत्यं चरन् द्विजः ॥. It would be noticed that the शिशुरुच्छ्र comes to one-third of the प्राजापत्यरुच्छ्र, as the शिशुचान्द्रायण (मनु. 11. 218) is a milder edition of the चान्द्रायण. The प्रायश्चित्त for minors and women was one half or one third of that for adult males (vide बौ. ध. सू. II. 1. 51. and आक्षिप्तस्मृति verse 33). बौ. ध. सू. (II. 1. 65) describes the four day's observance as the रुच्छ्र for women, minors and old men. बाह. III. 219 calls it पादरुच्छ्र.

by-etan-manurāha Prajāpatiḥ) there is nothing that contradicts our *Manu*; that half and the preceding verses bear a close correspondence to Baudhāyana Dh. S. I. 4. 2. Similarly Bühler's argument about Mānava śloka in the Triṣṭubh metre is not quite sound. The text of Vasiṣṭha is far from satisfactory. On the non-occurrence of that verse or a corresponding śloka in our *Manu* no superstructure can be built. Vasiṣṭha quotes (4. 37) a sūtra or opinion of Gautama which is not found in the extant Gautamadharmasūtra. Verses ascribed to Vasiṣṭha in the nibandhas are not found in the printed text of Vasiṣṭha (*vide* n. 108 above.)

The analogy of the works of the schools of Āpastamba and others can furnish no proof. There are on the other hand weighty grounds for discarding that analogy altogether. It is a remarkable fact that excepting the three *caranās* (of the Black Yajurveda) of Āpastamba, Baudhāyana and Hiranyakeśin that arose and flourished in the southern portion of India, no *carana* of any of the other Vedas has an extant dharmasūtra ascribed to the founder of the *sūtra-carana*. An explanation is suggested in the following lines. The Brāhmaṇas in southern India were in the very early days of their colonisation surrounded by an alien culture and by alien customs. It was necessary therefore to formulate distinctly the rules of general conduct for the Aryan community in southern India, that studied the Black Yajurveda. The same necessity did not exist in northern India, where the members of the *sūtracarana*s knew their ordinary every day duties very well, and were more or less a homogeneous community with the same ideals and culture. Therefore in the beginning when manuals of śrauta and grhya ceremonies were first composed, it was not thought necessary to compose set treatises on *dharma* for each *carana*. Some of the rules of conduct were embodied in the grhya sūtras because they were germane to the subjects treated of in them (such as the duties of Brahmacārins and householders, holidays etc.). Works, however, dealing with the general usages prevalent among the Aryan community in various parts of northern India must have been composed early enough. When the knowledge of the existence of the complete set of the sūtra works in the Āpastamba and other *caranās* of the Yajurveda in southern India permeated to northern and central India, the leaders of the *caranās* cast about for works that would complete the works of their *caranās* and bring

them in a line with those of Āpastamba and others. Therefore the various *śaraṇas* seized upon several dharmasūtras and adopted them in their schools for study. This must have occurred at a comparatively early date. For Kumārila, as we saw above, enlightens us as to what dharmasūtras were specially studied in which Vedic schools. The fact that, though Gautama and Vasiṣṭha are said to have been specially studied by the students of the Sāmaveda and the R̥gveda respectively, there is hardly anything in these dharmasūtras that specially connects them with the two Vedas affords some corroboration of the above hypothesis. This assimilation of independent dharmasūtras into individual *śātracarāṇas* probably took place before or in the first centuries of the Christian era. Śābara (on Jaimini I. 3.4) seems to make fun of the dharmasūtras when he says that the direction to observe *brahmacarya* for forty-eight years was a device of those who wanted to hide their impotence (Gautama 2. 52, Āp. Dh. S. I. 1. 2. 11-12, Baud. Dh. S. I. 2. 1. speak of *brahmacarya* for 48 years). This shows that these dharmasūtras could not have been regarded as very authoritative by all early writers. Jaimini I. 3. 11 (according to Śābara) denies the independent authority of Kalpasūtras. It appears that the Mānava school, which according to the *caranavyūha* was a subdivision of the Maitrāyaṇīya, dwindled in numbers very early. Kumārila, who was a most learned and profound student of the various branches of Sanskrit literature, nowhere mentioned the Mānavadharmasūtra as studied by followers of the Black Yajurveda, though he mentions Baudhāyana and Āpastamba as studied by them. He places the Manusmṛiti even higher than the Gautamiadharmasūtra and betrays no knowledge of the existence of the Mānavadharmasūtra. Viśvarūpa who is generally identified with Sureśvara, the pupil of Śaṅkara, remarks that the Mānavacarāṇa is not existent (or found).¹⁵⁰

The foregoing discussion will, it is hoped, induce every impartial critic to endorse the conclusion that on the materials so far available the theory that the Mānavadharmasūtra once existed and that the extant Manusmṛiti is a recast of that sūtra must be held not proved.

14. The Arthaśāstra of Kauṭilya

This epoch-making work was first published by Dr. Shamasastri in 1909 in the Mysore Sanskrit Series and was also translated by him. Pāṇḍit T. Ganapati Sastri of Trivandrum has published the work

with his own commentary called *Srīmūla*. Dr. Jolly and Dr. Schmidt edited the text with a valuable introduction and the commentary, called *Nayacandrikā*, of *Mādhavayajvan* on portions of the text in the Punjab Sanskrit series at Lahore. In this work the edition of 1919 by Dr. Shamasastri has been used. This work has given rise to frequent and furious controversies about its authorship, its authenticity and its age and it cannot be said that we have heard the last of this din of controversy. Moreover this work has inspired besides numerous articles in journals several monographs, some of which have somewhat high sounding titles, such as Narendranath Law's 'Studies in Ancient Indian Polity,' Dr. P. Banerji's 'Public Administration in Ancient India,' Ghosal's 'History of Hindu Political Theories,' Majumdar's 'Corporate Life in Ancient India,' Benoy Kumar Sarkar's 'Political Institutions and Theories of the Hindus,' Jayasval's 'Hindu Polity,' Prof. S. V. Visvanathan's 'International Law in Ancient India (1925)'. It is not possible to discuss at great length all the problems about Kauṭilya here. Only a brief statement can be attempted. For fuller study reference may be made to the following works and papers :— Hillebrandt's 'über das Kauṭilyasastra und Verwandtes' (Breslau 1908), Z D M G vol. 67, pp. 49-96 (Dr. Jolly), Z D M G vol. 68, pp. 345-359 and vol. 69, p. 369 ff; J R A S 1916, pp. 130-137 (Prof. Keith), I. A. for 1918, pp. 157-161 and pp. 187-195 (Dr. Jacobi translated by Dr. Sukthankar), Dr. Kalidas Nag's 'Les Théories Diplomatiques de l'Inde ancienne et l'Arthasastra' (Paris 1923) and its translation in 'Journal of Indian History' vol. V, Dr. Otto Stein's 'Megasthenes und Kauṭilya' (Vienna 1922), K. V. Rangasvami Ayyangar's lectures on Ancient Indian Polity (Madras 1916), Dr. Winternitz in Calcutta Review 1924 and in his history of Indian Literature (vol. III, pp. 509-524), I. A. for 1924, pp. 128-136 and 141-146 (Dr. Jacobi translated by Prof. Utgikar); Dr. Johann J. Meyer's 'Das altindische Buch vom Welt- und Staatsleben des Arthasastra des Kauṭilya' (Leipzig, 1925) and Prof. N. C. Bandopadhyaya's exposition of the social ideal and political theory of Kauṭilya. The Indian Antiquary for 1925 (pp. 175 and 201) gives an exhaustive bibliography on the date of Kauṭilya.

The Kauṭilya is the oldest extant work on Arthasastra. Though Arthasastra and Dharmasastra are often contradistinguished on account of the difference of the two śāstras in ideals and in the

14. The Arthashastra of Kautilya

methods adopted to reach them, Arthaśāstra is really a branch of Dharmaśāstra as the former deals with the responsibilities of kings for whom rules are laid down in many treatises on *dharma*.¹⁵¹ For this reason and the further reason that the Kautiliya contains two sections (called dharmasthiya and kaṇṭakaśodhana) on the administration of justice, the Arthaśāstra of Kautilya deserves careful consideration in this work. According to the Caranavyūha of Śaunaka, Arthaśāstra is an Upaveda of Atharvaveda. The purpose of this Śāstra as stated in the Kautiliya itself is 'to prescribe means for securing and preserving (power over) the earth'.¹⁵² Yājñavalkya distinctly states (II. 21) that in case of conflict between Dharmaśāstra and Arthaśāstra, the rule is that the former prevails.¹⁵³ Nārada also (I. 39) says the same thing.¹⁵⁴ From comparatively ancient times Cāṇakya *alias* Kautilya or Viṣṇugupta has been credited with the composition of a work on Arthaśāstra. The Kāmandākīyanītisāra¹⁵⁵ pays a glowing tribute of praise to Viṣṇugupta, who, singlehanded, brought about the downfall of Nanda, bestowed the earth on Candragupta and distilled from the ocean of Arthaśāstra 'the quintessence, his work on politics. Kāmandaka further tells us that he looked upon Viṣṇugupta as his *guru*.¹⁵⁶ The Tantrākhyāyikā (H. O. S. vol. 14) which is certainly not later than 300 A. D. pays homage to Cāṇakya the Great as one of the authors of treatises on Politics.¹⁵⁷ Daṇḍin in his Daśakamāracarita

151 'धर्मशास्त्रान्तर्गतमेव राजनीतिलक्षणमर्थशास्त्रमिदं विवक्षितम्' मिता० on Yāj. II. 21.

152 तस्याः पृथिव्या लाभपालनोपायः शास्त्रमर्थशास्त्रमिति । को. 15. 1. So also the very first sentence is 'पृथिव्या लाभे पालने च यावन्त्यर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि प्रायशस्तानि संहृत्यैकमिदमर्थशास्त्रं कृतम् ।'

153 अर्थशास्त्रास्तु बलवद्वर्धनशास्त्रमिति स्थितिः ।

154 यत्र विप्रतिपत्तिः स्याद्वर्धनशास्त्रार्थशास्त्रयोः । अर्थशास्त्रकेमुन्तुज्य धर्मशास्त्रोक्तमाचरेत् ॥

155 यस्याभिचारवज्जेण वज्ज्वलनतेजसः । पपात मूलतः श्रीमान् सुपर्वा नन्दपर्वतः ॥ एकाकी मन्त्रशक्त्या यः शक्त्या शक्तिधरोपमः । आजहार नृचन्द्राय चन्द्रगुप्तस्य मेदिनीम् ॥ नीतिशास्त्रामृतं धीमानर्थशास्त्रमहोदधेः । समुद्रदधे नमस्तमे विष्णुगुप्तस्य वेधसे ॥ काम. I. 4-6.

156 'विद्याश्रितस्त एवेता इति नो गुरुदर्शनम् ।' काम० II. 6; 'चतस्र एव विद्या इति कौटिल्यः' कौटिलीय I. 2.

157 मन्त्रे वाचस्पतये शुक्राय पराशराय सत्तुताय । चाणक्याय च महते नमोस्तु नृपशास्त्रकर्तृभ्यः ॥ verse 2.

(edition VIII, p. 131, and edition B. S. Series) says that the teacher Viṣṇugupta compressed Daṇḍaśāstri for the sake of the Maurya king into six thousand ślokas and quotes passages from Cāṇakya.¹⁵⁸ Bāṇa associates the work of Kauṭilya with harsh and cruel expedients.¹⁵⁹ The Pāṇcatantra identifies Cāṇakya and Viṣṇugupta and speaks of Cāṇakya as the author of Arthaśāstra (vide part I. p. 2 ed. by Kielhorn part II. p. 65 and part III. 50 ed. by Bühler). Kauṭilya figures very largely in the Purāṇas (vide Pargiter's 'dynasties of the Kali age' pp. 69-70 and Viṣṇupurāṇa 4. 24. 26-28). He has a prominent place in the Brhatkathā of Guṇādhyā, as appears from the works of Kṣemendra and Somadeva. The Mr̥cchakatika (I. 39 B. S. series) refers to Cāṇakya. The Mudrārākṣasa identified Cāṇakya and Kauṭilya and suggests the derivation of the latter name from 'Kuṭila' (crooked).¹⁶⁰ Some of the above items of information are supported by the personal references contained in the Arthaśāstra itself. At the end of the first chapter of the first *adhikaraṇa*, Kauṭilya is said to be the author of the Śāstra and at the end of the 10th chapter of the second *adhikaraṇa* Kauṭilya is said to have laid down the rules for royal edicts for the sake of the king.¹⁶¹ The last verse¹⁶² tells us that he who impatiently wrested the earth from the Nanda king composed the work and after the colophon a verse tell us that seeing the differing interpretations of bhāṣyakāras on the Arthaśāstra, Viṣṇugupta himself composed the sutra and the bhāṣya.

The first question that arises for consideration is the authenticity of the work, that is, the question whether it can be the work of the

158 'इयमिदानीमाचार्यविष्णुगुप्तेन मौर्यार्थे बह्विभिः श्लोकसहस्रैः संक्षिप्ता ।' दशकुमार ० VIII, सत्यमाह चाणक्यः 'चित्तज्ञानानुवर्तिनोऽन्या अपि मियाः स्तुः । दक्षिणा अपि तद्वाच- बहिष्कृता द्वेष्या भवेयुः' दशकुमार VIII. Compare कौटिलीय V. 4 verses at the end.

159 'वेचामनिनृशंसप्रायोपदेशनिर्वृणं कौटिल्यशास्त्रं प्रमाणम्' कादम्बरी p. 109 (Peterson).

160 कौटिल्यः कुटिलमतिः स एव येन क्रोधसो प्रसभर्मदाहि नन्दवंशः । मुद्राराक्षस I.

161 सुखचक्रवर्तिनैव तत्प्रायेपदनिश्चितम् । कौटिल्येन कृतं शास्त्रं विमुक्तमर्थविस्तरम् ॥ कौटिलीय I. 1: सर्वशास्त्राप्यनुकम्य प्रयोगमुपलभ्य च । कौटिल्येन नरेन्द्रार्थे शास- नस्य विधिः कृतः ॥ कौटिलीय II. 10.

162 येन शास्त्रं च शास्त्रं च नन्दराजगता च मूः । अमर्षेणोद्धृताभ्याशु तेन शास्त्रमिदं कृतम् ॥ कुट्टा विप्रतिपत्तिं बहुधा शास्त्रेषु भाष्यकाराणाम् । स्वधर्मेण विष्णुगुप्तप्रकारं स्वयं च भाष्यं च ॥

famous minister of Candragupta Maurya, who was a contemporary of Alexander, and who must therefore have flourished about 320 B.C. This question very largely depends upon the age of the work. But other considerations, more or less of a subjective character and depending upon the absence of certain things from the Kautiliya, must be dealt with first. Jolly, Keith and Winternitz hold that the extant Kautiliya is not the work of the Maurya minister. One argument, viz. that a person like Cāṇakya who had to build a vast empire such as that of Candragupta and who was bent down with the cares of the empire could not have found time to write such a work, may be brushed aside as entirely futile, being a purely subjective argument. Some persons may say that he could have found time, just as Sāyaṇa and Mādhava could find in later days, to write such a work in the midst of all cares, while others may deny the possibility of such a thing. Similarly most of the arguments from the silence of the Kautiliya are also quite unconvincing and lead to no certain and universally acceptable conclusion. The non-mention of Pātaṇputra or of the empire of Candragupta is of very little use in deciding the question of the authenticity of the work. The argument of Stein and Winternitz that in Megasthenes' account of India no great person named Cāṇakya or Kautiliya appears and that the former's account of the condition of India does not tally with that presented by the Kautiliya is of very little weight. We have no means for finding out what proficiency Megasthenes had acquired in the languages of India so as to be able to hold conversation with all sorts and conditions of men. Besides it is well known that Megasthenes' writings have been handed down in a fragmentary state and that he often spins his own yarns. Megasthenes declares the Indians to be unacquainted with writing. But no Western scholar would now subscribe to the view that writing was unknown in India about 320 B. C. Dr. Jolly himself has to remark that the idealising tendency in Megasthenes greatly impairs the trustworthiness of his statements (p. 40, Introduction to Kautiliya). This question of the authenticity of the work is bound up with the question whether it can be the work of an individual author or whether it is the product of a school. Hillebrandt vehemently argues that it is the product of a school and Jacobi as vehemently repudiates that hypothesis. The great stumbling block according to many scholars in the way of regarding Kautilya as the author of the work is the fact that the views of Kautilya are cited by name about 80 times in the work

itself almost always in opposition to the views of other teachers. But there is nothing specially to be wondered at in this. In order to avoid looking too egotistic, ancient authors generally put their own views in the third person as said by early writers like Medhātithi and Viśvarūpa.¹⁶³ It has to be admitted that the first person singular also is used by ancient writers, though rarely.¹⁶⁴ Jacobi (I. A. for 1918 p. 188) and Keith are both wrong in thinking that the view of Kauṭilya is criticized by Bhāradvāja in V. 6. Kauṭilya states his position first and then mentions the view of his predecessor.¹⁶⁵ Dr. Jolly (Intro. to Kauṭilya p. 44) is wrong in his explanation of Apadeśa (in XV. 1.¹⁶⁶). That word is applied to passages which mean 'this or that author says this or that' and the Kauṭilya cites from his own work a case of the statement of various views on a certain point. These words do not at all indicate that according to the Arthaśāstra Kauṭilya was a stranger. Keith thinks (J. R. A. S. 1916 p. 135) that as Kauṭilya is derived from Kuṭila, an author will not cite his own views under such an epithet. It is not unlikely that Cāṇakya acquired the epithet Kauṭilya on account of his methods in dealing with the Nandas and that as he did so from no purely selfish motives but for ridding the country of such tyrants as the Nandas are represented to have been, he might have come to relish the name given to him by the people. It has to be noted in this connection that many of the writers quoted in the Kauṭilya bear nicknames (such as Piśuna, Vāṭavyādhi, Kauṇapadanta). This leads to the question as to whether the name is Kauṭilya or Kauṭalya. Hillebrandt seems to imply that all mss. employ the first form, while Pandit T. Ganapatisastri says his mss. support the latter form though in the first few pages he prints Kauṭilya. Mss. of the Kādambari, the Pañcatantra and other works support the form Kauṭilya and the Mudrārākṣasa does the same by pointedly hinting at the etymology.

163 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन कुर्वन्ते मेधातिथिः, on याज्ञ. I. 2 विश्वरूप says किं तु भगवतेषु परोक्षीकृत्यात्मा निर्दिश्यते स्वप्रशंसानिषेधात् ।'

164 वात्स्य says 'ताम्यप्येके समामनन्ति ... तत्समामने' निरुक्त VII. 13; vide वाज्ञ. I. 56. (न तन्मम मतं वत्स्यात् &c.) and II. 133.

165 एवमेकैश्वर्यममात्यः कारयेदिति कौटिल्यः । नैवमिति भारद्वाजः ।

166 एवमसाधारण्यपदेशः । 'अग्निपरिषदं द्वादशामात्यान् कुर्वीतिति मनवाः बोद्धेति चाई-स्यत्याः विद्यतिमित्योशनसाः, यथासामर्थ्यमिति कौटिल्यः' इति.

A com. on the Kāmandakīyanītisāra styles the Kauṭilya as Kuṭala-bhāṣya and Kuṭala is said to be a *gotra*. The form Kauṭalya is said to occur in an inscription at Ganesar in Dholka dated Vikrama Samvat 1291 (i. e. 1234-35 A. D.). Vide Indian Historical Quarterly vol. I. p. 786. It is very difficult to decide between the rival claims of the two forms, but it appears that the form of the name, Kauṭalya, is due to a later attempt to solve the difficulty of an author parading his views as those of a man nicknamed "crooked". Whether Kuṭala or Kauṭalya was known as a *gotra* ṛṣi in ancient times is extremely doubtful. Neither the Āśvalāyana-śrauta-sūtra (Uttaraśaṭka, 6th chap., 10th Kaṇḍikā) nor the Āpastamba-śrauta-sūtra (24. 5-10) mentions Kuṭala among the several *gotra* groups. In later works on *gotras*, we find the name in several forms. In the Ptavaradarpaṇa of Kamalākara Kautali is said to be one of the Jāmadagnya-Vatsa group of the Bhṛgu (p. 156, edited by P. Chentsalrao, Mysore) and Kauṭilya is assigned to the Yaska group of the Bhṛgu (p. 158). The Pravaraṇaṇjari enumerates the Kauṭilyas (p. 32, of the edition by P. Chentsalrao, Mysore) among the Yaska group of the Bhṛgu, also among the Śaradvanta group of the Gautamas, a branch of the Āṅgirasas, (p. 161) and Kautli as one of the Bhṛgu (p. 42). We have to remember that so early a writer as Kāmandaka (who was well known to Bhavabhūti and Vāmana's Kāvya-lankārasūtra-yrtti) who is assigned to the third century A. D., and the Tantaśkyāyikā distinctly assign a work on politics to the minister of Candragupta. No weighty arguments have been advanced so far why this tradition vouched for so early should be disregarded. Keith finds it impossible that in the words 'six thousand ślokas' used by Daṇḍin the word śloka could mean a unit (in prose) of 32 letters. But Daṇḍin is evidently repeating the words that occur in the Arthaśāstra itself at the end of the first chapter.¹⁶⁷

Before proceeding to discuss the age of the Kautiliya, it is advisable to say a few words on the form, style and contents of the work. The work is divided into 15 adhikaraṇas, 150 chapters, 180 topics and contains 6000 ślokas (i. e. units of 32 letters). The work is in prose interspersed with a few verses. Each chapter has

॥॥॥ शास्त्रसमुद्देशः पञ्चदशाधिकरणानि सप्तत्रिंशदध्यायशतं सार्धसिद्धिकरणशतं षट्श्लोक-
सहस्रजातीति । These words of the Kauṭīliya must mean 6000 units of 32
letters and nothing else.

at the end at least one verse and sometimes more. A few verses occur also in the midst of some chapters as in I. 8, I. 15, II. 10, II. 24, V. 6, VII. 5, VII. 6, VII. 9, VII. 13, X. 3, XIII. 4. There are about 340 verses excluding *mantras*. Almost all these verses are in the Anuṣṭubh metre, only eight verses being in the classical Indravajrā or Upajāti metres (in II. 9, II. 10 and X. 3). In our utter ignorance about the literature on Arthaśāstra prior to Kauṭilya it is impossible to say how many of these verses are borrowed and how many are of his own composition. There can be no doubt that some of these verses were composed by him (e. g. the two verses in I. 10, where the views of Ācāryas are given, and the words 'etat Kauṭilya-darśanam' occur). It appears that some verses are clearly quotations. For example, the verse 'nāsyā guhyam' at the end of I. 15, and the verse 'saṁvatsareṇa patati' at the end of IV. 7 are Manu 7. 105 and 2. 180 respectively. The last occurs in Baud. Dh. S. II. 1. 62 and also in Vas. I. 22. The two verses in the Upajāti metre in X. 3 'yān yajñasaṅghaiḥ' and 'navam śaravam' occur respectively in the Parāśaradharmaśāstra (chap. III. p. 12 of Jivānanda, part II) and in the Pratijñā (IV. 3¹⁶⁸). It is noteworthy that they are introduced with the words 'apiha ślaukai bhavataḥ' and follow a quotation from or summary of a Vedic passage. Twelve verses in VII. 9 are introduced with the words 'tatraitad bhavati' and may be quotations. A few of the verses bear a close resemblance to verses of other works; e. g. the verse 'prṣṭaḥ priyahitam brūyāt' (in V. 4) which is very similar to Manu. 4. 138. In some cases he connects verses with his own words, e. g. the words 'kurvataśca' with 'nāsyā guhyam' (at the end of I. 15) and the last verse of II. 25. The style of the Kauṭilya is simple and direct. It is not concise like that of the Vedānta or Vyākaraṇa sūtras. It resembles the dharmasūtras of Gautama, Hārita and Śaṅkha-Likhita, but is not as archaic as that of Āpastamba. According to the commentaries the several headings of the prakaraṇas are sūtras and the contents of them the bhāṣya (vide Nayacandrikā pp. 137, 143-44 &c., edited by Dr. Jolly). It abounds in numerous technical and rare terms. It is generally in

168 The manner in which the गृह्यसूक्त brings in this verse does not show that it is the author's own. The verse is preceded by the words गृह्यसूक्तम्; and is probably put in as a weighty utterance from some ancient source.

accordance with Pāṇini's grammar, though such un-Pāṇinean words as 'pāpiṣṭhatama' (in VII. 11) rarely occur. It employs the word 'avyaya' in the masculine (II. 10), while Pāṇini (I. 1. 37) employs 'avyayam'.

The whole work on account of its careful arrangement of topics and unity of design impresses one as the product of a single brilliant mind. The Kauṭilya sheds such valuable light on the social, economic, political and religious life of ancient India and contains information on so many topics that it is not possible to convey any idea of its contents in a brief summary. The subjects of the fifteen *adhikaraṇas* are :— I. the discipline of the king, sciences to be learnt by him, the place of Ānvikṣiki and politics, qualifications of ministers and purohita and their temptations, the institution of spies, council meetings, ambassadors, protection of princes, duties towards harem, king's personal safety ; II. about superintendents of various state departments, founding villages, pastures and forests, forts, duties of the chamberlain (sannidhātā), the commissioner for revenues from forts, country, mines, forests, roads &c. ; accountant-general's office ; embezzlement of public funds ; royal edicts ; examination of precious stones for the treasury and mines ; superintendent of gold (i. e. of coins issued from the mints) ; superintendent of store-house (of agricultural produce &c.), of commerce, of forests, of arms, of weights and measures, of tolls, of weaving, of liquor houses, of slaughter houses, of prostitutes, of shipping, of cows and horses, of the capital and cities ; III. Administration of justice, rules of procedure, forms of marriage, duties of married couples, stridhana, twelve kinds of sons ; other titles of law ; IV. removal of thorns, protection of artisans, merchants, remedies against national calamities such as fires, floods, pestilence, famines, demons, tigers, snakes, etc ; suppression of those who live by foul means ; detection of juvenile crime ; arrest of criminals on suspicion, accidental or violent deaths, torture to extort confessions ; protection of all kinds of state departments ; fines in lieu of cutting off of limbs, sentence of death with or without torture ; intercourse with maidens ; punishment of fine for various wrongs ; V. conduct of courtiers, award of punishment for treason, replenishing of treasury in case of emergency ; salaries of state servants, qualifications of courtiers, consolidation of royal power ; VI. constitution of the maṇḍala, seven elements of sovereignty, qualities of king, peace and arduous work

as the source of prosperity; sixfold royal policy; threefold *śakti*; VII. circle of states is the field for the employment of the six lines of policy; the six *guṇas* (saṁdhi, war, neutrality, marching, taking shelter and dvaidhibhāva); causes leading to the dwindling and disloyalty of armies; combination of states; saṁdhi for the acquisition of a friend, gold or land; an enemy in the rear; recouping of lost strength; a neutral king and a circle of states; VIII. about *vyasanas* (vices and misfortunes) of the several elements of sovereignty; troubles of the king and the kingdom; troubles of men and of the army; IX. work of an invader, proper time for invasion, recruitment of the army, accoutrements, internal and external trouble, disaffection; traitors, enemies and their allies; X. about war; encamping the army, march of the army, battle-fields, work of infantry, cavalry, elephants &c.; array of troops for battle in various formations; XI. concerning corporations and guilds; XII. concerning a powerful enemy; sending an envoy; intrigues, spies with weapons, fire and poison and destruction of stores and granaries; capture of the enemy by stratagem; final victory; XIII. capture of forts; sowing dissensions of king by stratagem; spies in a siege; restoring peace in a country; XIV. secret means, stratagems for killing an enemy; inducing illusive appearances; medicines and incantations; division of this work into sections and their illustrations.

It would be interesting to say a few words separately of a chapter about judicial administration. Dr. Jolly has collected the passages of the Kauṭīliya on judicial administration that bear a close resemblance to the several works on ancient Indian Law (Z. D. M. G. vol. 67, pp. 51-90). It will be seen therefrom that there is the greatest correspondence between the Kauṭīliya and Yājñavalkya. It is no doubt true that many passages from Manu and Nārada agree closely with those of the Kauṭīliya but not to the same extent as those of Yājñavalkya. A few striking examples are quoted below.¹⁶⁹ The question then arises whether there is

169 (a) अमियुको न प्रत्यमियुञ्जीत अन्यत्र कुलइसाइससार्थसमवायेभ्यः । न चाभियुकेऽभि-
योगोस्ति । को. III. १; अभियोगमनिश्चीर्य नेनं प्रत्यमियोजयेत् । कुर्यात्प्रत्यमि-
योगं च कलहे साइसेषु च ॥ याज्ञ. II. १-10; (b) प्रतिरोधकव्याधिदुर्मिक्षमयप्रतीकारे
धर्मकार्ये च पत्युः । को. III. २; दुर्मिक्षे धर्मकार्ये च व्याधौ संग्रतिरोधके । गृहीतं
क्षीयन् भर्ता न क्षिये दातुमर्हति ॥ याज्ञ. II. 147; (c) सोद्वर्णगामनेकपितृकाणां पितृ-
तो दापयिभागः । को. III. ५; अनेकपितृकाणां तु पितृतो भागकल्पना । याज्ञ. II. 148

borrowing and if so who the borrower is. The agreement in phraseology is so close that it must be regarded as a case of borrowing and in my opinion it is the Yājñavalkyaśmṛti that borrows. The reasons are many. Yājñavalkya represents on numerous points of law a very great advance upon the doctrines of Kautilya. Kautilya does not contain distinct directions upon the four stages of a law suit (plaint, reply, proof and judgment) nor upon the threefold aspects of proof (documents, witnesses, prescription). Yājñavalkya goes into all these matters. The Kautiliya does not recognise the widow or mother as heir to a sonless man; Yājñavalkya does so. Kautilya does not mention the *bandhus* as heirs; he hardly says anything about re-union.¹⁷⁰ The Kautiliya divides the stridhana of a woman dying during her husband's lifetime among her sons and daughters, while Yāj. prefers the daughters to the sons.¹⁷¹ It is not necessary to multiply examples. It goes without saying that Yājñavalkya represents a far too advanced stage of juristic principles than the Kautiliya and so must be later than the latter by several centuries. The Kautiliya agrees very closely with Manu also, but considerations of space prevent me from going into the points of agreement. There are however numerous fundamental points on which Manu and the Kautiliya disagree.

Kautilya allows *niyoga* even in the case of Brahmanas (last verse of III. 6 and at the end of I. 17 about kings). Manu first speaks of *niyoga* and then condemns it (vide 9. 57-63 and 9. 64-68). As Brhaspati refers to this fact in Manu's work,¹⁷² it appears that the

(d) नष्टपट्टमासाय स्वामी धर्मस्थेन ग्राहयेत् । देशकालानिपत्तो वा स्वयं गृहीत्वोपहरेत् ।
को. III. 16; नष्टपट्टमासाय हतारं ग्राहयेन्नरम् । देशकालानिपत्तो च गृहीत्वा स्वय-
मपयेत् ॥ याज्ञ. II. 169; (e) वानप्रस्थयतिब्रह्मचारिणामाचार्यशिष्यधर्मभ्रातृसमान-
तीर्थ्या रिक्थभाजः । को. III. 16; वानप्रस्थयतिब्रह्मचारिणां रिक्थभागिनः ।
क्रमेणाचार्यसावित्र्यधर्मभ्रात्रेकतीर्थिनः ॥ याज्ञ. II. 137.

170. But see 'अपितृद्रव्या विभक्तपितृद्रव्यैः सह जीवनः पुनर्विभजेत' को. III. 5.
This contains a reference to re-union.

171 जीवाति भर्तारि मृतायाः पुत्रा दुहितरश्च स्त्रीधनं विभजेत । अपुत्राया दुहितरः । तदभावे
भर्ता । को. III. 2; अप्रजःस्त्रीधनं भर्तुर्भात्यादिषु चतुर्ष्वपि । दुहितृणां प्रसूता
चेष्टकेषु पितृगामि तत् ॥ याज्ञ. II. 145.

172 बृहस्पति's word are 'उक्तो नियोगो मनुना निषिद्धः स्वयमेव तु', vide कुल्लू on
मनु 9. 68 for the whole quotation.

passages condemning *niyoga* were put in probably earlier than the first centuries of the Christian era. Though Kautilya speaks of almost the same 18 titles as those in Manu (8. 4-7) almost under the same names, there is a slight difference. Manu has no such title as *Prakṛṇaka*. Kautilya speaks of *upanidhi* and extends the same rules to *Nikṣepa*, while Manu speaks of the title as *Nikṣepa*. The ancient dharma-sūtras do not give the technical names of the eighteen titles of law, though some of them do occur therein. *Vak-pāruṣya* and *daṇḍapāruṣya* occur in G. Dh. S. (12. 1) and Vas. (17. 61). Baud. seems to have known the term 'Strisaṅgrahaṇa' (Dh. S. II. 2.54). *Steya* occurs in all. Gautama speaks of *nidhi* (Dh. S. 12. 39). Manu positively says (9. 155) that the son of any member of the first three *varṇas* from a Śūdra woman does not inherit his father's wealth (though the preceding verses 151-154 seem to lay down different rules), while Kautilya allows such a son a share when there are sons born to a Brāhmaṇa from wives of higher castes or one third when he has २० other sons (III. 6). Manu expressly mentions the mother and paternal grandmother as heirs (9. 217), while Kautilya appears to ignore them. Manu prohibits the remarriage of widows (V. 161-165), while Kautilya allows not only widows to remarry, but also wives whose husbands have not been heard of for a year or more according to circumstances (III. 4). Kautilya allows a wife to desert her husband, if the latter is of a bad character, has become a traitor to the king, endangers her life or has become an outcaste or impotent¹⁷³ (last verse of III. 2). Kautilya further seems to have allowed divorce which is unknown to any other known lawgiver, but he bases it only on the ground of mutual hatred and says that a marriage in the approved forms cannot be dissolved¹⁷⁴ (III. 3). Manu is very harsh upon gamblers and asks the king to suppress gambling and banish gamblers (9. 221-224), while Kautilya only brings gambling under the control of the king for the purpose of detecting thieves &c. (III. 20). Manu first allows a Brāhmaṇa to marry even a Śūdra woman and then condemns such a thing (III. 13-19), while Kautilya does not condemn such unions. These divergences and others lead us to conclude

173 नीचत्वं परदेष्टुं वा प्रस्थितो राजकिल्बिषी । प्राणानिहृता पतितस्वजाऽथ ग्लानिर्वापि वा पतिः ॥ को०.

174 अमोक्ष्या भर्तुरकामस्य द्विषती भार्या । भार्याभावे भर्ता । परस्परं द्वेषन्मोक्षः । अमोक्षो धर्मविवाहमिति । को०.

that the Kauṭilya is much older than the extant Manusmṛti, which is in many matters carried away by puritanic zeal, while its older portion is more in harmony with the spirit of the Kauṭilya. Therefore the Kauṭilya is long anterior to the time when the extant Manusmṛti took its present form. The Kauṭilya refers to the opinion of the Mānavas in five places. Two of the views ascribed to the Mānavas by Kauṭilya are the same as those which Kamandaka (II. 3 and XI. 67) ascribes to Manu. According to the Mānavas, the *vidyās* to be studied by a prince were three, viz. trayī, vārtā and dandanīti, what is called ānvikṣiki being but a branch of trayī; and the council of ministers was to consist of twelve. The Manusmṛti (7. 43) appears to regard the *vidyās* as four and lays down (7. 54) that the Council should consist of seven or eight *sacras*. Bühler and others on account of this difference in the views of the Mānavas and the Manusmṛti thought that Kauṭilya was referring to the Manvadharmaśūtra. In my humble opinion the evidence for the existence of a Mānavadharmaśūtra is practically nil, as detailed above in section 13. From the references to Svāyambhuva Manu and Pracetas Manu contained in the Mahābhārata, particularly in the Sānti and Anuśāsana parvans it appears that there were two works in verse on dharma and politics attributed to these two or there was one work containing both. These works were subsequently recast as the Manusmṛti. It is therefore that some difference is noticed between the views ascribed to the Mānavas and the extant Manusmṛti. Besides there is no real conflict in the matter of *vidyās*. The Manusmṛti does not positively say that the *vidyās* are four and not three; it simply says from whom trayī and the other three are to be learnt. The Manusmṛti (in 7. 60) allows more ministers than seven or eight. It is possible that in recasting several changes were made. The third opinion of the Mānavas quoted by Kauṭilya is about the fine to be imposed upon officers of the state occasioning loss of revenue (II. 7). The other two views of the Mānavas quoted are concerned with the fine to be imposed on false witnesses and for forcible seizure of jewels¹⁷⁵ &c. It must be admitted that in the extant Manusmṛti there is nothing exactly corresponding with these views. But from this fact no one conclusion alone can be drawn. There may be a mistake in quoting, or there may be inter-

¹⁷⁵ कृतसाक्षिणो यमर्थममृतं वा जाशयेयुस्तद्दशगुणं दण्डं दयुरिति मानवाः । को. III. 11 ;

‘रामसारङ्गमुकुब्जाणां साक्षिणे मूल्यसप्तो दण्ड इति मानवाः । को. III. 17.

polations, it may be that some of the verses in the original Manusmṛti have dropped out or that Kauṭilya is quoting not the Manusmṛti itself, but the views of works based on or explanatory of Manu. It is noteworthy that Bṛhaspati¹⁷⁶ contains a verse very similar to the views on sāhasa attributed to the Mānavas. We shall see below that Bṛhaspati's work was more or less a supplement of Manu. The only authors or schools, besides the Mānavas, cited by name in the dharmasthīya section are the Bārhaspatyas and the Auśanasas. It is remarkable that the well-known and ancient Dharmasūtrakāras like Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Hārita are nowhere quoted by name. It is noteworthy that in the dharmasthīya section Kauṭilya several times quotes the views of ācāryas and of some others under the word "apare". Some of these views correspond closely with the discussions in the ancient dharmasūtras. One of these is the question as to whom the child belongs, to the begetter or to him on whose wife it is begotten. Kauṭilya first quotes the view of the ācāryas that it belongs to the husband of the mother of the child, then says that some hold that it belongs to the begetter, while Kauṭilya holds that it belongs to both.¹⁷⁷ It is to be noted here that both Baud. and Āp. say that according to the Brahmanas the sons belong to the begetter, while Vasiṣṭha says there is a dispute on the point, both views being supported by ancient authorities. Gautama speaks of both views and at last (18. 13 "dvayorvā") seems to come to the same conclusion as Kauṭilya. It is not unlikely that Kauṭilya has in mind this discussion in the Dharmasūtras and also in Manu (9. 48-54 where the view is that the child belongs to the husband of the woman). Some of the other views attributed to ācāryas are that a woman could, visit the houses of her husband's relations, of prosperous men, of village headmen, of female ascetics &c. (III. 4); that very poor men could divide even waterpots at a partition (III. 5); that the master who did not employ a servant ready to work according to agreement had to

176 कौतिल्येनोद्धृतानि देवविप्रवचनं तथा । बोधयेत् श्रीमान् इत्यनेन मूलवचनो ह्यन्यः । वृद्धवर्तिनः कौतिल्येन उद्धृतः ।

177 परधर्मिणे कीजमुत्तुष्टं स्वेभिर्न इत्याचार्याः । माता नद्या चरु रेतसाश्चान्यथाविवरे । विद्यमानमुभयमिति कौटिल्यः । को. III. 7. Compare नौ. व. सू. 12. 3-12. वौ. व. सू. II. 8. 24-28; आप. व. सू. II. 8. 18. 3-6 (अपस्तम्बः चोक्तः) ।

pay the wages agreed upon as if the work had been finished (compare *Viṣṇu* V. 157); he who forcibly confined a man or woman or who by force released another from imprisonment was to be fined between 500 and 1000 (III. 17); that disputes of a remote date shall not be complained of and that he who is the first to complain wins, since one runs (to court) as one cannot bear the pain (III. 19); that in a complaint by one gambler against another, the successful party has to pay the fine called *pūrvasāhasa* and the defeated party the fine called *madhyasāhasa* (III. 20).

The foregoing discussion about the dharmasthitya section shows that in the sphere of the administration of justice, Kauṭilya is far in advance of the dharmasūtras of Gautama, Āpastamba and Baudhāyana and so is much later than these (though in certain matters such as the rights of women to succeed to males he closely agrees with Gautama and Āpastamba), while he is earlier than the extant *Manusmṛti* (though not earlier than the oldest kernel of the *Manusmṛti*) and very much earlier than Yājñavalkya.

The question of the date of the Kauṭilya can be settled only approximately and for that we have to rely only on the internal evidence. The external evidence does not carry us far; we can only say that the Kauṭilya is certainly not later than the 2nd century A. D., since Kāmandaka, the *Tantrākhyāyikā*, and Bāṇa, speak of it with admiration. No one claims it to be earlier than 300 B. C. Even Keith who assigns it a late date and cannot place it earlier than 100 B. C. at the most has to admit (J R A S 1916, p. 135) that for a precise date we have no real ground.

The Kauṭilya quotes five schools by name: Mānavāḥ (five times), Bārhaspatyāḥ (6 times), Auśanasāḥ (7 times), Pārāśarāḥ (4 times), Āmbhīyāḥ (once) and the following individual authors; Kātyāyana (1), Kiṅjalka (1), Kaunapadanta (4), Ghoṣakamukha (1), (Dirgha) Cārāyaṇa (1), Parāśara (2), Piśuna (6), Piśunaputra (1), Bāhudantiputra (1), Bhāradvāja (7, once as Kaṇṭhika Bhāradvāja), Vāṭavyādhi (5), Viśalakṣa (6). He either differs from all these authors or they differ from each other in all the places where they are cited. All the individual authors that are cited only once occur on the same page (except Bāhudantiputra). He quotes the views of *Ācāryas* over fifty times and in each case differs from them. "Ācāryas" means the ancient authors on the śāstra

collectively. Even the Nirukta quotes certain views as those of *acāryas*. Kauṭilya is cited about 80 times. The *Kāmasūtra* of Vātsyāyana mentions a *Ghoṭakamukha* and a *Cārāyana*. Whether they are identical with the authors cited by Kauṭilya is extremely doubtful. The *Mahābhārata* mentions among writers on *Danḍanīti* the following who occur in the *Kauṭīliya* also :—*Brhaspati*, *Manu*, *Bhāradvāja*, *Viśālākṣa*, *Śukra* (the same as *Uśanas*) and *Indra* (probably *Kauṭīliya's* *Bāhudantiputra*), whose abridgment of *Brahma's* work is called *Bāhudantaka* in the *Śāntiparva* (chap. 59).

According to the *Nayacandrikā*, *Pisuna*, *Bhāradvāja*, *Kaunapadanta* and *Vātavyādhi* stand for *Nārada*, *Dronācārya*, *Bhīṣma* and *Uddhava* respectively (pp. 73, 69, 74, 91).

The *Mahābhārata* mentions other writers on politics, viz. *Gaurasīras*, *Kaśyapa*, *Utathya*, *Vāmadeva*, *Vasuhoma*, *Kāmandaka*, (*Śāntiparva* 123. 11) and a few others which are not found in the *Kauṭīliya*.

The *Kauṭīliya* knows the four Vedas, the charms and incantations of the *Atharvan*, the six *āṅgas*, includes under *itihāsa*, *Purāṇas*, *Dharmasāstra* and *Arthasāstra* ; it knows the *Sāṅkhya*, *Yoga* and *Lokāyata*¹⁷ schools of thought. It mentions *Mauhūrtikas*, *Kārtāntikas* (astrologers), *Jupiter* and *Venus*. It refers to *dhātusāstra* (*Metallurgy*). Sanskrit was the official language and in the *Śāsanādhikāra* it mentions such *guṇas* of composition as *mādhurya*, *audārya*, *spāṣṭatva*, which show the beginnings of the *Alaṅkāraśāstra*. There is nothing to wonder at in this. In the second century A. D. we have the inscription of *Rudradāman*, which enumerates the *guṇas* of *Kāvya*. The *Kauṭīliya* does not mention edicts on stone or copper. It refers to *Vaiśīkaka-lājñāna* (II. 27). The *Kauṭīliya* closely agrees with the *Kāmasūtra* in several respects, and the two works contain several identical passages (such as the list of kings that fell victims to intrigues and about *trivarga*). Keith argues from this that the *Kauṭīliya* and the *Kāmasūtra* are not separated by a long interval and that it is a late work. Dr. Jolly also is of the same opinion (p. 24 Intro. to *Arthasāstra*). If the *Kāmasūtra* held up the *Kauṭīliya* as its model, then the two works would certainly look very much alike. There are points of difference

17 *लोकायत* occurs in the *महाभाष्य* on *वर्णका तावन्ते* (पा. VII. 3. 45). Vide *Kielhorn* vol. III., pp. 325-326.

between the two works, e. g. they differ in their attitude towards flesh-eating and the Kāmasūtra speaks of planetary influence and *lagna*, while the Kauṭīliya is silent on these points and only condemns in general terms the consulting of stars. We must note here that the Kauṭīliya (IX. 4) speaks of consulting *nakṣatras*, which were known from the earliest Vedic period and some of which were looked upon as auspicious for sacrificial purposes even in the Śatapatha Brāhmaṇa (S. B. E. vol. 44, pp. 1-2) and the Śrauta and Grhya sūtras. The Kauṭīliya follows the Vedāṅga Jyotiṣa in the system of a *yuga* of five saṁvatsaras, in prescribing two intercalary months in a *yuga* and in saying that at the end of one *ayana* the variation between the length of the day or the night comes to six muhūrtas (vide II. 20). Keith argues that the ślokas in the Kauṭīliya are more classical than even those of the Rāmāyaṇa and that it contains correct Triṣṭubh stanzas which are wanting in the Brhaddevatā (a work of the 4th century B. C.). But this argument can produce no impression on those scholars who ascribe the Rāmāyaṇa to the 5th century B. C. or earlier. Nor is the date of the Brhaddevatā beyond the pale of discussion. There is no consensus of opinion among scholars as to the exact time when classical ślokas and correct Triṣṭubhs first came into vogue. It is to be noted that the Kauṭīliya defines *pada* as *varṇasaṅghāta* and not as in Pāṇini (sup-tiṅantaṁ padam).

Among the countries and peoples frequently mentioned by Kautilya, several are interesting. He speaks of silks from the land of the Cīnas¹⁷⁹ and blankets from Nepal. Keith says that the name Cina being derived from the Tsin dynasty in China (which began its rule in 247 B. C.) this would show that the Kauṭīliya could not have been composed about 300 B. C. No one however knows how the word Cina was derived and besides as Keith admits the passage may be an interpolation. He speaks of the *Saṅgha* of the Vṛjṇis (I. 6) and the *Śreṇis* (corporations) of Kṣatriyas in the countries of Kāmbhoja and Surāṣṭra that lived by *vārtā* (agriculture and trade) and by the profession of fighting and the corporations of the Licchavika, Vṛjika, Mallaka, Madraka, Kukura, and the Kurupaṅcālas that live on the title 'rāja' (XI. 1). Some of these tribes such as the Licchavis, Vṛjis (Vajjis in Pāli) and Mallas are well-known from ancient Buddhist works. What is meant by 'rājasaṁdopajivinaḥ'

¹⁷⁹ तथा कोशेवं चीनपद्माश्च चीनयूनिजा व्याख्याताः । को. II. 11

is not quite clear. It probably means that the organisation of the Licchavis and others was on democratic lines and that there was very keen competition for the honour of being elected the chief or president of those corporations, the latter being designated 'rāja'.¹⁰⁰ The Nayasandrikā explains that they bear the proud designation of 'rāja' but are penniless (and so can be easily employed in military service as mercenaries). We are told that the breed of horses from Kāmbhoja, Sindhu, Aratta and Vanāyu was the best and that Bahlīka, Pāpeya, Sauvira and Taitala breeds were of middle quality. The Kauṭīliya speaks of Mleccha tribes and tells us that among them one's own children could be sold or pledged without incurring punishment (III. 13).

There is hardly any distinctive reference to things Buddhist except one passage (III. 20) where a fine of one hundred (*paṇas*) is prescribed for him who invited to dinners in honour of gods or Manes a Buddhist (Śākya), an Ājīvaka, a śūdra ascetic.¹⁰¹ This shows that the work was written at a time when Buddhism was yet not a widespread religion and had not secured an honourable place among the people. The Ājīvika was a well-known sect in ancient India, said to have been founded by Makkhali Gosāla (vide V. A. Smith's *Asoka*, pp. 134, 198 of edition of 1909, I. A. 1912, p. 286, 'Dialogues of Buddha' I, p. 71, n. 1, Journal of Bihar & Orissa Society, 1926, pp. 53-62). Asoka bestowed some caves on them. Kauṭīliya says that weights should be made of iron or of stones from Magadha and Mākala (country near the sources of the Narmadā).¹⁰²

It is extremely doubtful whether the Kauṭīliya knew the extant text of the Mahābhārata. Most of the stories used as illustrative in the Kauṭīliya occur in the Mahābhārata (e. g. Aila, Duryodhana, Haihaya Arjuna, Vātāpi, Agastya, Ambarīṣa, Suyātra i. e. Nala). But in some cases there is slight divergence between the two works, e. g. Janamejaya is said to have perished through having attacked Brāhmanas in anger, while the Mahābhārata (XII. 150) gives a different version ; Kauṭīliya says (IV. 8) that Maṇḍavya, though not a thief, declared

100 In the *Jñānakas* (Fraustell vol I., p. 304 and vol. III., p. 1) reference is made to the 7707 *rājās* of the Licchavis in Vesālī.

101 अणुमन्त्रिणश्चैव दुष्कृतमिति च देवदत्तकर्मणो योजनस्य अथो वृत्तः । सूत्रे III. 20.

102 श्रीमद्भगवद्गीतायां अष्टादशोऽध्यायः । सूत्रे II. 19.

himself to be a thief while the Mahabharata (I. 107. 9) says that he spoke nothing; Kautilya mentions Jayatsena as the opponent of Nala (VIII. 3) in gambling, while the Mahabharata gives his name as Puškara; the Mahabharata and the Ramāyāna do not know that a Jāmdagnya ruled long as a king.¹⁸³ Kautilya seems to have known the Purāṇas. He says (III. 7) that *sūta* and *māgadha* of the Purāṇas are quite different¹⁸⁴ from members of the mixed castes called *sūta* and *māgadha* and includes Purāṇa (I. 5) among the subjects of royal study grouped under the head of *itihāsa*.

Kautilya exhibits a wonderful knowledge of herbs and drugs and Dr. Jolly thinks that his *Materia Medica* is more extensive than even Sūsruta's. But the dates of Caraka and Sūsruta are far from being settled and no approximately certain conclusion can be drawn from the drugs mentioned in the Kautilya. Kautilya speaks of 'rasada' (one who administers mercurial poison) and prescribes banishment for those who trade in or administer 'rasa' for money in order to do away with a person secretly (IV. 4.) In II. 13 he speaks of gold that is 'rasa-viddha' (amalgamated with mercury) and in II. 12 of liquids containing gold (rasah Kañcanikah) and of Hinguluka. Dr. Jolly thinks that this knowledge of metallurgy and alchemy is of Graeco-Syriac origin and so the Kautilya is a work of the third century A. D.

• It is of great importance to note that Kautilya lays down (II. 4) that in the midst of the fort were to be constructed the temples of Śiva, Vaiśravaṇa, the Aśvins, Lakṣmi and Madirā (Durgā?) and niches were to be set apart for Aparājita, Apratihata, Jayanta and Vijayanta and that the tutelary deities of the gates were to be Brahmā, Indra, Yama and Senāpati (i. e. Skanda). We know from the Mahābhāṣya¹⁸⁵ (Kielhorn Vol. II. p. 429) on Pāṇini (V. 3. 99 'jivikārthe cāpaṇye') that the Mauryas set up images out of greed for money and that in its day images of Śiva, Skanda and Viśakha were worshipped.

183 शत्रुपक्षगमित्तुञ्च जामदग्न्यो जितेन्द्रियः । अम्बरीषश्च नामागो बुधुजाले चिरं महीम् ॥
को. I. 6.

184 पौरजित्तुञ्चस्यः सूतो मागधश्च ब्रह्मर्षिप्राप्तिशेषतः ।

185 'अवज्ज इत्युच्यते तत्रेदं न सिध्यति । शिवः स्कन्दः विराट् इति । किं कारकम् ।
केर्नेर्हिण्यार्थिभिरर्थाः प्रकल्पिताः । भवेत्तसु न स्यात् । वासवेनाः संमतिं पूजार्थीकतात्
प्रतिपत्तिः । मङ्गलात् ।

The foregoing discussion clearly shows that the Kauṭīliya has certainly an ancient atmosphere about it, and that all that has so far been gathered from it agrees with its traditional date of 300 B. C. and no cogent arguments have been yet brought forward that would compel us to assign it a date later than the above by six centuries.

Two commentaries on the Kauṭīliya have been brought to light so far, one composed by Bhaṭṭasvāmin being called *Pratipadapañcika* and the other the *Nayacandrikā* of Mādhavayajvan. Both are fragments. The first was published in the *Journal of the Bihar and Orissa Research Society* (1925-1926, vol. XI and XII) by Messrs. K. P. Jayasval and A. Banerji-sastri. The com. is incomplete and begins with the 8th adhyāya of the 2nd adhikaraṇa and reaches up to the 36th adhyāya of the adhikaraṇa. The commentary on the whole work must have been very extensive, as the portion already printed on a part of the 2nd adhikaraṇa alone occupies 214 pages. This commentary quotes the explanations of previous commentators in the words 'anye', 'apare'. It quotes several ślokaś of Bṛhaspati on the blemishes of diamonds and on prakāśa-taṣkarāś. The commentary *Nayacandrikā* contained in Dr. Jolly's edition (Lahore) also is incomplete and begins with the 7th adhyāya of the 7th adhikaraṇa and breaks off in the 4th adhyāya of the 12th adhikaraṇa. It also refers to the views of its predecessors in the words 'kecit' &c. (vide pp. 35, 61, 62, 104, 115, 131, 191). It discusses various readings (pp. 136, 183, 188, 193 &c.).

Dr. Shamasastri includes in his edition 571 sūtras attributed to Caṇakya. Their relation to the Kauṭīliya is a subject which requires careful investigation. In my own opinion they are later than the Kauṭīliya. It would be beyond the scope of this work to enter into details. Vide Dr. Jacobi's article in *Indian Historical Quarterly*, vol. III., pp. 669-676.

There are several *nīti* collections attributed to Caṇakya and published several times in different parts of India. All of them are later than the Kauṭīliya and are compilations of maxims and fine sayings. One of them the *Caṇakya-rājaniṭīśāstra* (published in Calcutta Oriental series, 1921, 2nd edition) contains 660 verses and was compiled under Bhojarāja. Several other compilations pass under the names *Vṛddha-Caṇakya*, *Laghu-Caṇakya* &c. All these are passed over here from considerations of space and utility.

15. *Vaikhāṇasa-dharma-prasna*

This work has been published in the Trivandrum Sanskrit Series by Pandit T. Ganapati Sastri (1913).

Mahadeva in his commentary called *Vaijayanti* (*Anandaśrama* ed.) on the *Satyāśādhā Śrautasūtra* speaks of six *Śrauta sūtras* of the Black Yajurveda, viz. *Baudhāyana*, *Bhāradvāja*, *Āpastamba*, *Hiranyakeśin*, *Vādhūla* and *Vaikhāṇasa*, and frequently cites passages from the *Vaikhāṇasa-śrautasūtra*. In the *Caranavyūha* of *Śaunaka*, *Vādhūla* and *Vaikhāṇasa* are not mentioned. But that *Vaikhāṇasa* was a very ancient writer follows from the references contained in the ancient dharma works. In *Gautama* the word ' *Vaikhāṇasa* ' occurs (Dh. S. III. 2) as the name for the order of forest hermits (*vānaprastha*) and in another sūtra (III. 26) he lays down that fire was to be consecrated according to the *Śramaṇaka*,¹⁸⁶ which latter is explained by *Haradatta* as *Vaikhāṇasa Śāstra*. *Baudhāyana* (Dh. S. II. 6. 17) has the same sūtra¹⁸⁷ and defines a *Vaikhāṇasa* as one who follows the rules of conduct laid down in *Vaikhāṇasa Śāstra* (Dh. S. II. 6. 16). The *Vasiṣṭha Dh. S.* (9. 10) also has the same sūtra as *Gautama* (Dh. S. III. 26). The *Manusmṛti* (VI. 21) speaks of the *Vānaprastha* as one who abides by the views of *Vaikhāṇasa* (*Vaikhāṇasamate sthitaḥ*).

The *Vaikhāṇasadharma-prasna* is divided into three *prāśnas*, each *prāśna* being subdivided into *khaṇḍas*. There are in all 41 *khaṇḍas*. The work is a small one. The contents of the work are :- 1. the four *varṇas* and their privileges, and the four *āśramas*; duties of *brahmacārin*; four kinds of *brahmacārins*; duties of the householder; four kinds of *gṛhastha*, *vartavṛtti* (subsisting by agriculture), *śālina*, *yāyāra* and *ghorācārika*; forest anchorites; *vānaprasthas* are either *sapatnika* (accompanied by their wives) or *apatnika* (not so accompanied); *Sapatnika* are of four sorts, *Audumbara*, *Vairiṇca*, *Vālakhilya* and *Phenapa*; *apatnika Vānaprasthas*; of four kinds of *bhikṣus*, viz. *kuṭīcaka*, *bahūdaka*, *haṁsa* and *paramahaṁsa*; *sakāma* (performed with desire of wordly gain) and *niṣkāma* (not so performed) *karma*; *pravṛtti* and *nivṛtti*; three kinds of

186 ' धावणेन (ब्रामणेन) अभिमाधाय ' गौ. ध. सू. 3. 26 and बौ. ध. सू. II. 6. 17.

187 गोविन्दस्वामी, the commentator of Baud. says ' वेदान्तोपि बालमस्य एव । संज्ञान्तरकरणं तु संन्यस्यहाराभ्यम् । विसृजता कविना प्रोक्तं वेदान्तसंज्ञासम् । तत्र हि बहवो बालमस्यस्योक्तं सीधे पञ्चतया हत्वाद्यः समुदाचाराः '.

Yogins and their subdivisions ; II. the details of the śrāmaṇaka rites of the vānaprastha (khaṇḍas 1-4) ; duties of the forest hermit ; details of joining the order of saṁnyāsins (khaṇḍas 6-8) ; age for saṁnyāsa (above seventy or when childless or widower) ; every day duties and observances of saṁnyāsins ; about *acamana* and *Saṁdhyā* ; saluting (*abhivādana*) of all relatives, male and female ; holidays for study (*anadhyāya*) ; bath and *Brahmayajña* ; rules about taking food ; forbidden and permitted food ; III. rules of conduct for grhastha (khaṇḍas 1-3) , rules of the road ; purification of golden and other metallic things ; purification of other things ; about vānaprastha ; *bhikṣu* ; burial of a saṁnyāsin ; Nārāyaṇabali on the death of a saṁnyāsin, *tarpaṇa* in the case of saṁnyāsins with twelve names of Viṣṇu, Keśava &c. and with water ; *anuloma* and *pratiloma* ; the intermediate castes ; *Vratyas*, their origin ; name and means of subsistence (khaṇḍas 11-15).

The *Vaiṣṇāśadharmaśāstra* appears by its style and its contents to be a work of comparatively later date than the *dharmasūtras* of Gautama and Baudhāyana. It is probably a recast of older materials. It contains the names of more mixed castes than the *dharmasūtras* and than even some of the later *smṛtis*. The present work seems to have been either written or retouched by a devotee of Viṣṇu. Faith in and devotion to Viṣṇu or Nārāyaṇa loom very large here (I. 5. 5 *nārāyaṇa-parāyaṇaḥ*, I. 7. 6 and 9 ; II. 4-5. *bhaktiā Viṣṇuṁ dhyāyan*, III. 7. 3 *Nārāyaṇaparāṇi brahmeti śrutāḥ*, III. 9. 3 *Viṣṇorālayapārśve*). It speaks of the eight *āṅgas* of Yoga (I. 10. 9), of the *Āyurveda* with its eight *āṅgas* and of some treatise on evil spirits (*bhūtatantra* III. 12. 7). It refers to the views of some in the word 'eke' (I. 7. 4. and II. 9. 10). It speaks of the Śrāmaṇaka fire (in I. 6. 2 and I. 7. 3-4). It does not allow *saṁnyāsa* to Kṣatriyas (I. 1. 11). *Vaiṣṇāśa* is cited as an authority (II. 5. 9 and III. 15. 14).

Bühler found a ms. of the *Vaiṣṇāśasūtra*, consisting of a *grhya* in seven *śāstras*, three *śāstras* of *dharma* (the same as described above) and a fourth on *pravara*s. In the *grhya* a reference to *Budhavāra* occurs (R. and S. p. 9). Dr. Caland in his paper on *Vaiṣṇāśa-sūtra* holds that the *Manusmṛti* borrows from *Vaiṣṇāśagrhya* and that the author of the latter was saturated with the idiom of Dravidian languages (vide Prof. Keith's review in *Bulletin of the School of Oriental Studies*, 1927, p. 623). Dr. Caland's

view about Manu is entirely wrong as will appear from the section on Manu. Vide Th. Bloch in 'über das Gṛhya-und Dharmasūtra der Vaikhāṇasa' (Lipzig, 1896).

Other Sūtra Works on Dharma.

It will be proper to say a few words about some other sūtra works on dharma that are only available in mss. or are to be reconstructed from quotations in the digests. It is by no means to be supposed that these works that will be spoken of here were composed as early as those of Gautama, Āpastamba and others or were composed before the extant Manu and Yājñavalkya. But as the chronology of all ancient works on dharma is somewhat in a nebulous state, it is best to treat here of all works written in the sūtra style, even though in individual cases they may really belong to a later age than the works composed entirely in verse. They will be taken up in alphabetical order (Sanskrit).

16. Atri

That Atri was an ancient writer on *dharma* follows from a reference to him in Manu (III. 16) as holding the view that a *dvijati* taking as wife a śūdra woman became fallen (*patita*). In the Deccan College collection there are several mss. (Nos. 185-187 of A 1881-82) of the Ātreya dharmasāstra in nine *adhyāyas*. They treat of gifts, prayers (*japya*) and *tapas* by which men are freed from all sins. Some of the chapters are in mixed prose and verse. The first three chapters are entirely in verse and some of the verses (such as *ekākṣaram param brahma*) occur in the Manusmṛti. The fourth opens with a long sūtra, which, in style, resembles later bhāṣyas and commentaries.¹⁸⁸ The 5th also is in verse and contains several verses found in Vāsiṣṭha (Dh. S. 28. 1, 4, 6). The sixth speaks of the specially holy hymns and verses of the Veda. Some of the verses here are the same as Vāsiṣṭha (28. 10-11). The seventh refers to secret *prāyaścittas* and the very first sūtra after the opening words speaks of several non-Aryan tribes such as the Śakas, Yavanas, Kām-

188 अर्चिप्रायश्चित्तानां यमविषयनरकयातनानिष (!) पतितानां यदि कदाचिन्मानुष्यं भवति तदेतच्चिह्नं कृत्वा शरीरा जायन्ते । तद्यथा । अनृतवादी सली ब्रह्म कुली &c.

189 अथातो रक्ष्यानि व्याख्यास्यामः । नटनर्तकगायन-गाम्भीर्य-भ्रष्टाकारकवीर्योत्कट-वीर्याशक्त-शक-वचन-काम्बोज-बाह्लीक-सप्त-द्रविड-वह-पारश-वीर्यातदीनां (!) नृपत्या प्रतिगृह्य च वीर्यवने सङ्गोजने रक्ष्ये रक्ष्यातिप्रकाशे प्रकाशयानि चरेत् ।

bhojas, Bāhikas, Khasas, Vāngas and Pāraśa (Persians ?) &c. It is to be noted that the same sūtra (with slight variations) is quoted as Atri's by Aparārka (on Yāj. III. 266 p. 1123). The 7th and 8th chapters are in mixed prose and verse. The 9th is in verse and speaks of Yoga and its *āṅgas*. It refers to the fact that Śiśupāla, son of Damaghoṣa, because in his hatred of Govinda he always thought of the latter, went to heaven. The same sutra work is noticed in I. O. Cat., pp. 380-81, Nos. 1305 and 1306.

There are several works styled Atri-smṛti or saṁhitā in the mss. One of them is in six chapters on secret *prāyaścittas*, gifts, *pitṛmedha* and *ācāra* (vide I. O. Cat., p. 381, No. 1308). There is another work styled Atrisāṁhitā printed in Jivananda's collection (part I. pp. 13-46). It contains about 400 verses and deals with the following topics :— importance of honouring *guru*, duties of four castes ; purifications of several *malas* ; virtues of Brāhmaṇas such as *śauca*, *anasūyā* ; definition of *iṣṭa* and *pārta*, ten *yamas* and *niyamas* ; importance of sons ; adopted sons, *prāyaścittas* for taking forbidden food or drink and for other transgressions, impurity on birth and death ; *cāndrāyana*, *Kṛcra*, *Sāntapāna* ; gifts ; purifications from avoidable contacts with *rajasvalā* &c. ; *Śrāddha* and the Brāhmaṇas to be invited for it.

In this work Atri is himself cited as an authority. Other authors and works quoted are : Āpastamba (p. 30), Yama (p. 41), Vyāsa (p. 24), Śāṅkha (pp. 22, 35), Śātātapa (p. 35). The Vedānta, Śāṅkhya, Yoga, Purāṇas, Bhāgavatāḥ (p. 45) are mentioned. It contains (on p. 14) the verse ' *sadyaḥ patati māṁsena* ' which is found in Vasiṣṭha Dh. S. (2. 27) with the words ' *athāpyudāharanti* '. There are other verses also which occur elsewhere e. g. ' *atha cenmantravid* ' occurs in Vasiṣṭha II. 20, ' *tryaham sāyam tryaham prātaḥ* ' (p. 23) is also Manu XI. 211. On p. 26 occur the words ' *atrāpyudāharanti* ' and so what follows is a quotation. On p. 32 there are three verses in another metre.

Atri's verse about adoption ¹⁹⁰ is quoted as the first authority on adoption in the Dattakamīmāṁsā. He mentions the seven *antyaajas* to be the washerman, the shoemaker, *naṭa*, *buruḍa*, *kaivarta*

190 अनुपेक्षेन कर्तव्यः पुत्रमभिलिखिः सदा । विष्ठीदकमिवाहोर्नोर्यस्मात्सखाभ्यवाङ्मना ॥ अत्रि
५. 17.

(fisherman), meda, and *bhilla* (p. 29). He further says '191 that there is no question of untouchability in fairs, marriage seasons, in Vedic sacrifices and in all festivals. He says that Brāhmaṇas from Magadha, Mathurā and three other places are not honoured (at a śraddha) though as learned as Brhaspati.' 192

The work mentions the signs of the Zodiac, Kanyā and the Scorpion (p. 43), and hence was not composed before the first centuries of the Christian era.

In Jivananda there is a Laghu-Atri (part I, pp. 1-12) in 6 chapters and about 120 verses, dealing with the means of being freed from sins (such as prāṇāyāma, sacred formula, gifts &c.), with purifications from impurity on death and birth, with gifts. It mentions Manu. In the fourth chapter there are about ten lines in prose. There are numerous verses that occur also in the Vasiṣṭha-dharmasūtra, e. g. Vas. 26. 8-9 and 16-18 occur on p. 3, Vas. 28. 11-16 occur on pp. 1-5. It is difficult to say who the borrower is.

There is a Vṛddhātreyasmṛti in Jivananda (part I. pp. 47-59) in five chapters and about 140 verses. This closely resembles the Laghu-Atri-smṛti described above. In the commencement both have the same six verses beginning with 'bhagavan kena dānena' and the works have many verses in common. In the fourth chapter of both the same prose passages occur.

Viśvarūpa on Yāj. (III. 257) quotes two verses from Atri on prāyaścitta which are found in none of the three works described above. 193

In the Mahābhārata (Anuśāsana 65. 1) Atri is credited with the view that those who make a gift of gold give (practically) all

191 देवयानाविवाहेषु यज्ञप्रकरणेषु च । उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ p. 33.

192 मागधो माधुर्येव कापटः, कीटकानुजो । पञ्च विप्रा न पूज्यन्ते बृहस्पतिसमा यदि ॥ (p. 45). What is कापट ? Should we read कीटकाङ्गजो (residents of the countries of कीकट and अङ्ग) ?

193 The verses are भुक्त्वा तु प्रतिलोमानां सूतादीनामकामतः । प्राजापत्यं चरेत्कृष्यं चिरात्रं स्वाहताशनः ॥ यण्डालवर्जिते घान्ने स्पृष्ट्वा येन विशेषतः । भुक्त्वा कृष्यं न विज्ञाते ज्ञात्वा चान्द्रायणं चरेत् ॥

objects. This bears a close resemblance to two verses that occur in *Jivānandavātri* (*Jivananda* part I. p. 5) and *Vṛddhāvātri* (part I. p. 51).¹⁸⁴

17. Uśanas.

That Uśanas wrote a work on politics follows from several circumstances. The Kauṭīliya quotes the Auśanasāḥ seven times. It is almost certainly referring to a work. That work contained directions on the administration of justice also, as Kauṭīliya speaks of Auśanasa method of partition (in allowing a tenth additional share to the eldest son, III. 6), as Auśanasāḥ prescribed fines in cases where witnesses proved stupid &c. (III. 11) and fines for forcible seizure of jewels &c. (III. 17). The Mahābhārata, Śāntiparva¹⁹¹ (chap. 56, 29-30 and 57. 3) refers to a work on politics by Uśanas and quotes three verses, the last being found in Sabhā 55. 14. In other places also we have a Nitiśāstra ascribed to Bhārgava (Śānti 210. 20) and certain verses are ascribed to him (Śānti 57. 40-41 and 139. 70-71). *Vide* also Anuśāsana 39. 8-9 and Sabhā 62. 11-12. The Niti prakāśikā of Janamejaya refers to a succession of teachers of politics from Brahmā down to Janamejaya and says that Śukra was

184 सर्वान् कामान् प्रयच्छन्ति ये प्रयच्छन्ति काञ्चनम् । इत्येवं भगवानग्निः पितामहसुतोऽथर्षिर् ॥
अनुशासन 65. 1. The verses in the two Atris are अग्नेरपत्यं प्रथमं सुवर्णं मूर्ध्वेणवी
सूर्यसुतिश्च गावः । लोकास्तयस्तेन भवन्ति दत्ता यः काञ्चनं गां च मर्द्दां च दद्यात् ॥
सर्वधर्मैव दातुानामेकजन्मानुगं फलम् । द्वादकक्षितिधेनूनां सप्तजन्मानुगं फलम् ॥
The first verse occurs in Vas. 28. 16, in Vanaparva 200. 28, in the Rajim
plate of Tivaradeva (Fleet's Gupta inscriptions No. 81).

195 श्लोको बोधनसा गीतो पुरा तात महर्षिणा । तौ निबोध महाराज त्वमेकाग्रमना नृप ॥
उद्यम्य शस्त्रमायान्तमपि वेदान्तगं रणे । निगृहीयात्स्वधर्मेण धर्मप्रेक्षी नराधिपः ॥ विनश्य-
मानं धर्मं हि योभिरक्षेत्स धर्मवित् । न तेन धर्मज्ञः स स्यान्मम्युस्तं मम्युमुच्छति ॥
शान्तिपर्व 56. 28-30 ; भगवानुशाना आह श्लोकमत्र विरापते । तद्विद्वेकमना राजन्
गदतस्तं निबोध मे ॥ द्वाविमौ यस्तौ भूमिः क्षपौ विलश्यानिव । राजानं चाभिरुद्धारं
वाङ्मनं चाप्रवासिष्यम् ॥ शान्ति. 57. 2-3 ; श्लोकश्चायं पुरा गीतो मार्गवेण महत्तमना ।
आख्याते रामचरिते नृपतिं प्रति भारत ॥ राजानं प्रथमं विन्देत् ततो भार्या ततो
धनम् । राजम्यसति लोकस्य कुतो भार्या कुतो धनम् ॥ शान्ति. 57. 40-41 ; निम्बवः
स्वार्थसाक्षेपु विभक्तश्चासुहोदयः । उशाना येन गावे द्वे महात्माकामनीपुरा ॥
शान्ति. 139. 70.

one of those who abridged the enormous extent of *rājasastra*.¹⁹⁶ The *Mudrārākṣasa* (I. p. 71 Telang's ed.) also speaks of *Anuśāstri* *Daṇḍanti*. *Viśvarūpa* (on Yaj. I. 307) asks the king to appoint ministers in accordance with the views propounded in the *śāstras* of *Brhaspati* and *Uśanas* and quotes a long passage in prose from *Brhaspati* in which the *śāstras* of *Manu*, *Brhaspati* and *Uśanas* are joined together. This work on politics probably contained verses also. *Medhātithi* on *Manu* (7. 15) quotes two verses speaking of eight activities of a king.^{196a} So also on *Manu* 8. 50 *Medhātithi* cites from *Uśanas* the words 'prakṛtīnām balaṁ rājā,' which are an *Anuṣṭubh pada*. This *sūtra* work on politics by *Uśanas* has not yet been discovered. The *Tāṇḍya-Mahābrāhmaṇa* says that *Kāvya Uśanas* was the *purohita* of the *Asuras* (7. 5. 20).

In the Deccan College collection there are two mss. of an *Anuśāstri-dharmaśāstra* in prose with a few verses, viz. No. 644 of *Visrambag* (i) and No. 191 of A 1881-82. The first contains only two folios (2 and 4) and the available portion begins in the midst of the 2nd chapter. In the second ms. also the first folio is wanting and there are gaps in the fourth chapter. It is noteworthy that the second folio of the second ms. begins just at the beginning of the 2nd folio of the first. The work is a brief one (8 folios) in seven *adhyāyas*. Their contents are:—II. impurity on birth and death; purification of certain things in certain ways such as with water, ashes &c.; III. the four *varṇas* and the mixed castes such as *Rathakāra*, *Ambaṣṭha*, *Sūta*, *Ugra*, *Māgadha* &c, the *Vrātyas*; IV. no bodily injury to be done to *Brāhmaṇa*; *prāyaścitta*s for killing a *Brāhmaṇa* or a man of the other *varṇas* and for other *Mahapātakas*, *prāyaścitta* for eating

196 ब्रह्मा मेङ्गवरः स्कन्दश्चन्द्रः प्राचेतसो मनुः । बृहस्पतिश्च शुक्रश्च भारद्वाजो महा-
तपाः ॥ वेदव्यासश्च भगवान् तथा गौरशिरा मुनिः । एते हि राजशास्त्राणां प्रणेतारः
परंतपः । लक्ष्म्यायाजगो ब्रह्मा राजशास्त्रे महामतिः । पञ्चाशच्च सहस्राणि सूत्रः
संक्षिप्तं चाब्रवीत् ॥ It is further said that Skanda, Indra, Prācetasas Manu,
Brhaspati, Śukra, Bhṛadvāja, Gaurasīras and Veda-Vyāsa abridged
respectively to 25000, 10000, 6000, 3000, 1000, 700, 500 and 300 *adhyāyas*
and that Janamejaya abridged even the last.

196a आदर्शं च विसर्गे च तथा प्रेषनिषेधयोः । पञ्चमे चार्थवचने व्यपहारस्य चेत्सजे ॥ दृष्ट-
शुद्धयोः सदा युक्तस्तेनादृगतिको नृपः । अष्टकर्मा दिव्यं चाति राज्ञा शत्रुभिरर्चितः ॥
These are quoted also by Kuṇḍik on *Manu* VII. 154.

the flesh of certain animals and for eating certain plants like garlic, *prāyaścitta* for adultery; discussion whether a *Brahmaṇa* could marry a *śūdra* woman; *prāyaścittas* for killing various beasts and birds; fourteen *vidyās*; V. *śrāddhakalpa*; what *Brahmaṇas* are *pankti-pavana*; details of *śrāddha*, food and flesh at *śrāddha*; who are unfit to be invited at *śrāddha*; VI. what things a *Brahmaṇa* could not sell; VII. punishments for the *Mahāpātakas*; what are pure things at all times. Some of the views of the *Auśanasa-dharmaśāstra* are worth special notice. The son of a *Brahmaṇa*, *Kṣatriya* or *Vaiśya* from a wife of the *varṇa* immediately next to it belonged to the caste of the father.¹⁹⁷ No sin or punishment attached to one if one killed an *atatayi* armed *Brahmaṇa*. The fourteen *vidyās* are said to be the *ṣiṣṭa āṅgas* and the four *Vedas*, *Mīmāṃsā*, *Nyāya*, *dharmaśāstra* and *Purāṇa*.¹⁹⁸

The work very often quotes the views of others with the words 'eke'; for example it says 'the impurity on birth is ten nights for the parents of the child, but according to some only for the mother.'¹⁹⁹ The son of a *Brahmaṇa* from a *śūdra* woman is called *paraśara*, but according to some he is *nṛśada*. The whole of the portion in the ms. about the mixed castes bears a very close resemblance to *Baudhāyana* (Dh. S. I. 9) except in a few particulars.²⁰⁰ At the end of all chapters from the second (except the third) there are verses and also in the midst. There are verses introduced with the words 'there is a śloka on this point' (*bhavati catra ślokaḥ*) or with the words 'api codāharanti'.

197 *Brāhmaṇeṇ Kṣatriyāyā jāto Brāhmaṇ eva sa*; chap III folio 3 a.

198 चतुर्दश विद्यास्थानानि पुनः षडङ्गाश्चत्वारो वेदा मीमांसा न्याय एव च । धर्मशास्त्रं पुराणं च विद्या सेतुश्चतुर्दश ॥ . It will be noticed that there is a śloka from षडङ्गाः which is almost the same as Yāj. I. 3.

199 दशरात्रं मातापितृभ्यः सूतकं मातुरित्येके । folio 2 a; compare गो. ध. सू. 14: 14 'मातापित्रोस्तन्मातुर्वा' (and इरदस's comment thereon for various views); गो. ध. सू. I. 5. 105-109, where *Baudhāyana*'s own view is that both are impure for ten days, but according to some the mother and according to others the father has to observe impurity for ten days.

200 The ms. (3rd chap.) has तत्र सवर्णास्तु सवर्णाः । ब्राह्मणेन क्षत्रियां ... सः । वैश्यायाम्बुधः । शूद्रायां पारशयो निषाद इत्येके । क्षत्रियेण वैश्यायां क्षत्रियः शूद्रायाम्बुधः । वैश्यायाम्बुधः । शूद्रेण वैश्यायाम्बुधोऽयः क्षत्रियायां क्षत्रियः शूद्रायाम्बुधः ।

There are about 45 verses in the work, the 7th and last chapter being almost entirely in verse. As the mss. are corrupt and full of gaps, it is often difficult to find out whether a particular passage is prose or verse. In several verses the words 'Manur abrahid' occur and in one place 'tan manor anuśāsanam'. The latter closely agrees with Manu. Several verses are common to Manu and Uśanas. The verse 'gurutalpe bhagaḥ kāryaḥ' (Manu 9. 237) occurs in the ms. So also the verse 'yena yena cidangena' occurs in both.²⁰² The words of Manu (V. 78) 'bāle deśāntarasthe' are expressly quoted with the words 'Manur-āha'. There are many other verses which, though not cited expressly as from a particular author, are found in other ancient works. For example, the verse 'āpah śuddhā bhūmigaṭāḥ' is Manu 5. 128 and Baud. Dh. S. I. 5. 57. The half verse 'kāruḥastāḥ śucir nityam' is Manu 5. 126 and Baud. Dh. S. I. 5. 48. The verse 'yadekarātrena karoti pāpam' occurs in Āp. Dh. S. (I. 9. 27. 11) and Baud. Dh. S. II. 1. 42. The verse 'tryaḥam prātas tryaḥam naktam' is Manu XI. 211. It is a remarkable fact that some of the verses in this dharmaśāstra agree closely with the verses in the Uśanas-smṛti in verse, published by Jivananda, e. g. the verse 'dattvā tu Vedānatyartham' occurs on p. 525 and the verse 'nimantritastu yo vipro adhvanaṁ saṁprapadyate' on p. 527. Even the prose passages bear a close resemblance to the versified smṛti on many points, e. g. the prose passages about the duration of the satisfaction of the Manes by the offerings of the flesh of various animals occur almost in the same words in the versified smṛti of Uśanas (Jivananda, part I, p. 522).

The Auśanasa-dharmaśāstra contains several passages in prose which are the same as some verses in Manu.²⁰³ The sūtra

201 The ms. reads 'दशस्थानानि दण्डस्य चात्मनो (तन्मनो ?) रनुशासनम् । त्रिषु वर्णेषु सामान्यं ब्राह्मणस्त्वक्षतो भवेत् ॥'; while मनु (8. 124) is दश ... दण्डस्य मनुः स्वायम्भुवो ब्रवीत् । त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो ब्रजेत् ॥

202 The ms. reads येन येन हि चण्डेन (चिद्वेने ?) हिंस्याच्छ्रेयांसमन्वजः । तदेव तस्य छेदव्यं छिन्ने निर्विघ्नो भवेत् ॥, in मनु (8. 379) the last pāda is तन्मनो-रनुशासनम्.

203 The ms. has (in chap. II) रदुसु क्षमिर्त्तं शुचिः । शुचयः कलपातने पक्षिणः । प्रसवे वत्सः । शुक्ल (मृग ?) ग्रहणे श्वा । ऊर्ध्वं नामैः पुरुषः । गोमेष्या पृष्ठतः । पुरस्ताद्वजः । क्षियाः सर्पतः । हृदयमासामशुचिः । Compare मनु I. 92, बो. ध. सू. I. 8. 49 and वसिष्ठ 2. 44.

quotes in one place the divergent views of Vasiṣṭha,²⁰⁴ Hārīta, Śaunaka, and Gautama on the question whether a Brāhmaṇa could marry a śūdra woman. The view of Vasiṣṭha (as quoted in the ms.) is that a Brāhmaṇa could take to wife girls of all the four castes, but in the printed text of Vasiṣṭha (I. 24) a Brāhmaṇa is allowed to marry girls of the three higher castes only. It is possible that the ancient reading of Vasiṣṭha's text was 'catasrah' (as quoted in the Auśanasa) which was changed into 'tisrah'. The passage reminds us of Manu III. 16 (Śūdravedī patatyatreḥ), but the views ascribed to Śaunaka and Gautama in the ms. differ from those ascribed to them in Manu. In another passage Vasiṣṭha's views seem to be quoted.²⁰⁵

From quotations in Haradatta's commentary on Gautama and from the Smṛticandrikā it appears that they had access to a sutra work of Uśanas dealing with all branches of *dharma*, viz., ācāra, vyavahāra and prāyaścitta. For example, the Smṛticandrikā quotes prose passages of Uśanas on *anadhyaya* (I p. 59), on *dantadharana* (I p. 106) and Haradatta quotes a prose passage on *avadhyaya* (on Āp. Dh. S. I. 3. 10. 1) and a prose passage on the fine for a kṣatriya abusing a śūdra (on Gau. Dh. S. 12. 10) and on *Niyoga* (on Gau. Dh. S. 18. 5). The e passages are not found in the ms. But there are others that are found. For example, the Smṛticandrikā quotes two passages, which occur in the mss.²⁰⁶ It

204 The ms. (chap. IV) has पतितो वृषलीपतिरित्यचक्षते । न पततीत्येके । ब्राह्मणस्य कल्पविहिताश्रितस्त्रो-(स्त्रो!) नृपुर्वेण भार्या भवन्तीति वसिष्ठ आह । पतानि न पततीति संशयः । वृषली पतीति (वृषली गत्वा पततीति!) हारीतः । जननात्पततीति शौनकः । तदपत्यः पततीति गौतमः । The words of वसिष्ठ are 'तिस्रो ब्राह्मणस्य भार्या वर्णानुपूर्वेण द्वे राजन्यस्य ऐकेका वैश्यशूद्रयोः । शूद्रामप्येके मन्त्रवर्जं नहत् । तथा न कुर्यात् । I. 24-26. It should be noted that one ms. of वसिष्ठ omits the words 'वर्णानु...कुर्यात्'.

205 यस्तु पुनर्ब्राह्मणो धर्मपत्नीमुक्तेन मेधुनं सेवेत स बुध्यतीति वैवस्वतः (वै वसिष्ठः ?) माजापत्येन शुष्यतीति हारीतः (chap. 4); compare वसिष्ठ 12. 23. and Manu XI. 67 and 173. The reading वैवस्वतः also is explicable. वैवस्यन may stand for मनु.

206 The passages are 'तत्र गोमयोदकेर्धूमिभाजनभाण्डशोधं कुर्यात्' (chap. V, about brādha) and 'अविष्काराद्वर्णान्तरकुक्कुटनकुलशूद्रजस्वलाशुद्धीभर्तारश्च दूरमनपाचितव्याः (मपनेतव्याः). They occur in स्मृतिचन्द्रिका (III. p. 409 and p. 411).

appears therefore that the mss. either contain a portion only of the complete Auśanasa-dharma-sūtra or an independent sūtra work. The former alternative looks more probable. The foregoing discussion has shown that the sūtra work is later than the dharma-sūtras of Gautama and Vasiṣṭha and also than the Manusmṛti, which it probably knew in a very ancient version slightly differing from the extant one.

In Jivananda's collection of smṛtis there is an Auśanasa-dharma-śāstra in 51 verses (part I. pp. 497-501). It deals with mixed castes and their avocations, such as suta, māgadha, cāṇḍāla, śvapaca, pulinda &c. The same work occurs in the Ānandaśrama collection, pp. 46-48. The Mit (on Yāj. I. 94) remarks that the means of livelihood for the mixed castes should be sought for in the works of Uśanas and Manu²⁰. It is probably this smṛti that is meant. Kullūka on Manu X. 49 says that the sale of hides and working on hides were the means of livelihood for Dhigvaṇas according to the Auśanasa.

In the same collection (part I pp. 501-554) there is another smṛti ascribed to Uśanas in 9 chapters and about 600 verses. It treats of Upanayana, daily observances like *ācamana*, Vedic study, occasions of *anadhyāya*, the dharmas of *snātaka*; *śrāddha*, proper Brāhmanas for *śrāddha*, impurity on birth and death, rites after death, *prāyaścittas* for the mortal sins and lesser sins.

This smṛti quotes Uśanas himself, also Manu, Bhṛgu (Bhṛgu-putra III), Prajāpati and speaks of dharmaśāstras, Purāṇas, Mīmāṃsā, Vedānta, Pāñcarātras, Kāpālikas and Pāśupatas. Numerous verses from the Manusmṛti are found in it (e. g. Manu II. 42, 49, 50, 125) occur in the first chapter alone. There is a brief prose passage towards the end of the 9th chapter. It speaks of Kāpālikas, Pāśupatas and atheists together (p. 525).

None of these smṛtis in verse contains the passages in verse on *vyavāhara* ascribed to Uśanas that occur in the Mitākṣarā, Smṛti-candrikā and other works.

The Mit. (on Yāj. III. 260) and Aparārka (e. g. p. 158, 192, 255) contain prose passages ascribed to Uśanas and the same works contain numerous verses ascribed to Uśanas most of which are not

found in the two smṛtis in Jīvananda. Some of the verses in Aparārka ascribed to Uśanas are found in the Auśanasasmṛti (e. g. Aparārka p. 418 'kuryād-aharaḥ śrāddham' is Jīvananda I. p. 521).

In other cases the verses quoted from Uśanas in Aparārka, though not quite identical, bear a very close resemblance (e. g. the four verses in Aparārka p. 450 closely resemble Jīvananda I. p. 525 and have some verses in common).

Among the views on Vyavahāra quoted from Uśanas are some interesting ones. It was he who said that a son was not bound to pay his father's debt, if it was a fine or unpaid toll or what is not vyāvahārika.²⁰⁸ He holds that even blind, deaf or old men, women, minors could be witnesses in charges of *sabha* (Aparārka p. 671). He is quoted also on ordeals, on svāmpālaviśāda and on steya.

A work styled Śukranītisāra was edited by Oppert (Madras 1882) and by Jīvananda (Cal. 1892) and translated by Benoy Kumar Saikar in S. B. H. Series. That work is a very interesting one, but is comparatively of a late date.

18. Kaṇva and Kāṇva

From the Āp. Dh. S. it appears that Kaṇva and Kāṇva were two distinct writers on dharma. In I. 6. 19. 2 Āpastamba starts the question as to the persons, food at whose house was permitted. He states various views on that point and says that Kaṇva was of opinion that food may be taken at anybody's house provided the latter offered it with a request (I. 6. 19. 3) and that the opinion of Eka, Kuṇika, Kāṇva, Kutsa and Puṣkarasādi (I. 6. 19. 7) was that only that food that was offered by a pure and religious man should be partaken. In another place (I. 10. 28. 1) Āpastamba gives it as the opinion of Kautsa, Hārīta, Kaṇva and Puṣkarasādi that a man became a thief if in any case whatever he appropriates another's belongings. The Kumabhakonam edition of Pandit Halasyanatha reads Kāṇva for Kaṇva.

Kaṇva is quoted a few times in the Smṛticandrikā on Ahnikā (daily duties) and śrāddha. One of these quotations is in prose (I. p. 97).²⁰⁹ Haradatta in his commentary on Gautama cites

²⁰⁸ दण्डो वा दण्डोचो वा शुल्कं तच्छेषमेव वा । न दानव्यं तु पुत्रेण यच्च न व्यावहारिकम् ॥
मिता. and अपरार्क on याज्ञ. II. 47.

verses of Kaṇva in several places (e. g. Gautama Dh. S. 21. 3, 23. 3 and 11).²¹⁰ The first verse bears a close resemblance to Manu XI. 180 and Baud. Dh. S. II. 1. 62. Kaṇva is quoted in the Ācār-mayūkha and the Śrāddha-mayūkha.

The Mit. (on Yāj. III. 58) quotes a verse of Kaṇva on the length of the stay of a *samnyāsin* in a village or town. On Yāj. III. 260 the Mit. quotes a verse of Kaṇva stating the *prāyaścitta* for a Brāhmaṇa having intercourse with the Kṣatriya wife of his teacher.

In the Madras Govt. Oriental Library there is a ms. of Kaṇva (vol. V, p. 1929 No. 2624).

19 Kāśyapa and Kāśyapa.

Baudhāyana (Dh. S. I. 11. 20) cites a verse which contains the view of Kāśyapa that a woman who is bought cannot be a *patni* and that she is not authorised to take part in religious (daiva) rites or rites for the Manes.²¹¹ This verse is ascribed to Kātyāyana in the Smṛticandrikā (I. p. 87). The Vanaparva quotes *gāthas* of Kāśyapa on forbearance (29. 35-40). Whether Kāśyapa and Kāśyapa are two different writers of dharmasūtras it is rather difficult to say. Probably they are identical. It appears that the dharmasūtra of Kāśyapa comprised all the usual topics of dharmasūtras, such as daily duties, śrāddha, āśauca, *prāyaścitta*. This sūtra has been quoted by all eminent writers from Viśvarūpa downwards. Viśvarūpa quotes Kāśyapa (in prose) on the *prāyaścitta* for contact with caṇḍālas²¹² and for killing a cow when the sinner is a Brāhmaṇa or a member of another caste.²¹³ The Mit. (on Yāj. III. 23) quotes a prose passage from Kāśyapa on freedom from impurity on death.²¹⁴

210 The verse is संवत्सरेण पतति पतितेन समाचरन् ।

यामाशनास्तनेर्नित्यमित्यर्हुमृगवादिनः ॥

211 क्रीता इष्येण वा नारी सा न पत्नी विधीयते ।

सा न देवे न सप्त पित्र्ये दासी ता कश्चपामयी ॥

212 बण्डालवपाकपुलकसादितकरे सम्प्रवृत्ते बष्मासान् गोमूत्रयावकाः पञ्चाहकालं पातय्याः ।
एवं प्रतिमासकृद्व्या बुद्धिरा परिवृत्तेः स्वर्गस्य । विवरूप on याज्ञ. III. 257.

213 प्राचक्षितमकामावाप्तौ कामकृतेष्वेके । ... ब्राह्मणेष्वो निवेदयित्वा सप्तसं वयम् स्रज्वा
प्राजापत्यं कृच्छ्रमाचरेत् । श्रीर्गाम्ये वेनुं तिलवेणुं दद्यात् । ... तेन चर्मणा प्राप्तो
मार्तं गोष्ठे वसेत् । विवरूप on याज्ञ. III. 262.

214 बालानामवस्तजानानां भिराभेन शुद्धिः ।

The quotations in the *Smṛticandrikā* on *āhnikā* and *śrāddha* are all in verse. Haradatta on Gautama (22. 18) quotes a sūtra on the *prāyaścitta* for *govadha*,²¹⁵ which is also quoted by Viśvarūpa. Haradatta (on Gaut. 23. 26) quotes a very long sūtra on the *prāyaścitta* for eating several things and doing several forbidden acts.²¹⁶ Haradatta (on Āp. Dh. S. II. 6. 13. 2) quotes several verses mentioning the seven kinds of *punarbhūs*. The Hāralatā quotes a sūtra from Kaśyapa on *āsauca*. Aparārka quotes several sūtras and a few verses under both names Kaśyapa and Kāśyapa (vide Yāj. I. 64, III. 265, I. 222-25, III. 251, 288, 290, 292 for verses).

In the Deccan College collection there are two mss. (No. 200 of 1884-87 and No. 122 of A. 1881-82) which contain a Kaśyapa-smṛti in prose (4 folios having 8 lines on each side). It begins ' athātaḥ Kāśyapiyān gr̥hasthadharman vyākhyāsyāmah '. It deals with the duties of householders, with *prāyaścittas* for doing mischief to wells, dikes, ponds, temples and houses of Brāhmaṇas, for killing a cow and other beasts and birds, with rules on mourning after death and impurity on birth, with *prāyaścittas* for eating garlic and other similar things, with the five mortal sins, with *prāyaścittas* when such portents as earthquakes, lightning flashes occur, or for such accidental occurrences as the breaking of the milk pot, with purification of vessels of wood, metals, with the visible physical sins of sins committed in previous lives, with the seven *punarbhās*.

In this work some of the sūtras quoted as Kaśyapa's in the commentaries are found, (e. g. the quotation No. 216 ' laṣuna ' &c. above). So also the verses about *punarbhūs* of seven kinds quoted by Haradatta are found in the mss. In this smṛti, Kaśyapa is frequently cited as an authority.

It is to be noted that Kaśyapa is not mentioned by Yāj. as one of the *dharmaśāstraprayojakas*, though Parāśara (chap. I) mentions Kaśyapa *dharmaḥ*. The *Smṛticandrikā* (I. p. 1) and the *Sarasvatī-vilāsa* (p. 13) speak of 18 *Ūpasmṛtis* in which Kaśyapa's is included.

215 ना ह्यथा तच्चर्त्तवा परिवृतो मार्गं गोष्ठेश्चक्षिचवजस्नायी नित्यं पञ्चगव्याहारः ।

216 कृष्णवस्त्राण्डुगृज्जलकुङ्कुटमक्षणे मेदःशुक्रपानेऽर्वायवपानेऽभोजयभोजनेऽमह्यमक्षणेऽ-
न्याममने चैवं प्राचक्षिषी ब्राह्मणेभ्यो निषेधं चतुरात्रोपोषितर्थाजान्ते प्राच्यामुदीच्यां
दिशि गत्वा यत्र साम्यपशूनां शब्दो न श्रूयते तस्मिन्देशेऽपि प्रजातव्यं ब्राह्मणमास्तीर्ष
तस्मिन्नेति विधिना पनःसंस्कारमर्हति ।

20. Gārgya

Viśvarūpa (on Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Gārgya is enumerated among the expounders of Dharma (dharmavaktārah). He quotes two sūtras, one from Gārgya (on Yāj. I. 72²¹⁷) and the other from Vṛddha-Gārgya²¹⁸ (on Yāj. I. 195). Therefore it seems that a sūtra work of Gārgya on dharma did exist. The Mit. (e. g. on Yāj. III. 326), Aparārka and the Smṛticandrikā quote several verses of Gārgya on āhnikā, śrāddha and prāyaścitta. Parāśara also mentions Gārgya among writers on dharma. Aparārka contains (pp. 124, 190, 368, 544) verses from Gārgya on topics of dharma. It seems that the two writers are identical. Aparārka also quotes several verses from Gārgya of astronomical import (e. g. p. 547 on the nomenclature of the months as *Caitra* in connection with the signs of the zodiac). This was probably an independent work. Fragments of a Gārgi saṃhitā on astronomy and astrology have been recovered and it contains valuable historical information (vide Kern's preface to Brhat-saṃhitā pp. 33-40 and Mr. Jayasval in JBORS. vol. 4, p. 397 ff). A Jyotiṣ-Gārgya and a Brhad-Gārgya are quoted in the Smṛticandrikā. The Nityācārapradīpa (p. 20, BIS) mentions Garga and Gārgya separately as smṛtikāras.

21. Cyavana

The Mit., Aparārka and other works cite several sūtras and some verses from Cyavana. Aparārka quotes a very long prose passage from Cyavana (on Yāj. I. 207) about the procedure of making the gift of a cow and about the *mantras* to be recited in that ceremony. The Mit. (on Yāj. III. 30) and Aparārka both cite a sūtra of Cyavana on the prāyaścitta for coming in contact with a dog, a śvāpāka, a corpse, smoke from a funeral pyre, wine, wine-vessel &c. Aparārka cites prose passages of Cyavana on the prāyaścitta for killing a cow (on Yāj. III. 264-265), for touching, carrying or burning the corpse of one who commits suicide (on Yāj. III. 292), on the method of the purification of houses, vessels, articles of food when touched by caṇḍālas (on the same verse).

22. Jātukarṇya

Viśvarūpa on (Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Jātukarṇya is mentioned as an expounder of

217 वसिष्ठाः शिवस्तवाग्वा मर्त्येष्वमतिज्ञायां च ।

218 जनेकोद्धार्ये कांडारिके मृत्सिन्धवे ।

dharmā.²¹⁹ The name is variously written as Jātukarṇi or Jātukarṇya or as Jātukarṇa. The Smṛticandrikā quotes a passage from Aṅgiras in which Jātukarṇya is enumerated among writers of Upasmṛtis. Viśvarūpa quotes prose passages from Jātukarṇya a number of times.²²⁰ On Yāj. I. 1, he gives a sūtra about "pratilomas"; on Yāj. I. 2 there is a sūtra saying that a pupil should not all of a sudden put a question to his teacher in an assembly of people, on Yāj. I. 29 about a Kṣatriya and Vaiśya wearing an Upavīta of hemp and wool when initiated for sacrifice, on Yāj. I. 37 as to the age when a Brāhmaṇa became a vrātya, about the prohibition of marrying another wife of a different caste when one has already married a savarṇa wife (on Yāj. I. 79), about the time for śrāddhas (on Yāj. I. 215). These quotations show that Jātukarṇya composed a sūtra work on ācāra and śrāddha, which was comparatively ancient. The quotations of Jātukarṇya in Mitākṣarā Haradatta, Aparārka, and later writers are in verse and so it appears that by that time the work had been lost or forgotten. Aparārka (p. 423) quotes a verse of Jātukarṇya which refers to the zodiacal sign Virgo. This would place the verse Jātukarṇya not very much earlier than the 3rd or 4th century A. D.

23. Devala

In the Mit. there are several prose passages quoted from Devala, e. g. on Yāj. I. 120 there is a sūtra on the dharmas of the śūdra and the avocations open to him;²²¹ on Yāj. I. 128 there is a sūtra dividing householders into Yāyāvara and Śālīna and describing each of them.²²² In Aparārka and the Smṛticandrikā there are several

219 मूर्धासो धर्मवकार उत्पन्ना भाविनस्तथा । निधानं सर्वधर्माणां वेद एव हि श्लाघ्यतः ॥
गारदः पुल्लो गार्धः पुलस्त्यः सौनकः क्रतुः । बोधायनो जाबुकर्णो विश्वामित्रः पितामहः ॥

220 'प्रतिलोमास्तम्भावसाधिनः', 'नाकस्मास्तमवाये गुप्तं पृच्छेत्', 'दीक्षितौ चेद्वाजम्यवैश्वो
श्लाघाविके कुर्याताम्', 'क्षिप्रुणां गायत्रीमतिकम्ब ब्राह्मणो ब्राह्म्यः स्यात्', 'सर्वर्णया
सप्तदशो गायत्रिमिच्छेत्सप्तानुस्वाभ्यामातिव्यात्', 'अथ ब्राह्मणपरपक्षे सर्वधाविशेषात् ।
नमस्कृत्य एव वा सामर्थ्योपपातिव्यात्'.

221 तानि च देवलोकाणि । क्षत्रधर्मो क्षिप्रानि शुभ्रवा पापवर्जनं कलत्रादिप्रापणं कर्षणवशुभा-
लयनोद्गृहणवत्सवस्त्राभिरुक्तमनृत्यगीतवेनुवीजामुरजमृदुवाद्गदादीनि ।

222 यथा हि देवलः । क्षिप्रिषो गृहस्थो वाक्यवरः शालीनम् । तथोर्वावावरः मवरः वाजना-
भ्यापनप्रतिवहिरिवर्षवचवर्जनात् । कर्कशमिच्छितः प्रेक्षकपुष्पदन्तद्वयमथवापुर्गौ
लोकाप्रवर्गौ शालीन इति ।

prose quotations from Devala. On Yāj. III. 58 Aparārka quotes a long prose passage on the rules of conduct for a yati; on Yāj. III. 109 Aparārka cites a very long passage, in which Śāṅkhya and Yoga are defined, reference is made to extensive *Tantvas* on the two systems and a brief résumé is given of the Śāṅkhya system, which greatly resembles the Tattvasamāsa. On Yāj. III. 227 Aparārka has a prose quotation from Devala about *patitas*. In the Smṛticandrikā (I. p. 63) there is a lengthy passage from Devala on the daily duties of the *brahmacārin*, a sūtra (I. p. 52) is quoted about *brahmacarya* for 48 years and in another place there is a prose passage about the wife's duties.²²³

In the Mit., in Haradatta, Aparārka and the Smṛticandrikā there are numerous quotations in verse from Devala on ācāra, vyavahāra, śrāddha, prāyaścitta and other topics. That seems to have been an independent work. In the Ānandāśrama collection of smṛtis there is a Devalasmṛti in 90 verses dealing with purification and prāyascittas for contact with Mlecchas. This appears to be a late compilation. Some of the verses contained therein are ascribed to other authors, e. g. verses 17-22 are ascribed to Āpastamba by Aparārka (on Yāj. III. p. 1200) and verses 30-31 are ascribed by the Mit. (on Yāj. III. 290) and Aparārka to Viṣṇu.

The Mahābhārata ascribes the view to Devala that in man there are three *jyotis*, viz. offspring, *karma*, and learning.²²⁴

Aparārka and the Smṛticandrikā cite verses from Devala on partition, inheritance, on woman's power over stridhana. These show that Devala, the jurist, flourished about the same time as the great jurists Bṛhaspati and Kātyāyana.

24. Paithīnāsī

Though not enumerated in Yājñavalkya, Paithīnāsī seems to have been a comparatively ancient sūtrakāra on dharma. On Yāj. III. 262 Viśvarūpa quotes a sūtra of Paithīnāsī on the prāyaścitta for killing a cow. Dr. Jolly (R. und S. p. 12) following Dr. Caland (Ahnencult &c. pp. 99, 109) thinks that Paithīnāsī belongs to the Atharva-veda as the prose quotations on śrāddha agree with the ritual of

²²³ अतिदुष्टा सहर्षमर्षा तत्पुत्रमात्रपूजयन् ।

²²⁴ त्रीणि ज्योतीनि पुरुष इति वेदेवल्लोमवीद । अपत्यं कर्म विद्या च यतः सुखा मयास्ततः ॥
समाप्तं १३. ६.

the Atharvans. The Mit. (on Yāj. I. 53) quotes a sūtra of Paiṭhīnāsi to the effect that a person should marry a girl who is beyond the third degree on the mother's side and beyond the fifth on the father's side.²²⁵ On Yāj. III. 17 the Mit. quotes two sūtras relating to impurity on death.²²⁶ The Smṛticandrikā, Aparārka, Haradatta and other writers quote numerous sūtras of Paiṭhīnāsi. The Smṛticandrikā has a prose quotation on the duties of women.²²⁷ In another place the Smṛticandrikā (II. p. 263) cites a sūtra on partition.²²⁸ Aparārka (p. 112) quotes two verses of Paiṭhīnāsi recommending the practice of *sati* to women of all castes except Brāhmaṇa women. Aparārka (p. 239) quotes a sūtra saying that the food of astrologers, bell-makers and grāmakuṣas is poison.²²⁹ Aparārka quotes (on p. 744) a sūtra of Śaṅkha-Likhita and Paiṭhīnāsi about inheritance to a deceased sonless man.²³⁰ Aparārka quotes another important prose passage²³¹ "the wealth of (a heirless) *śrotṛiya* goes to the *pariśad* and not to the king, the king should not appropriate the wealth of temples and guilds, deposits and the wealth of minors and women." Then the sūtra quotes a verse on the same topic, which seems to refer to Manu 9. 194 in the word 'of sixfold origin' (*ṣaḍāgama*). Another sūtra quoted by Aparārka (p. 754) says 'when an appointed daughter dies, her husband does not take her wealth; if she be issueless, her mother or mother-in-law should receive it.' Aparārka quotes a verse of Paiṭhīnāsi (p. 921) 'at the time of marriage, famines, sacrifices, fairs and pilgrimages there is no impurity due to birth or death.'

225 श्रीनर्तास्य मातृतः पञ्चानीत्य च पितृत इति च पेठीनसिना &c.

226 नित्यानि विनिवर्तन् वैतानवर्जं क्षुलामो चोके । सावय्या चाजलिं प्रक्षिप्य प्रदक्षिणं कृत्वा सूर्यं व्याधेनमस्कुर्यात् ।

227 स्त्रियो गृहदेवतास्तासां न शौचं न अन्नं नोपवासः । पतिशुश्रूषयेव स्त्रियो गच्छन्ति परमां गतिम् ॥ स्मृतिच० II. p. 252.

228 पैतुके विभज्यमाने दायाये आतृणां समो विभागः ।

229 सावत्सरिकघाण्टिकग्रामकूटान्नं विषम् । . The word ग्रामकूट (a village officer) is well known from inscriptions.

230 अपुत्रस्य स्वर्णतस्य आतृगामि धर्मं तद्वभावे मातापितरो लभेता पत्नी वा ज्येष्ठा ।

231 'परिषद्गामि वा श्रोत्रियद्वयं न राजगामि । न हार्यं राज्ञा देवतागणसंस्थितं न निक्षेपो-
पनिधिक्रियाक्रमगतं न बालस्त्रीधनम् । एवं त्याह । न हार्यं स्त्रीधनं राज्ञा तथा बाल-
धनानि च । नार्याः वस्त्रगर्भं विसं बालानां पैतुकं धनम् ॥'. This whole passage is ascribed to शाङ्ग in वि. १, p. 508.

25. Budha

This sūtrakāra is not mentioned by Yāj. nor by Parāśara. He is very rarely cited. Aparārka on Yāj. 1. 4-5, Kalpataru (quoted in Vira-mitrodaya, Paribhāṣā p. 16), Hemādri,²³² Jimūta-vāhana's Kālaviveka are probably the earliest writers to mention him. In the Deccan College Collection there are two mss. of a Budha-dharma-sāstra in prose (No. 507 of 1881-82 and No. 145 of 1895-1902, 2 folios). The work is very brief²³³ and speaks of *upanayana*, marriage, eight forms of marriage, the saṁskāras from garbhādhāna to Upanayana, the five daily great *yajñas*, śrāddha, pakayajñas, haviryajñas, somayāga, the means of subsistence for a Brāhmana, the duties of Vaiśyas and Śūdras, the orders of forest hermits and *sannyāsins*, removal of thorns by the king, administration of justice, king's duties.

The work does not produce the impression of being early. It is in the nature of a summary of larger works on dharma. All quotations in Hemādri cited from Budha are not found in the mss.

26. Brhaspati

That Brhaspati was an ancient teacher of Arthaśāstra follows from the Kāuṭīliya, wherein the Bārhaspatyas are cited six times. In the Mahābhārata (Śānti, chap. 59. 80-85) Brhaspati is said to have compressed into 3000 chapters the work on dharma, artha and kāma composed by Brahmā. The Vanaparva (32. 61) speaks of Brhaspati-nīti. The Mahābhārata several times cites verses (*gāthas* or *ślokas*) said to have been sung by Brhaspati²³⁴ (vide Śānti. 23. 25, 56. 38-39, 57. 6-7). *Vide*

²³² चतुर्वर्गे (काननखण्ड p. 527) says 'आदिशब्दाच्च बुधदेवलसोमप्रजापतिवृद्धशातानप-
पेठीनसिद्धागलेयव्यवनमरीचिवत्सपरस्करपुलस्त्यपुलहकतुक्कष्यशङ्खत्रेयाणां यज्ञम्'.

²³³ The Budha sūtra opens as follows:—अथातो बुधधर्मशास्त्रं व्याख्यास्यामः ।
त्रेयोभ्युदयसाधनो धर्मः । गर्भाष्टमे ब्राह्मणो वसन्त आत्मानमुपनयेत् । एकादशे
क्षत्रियो ग्रीष्मे । द्वादशे वैश्यो वर्षासु । मेसलाजिनदण्डकमण्डलपवीतानि धारयेत् । &c.
हेमाद्री (परिशेष, काल, p. 309) quotes this as Budha's from स्मृति-
महर्णव.

²³⁴ भूमिरेतौ निगिरति सपौ बिलशयानिव । राजानं चाबिरोद्भारं ब्राह्मणं चाप्रवासिनम् ॥
शान्ति. 23. 15. This verse (with the reading द्वाविमौ यस्तौ भूमिः सपौ &c.)
is ascribed by शास्तिपर्व 57. 3. to Uśanas; vide note 195 above. चादिपत्वे च

also Śānti. 58. 13-16, 69. 23-24. The Anuśāsana (39. 10-11) speaks of the Arthaśāstra composed by Brhaspati and others. In some of these places there are distinct references to a śāstra or *matha* of Brhaspati and sections of his work are referred to (as e.g. *rājadhikāra*). The Śānti-parva (170. 12) describes how a king could, according to Brhaspati's views, secure his goal in four ways.²¹⁵ In the Vanaparva (150. 29) men are said to be upheld by the *nayas* proclaimed by Brhaspati and Uśanas. Vide also Sabhā 50. 9, 55. 6, 73. 7-8, Udyoga 33. 71-72, 55. 66. The Kāmasūtra repeats the tradition that Brahman composed a work in one hundred thousand chapters on *dharmā*, *artha* and *kāma* and that Brhaspati dealt with a portion of that work, viz. on *artha*.²¹⁶ Vide note 196 above. Aśvaghōṣa (Buddhacarita I. 46) speaks of the *rājaśāstra* of Śukra and Brhaspati. According to the Arthaśāstra of Kauṭilya some of the special views of Brhaspati's school were that there were only two vidyās for kings viz. *vārtā* and *dandanīti* and that the council of ministers should comprise 16 members. According to Kāmandaka and the Pañcatantra (II. 41) 'aviśvāsa' was the sheet-anchor of royal policy according to Brhaspati. The Yaśastilaka (p. 13) says that the *nīti* of Brhaspati had no place for Gods.²¹⁷ The commentary on the Nītivākyaṃṛta gives the first verse of Brhaspati.²¹⁸ Viśvarūpa contains several prose quotations which from their context must have been taken from Brhaspati about the qualifications of a *senāpati*, *pratihāra*, *dūta*, &c. It is somewhat strange that in this quotation the *mantrin* is required to be deeply conversant with the śāstras of Manu, Brhaspati and Uśanas. For similar prose quotations, vide

शास्त्रे च श्लोको निगदितः पुरा । ... क्षममाणं नृपं नित्यं नीचः परिमहेज्जना । इस्ति-
यन्ता नजस्येव शिर एवाकुरुषति ॥ शान्ति 56. 38-39 : मरुतेन हि राज्ञा वे गीतः
श्लोकः पुरातनः । राजाधिकारे राजेन्द्र बृहस्पतिमते पुरा ॥ गुरोरेष्यवालित्यस्य कार्याकार्य-
मजागतः । उत्सवप्रतिपन्नस्य दण्डो भवति शाश्वतः ॥ शान्ति 57. 6-7.

215 अनुविवा हर्षसिद्धिर्बृहस्पतिमते यथा । पारम्पर्यं तथा देवं काम्यं मेममिति प्रभो ॥
शान्ति 170. 12.

216 प्रजापतिः प्रजाः सृष्ट्वा तासां स्थितिनिवर्धनं शिवर्गस्य साधनमभ्यासानां क्षतसङ्को-
जाये प्रेषाच । तस्येकदेशिकं मनुः स्वाधिमनुषो धर्माधिकारिकं पृथक् चकार ।
बृहस्पतिरर्थाधिकारिकम् । 5-7

217 बृहस्पतिनित्य इवादेवमानुकाः ।

218 शास्त्रा कावेन ममसा प्रजम्बाक्षिरसं मुनिम् । नीतिशास्त्रं मन्त्र्यानि भूपतीनां कुक्षानम् ॥

Viśvarūpa on Yaj. I. 323, II. 154. That Bṛhaspati also wrote a sūtra work on vyavahāra and other topics of dharma follows from the quotations contained in Viśvarūpa and Haradatta. For example, Viśvarūpa cites a prose passage from Bṛhaspati (on Yaj. II. 38) about the duty of the king to restore property stolen from his subjects if he could not recover it from the thief, about the rising scale of the rates of interest according to the castes, about the debts of a deceased man being payable by those who took his wealth, by his wife or by his son, about a surety being made to pay when the principal died, about the illegitimate son of a śūdra getting a share on his father's death and about his taking the whole estate with the king's permission if there were no legitimate issue of the śūdra.²³⁸ Haradatta on Gautama 22. 18 quotes a prose passage from Bṛhaspati on the prāyaścitta for killing a cow. These quotations establish that Bṛhaspati wrote a sūtra work on dharma also (i. e. at least on vyavahāra and prāyaścitta). Viśvarūpa also quotes a few verses from Bṛhaspati on vyavahāra and prāyaścitta and in one place at least indicates that the verse he attributes to Bṛhaspati occurred in the same work in which a prose passage quoted by him occurred.²³⁹ From this it follows that the sūtra work of Bṛhaspati on dharma contained verses also in Viśvarūpa's time. Whether the two works on arthaśāstra and dharma were composed by the same Bṛhaspati cannot be determined. It looks probable that they were composed by different authors. Yaj. (I. 4-5) mentions Bṛhaspati among the expounders of dharma. He is probably referring to the sūtra work on dharma disclosed by quotations from Viśvarūpa.

238 तथा च बृहस्पतिः 'चोरापहृतं तु सर्वेभ्योन्विष्यार्पणीयम् । अलाभे स्वकोशाह्वा । अदृष्टोरे-
किल्बिषी स्यात् ।' on याज्ञ. II. 38; तथा च बृहस्पतिः—पादोपचयात् क्रमेण-
तरेषाम्—इति on याज्ञ. II. 39; बृहस्पतिश्च धनस्वीकारिपुत्राणां पूर्वाभावे यथोत्तर-
माधममर्थं तदभावे क्रमशोभ्येषां रिक्थमाजाम् । on याज्ञ. II. 47; तथा च बृहस्पतिः
उपस्थाप्य विपत्तावुपस्थाप्यस्य पुनः प्रतिभूदाप्यः इति । on याज्ञ. II. 55; तथा च
बृहस्पतिः—'कामतश्च शुद्धावरोधजस्य भ्रातुरंशं समानमात्रं प्रेते पितरि दद्याः शुश्रू-
भेत्' इति । on याज्ञ. II. 138.

239 on याज्ञ. III. 263 विश्वरूप says 'बृहस्पतिना तु द्वादशाहेन, गोघाती तस्मात्पापक-
मुच्यते । क्षीराहारो भवेत्तत्र क्षीरद्वयशेनोपि वा ॥' तथेदमम्यत् 'गायत्र्या दशसाहस्रं
&c. (two verses)' । तथेदं तत्रैवान्यत् 'द्वादशरार्षं पञ्चगव्याहारः चतुर्दशं वा चान-
काहारो गोष्ठे वसेत् । ... ब्राह्मणान् भोजयित्वा शुष्केदित्वाह बृहस्पतिः' इति ।
The words द्वादशरार्षं पञ्चगव्याहारः are attributed to बृहस्पति by हरदत्त also.

In the *Mit.* and other commentaries and nibandhas over seven hundred verses on vyavahāra and a few hundred more on ācāra and prāyaścitta are cited from *Bṛhaspati*. That seems to have been an independent work composed between 300 and 500 A. D., which will be discussed later on (vide sec. 37).

In Jivananda's collection (part I. pp. 644-651) and in the Anandaśrama collection there is a *Bṛhaspatismṛti* in 80 verses in which *Bṛhaspati* is represented as instructing Indra about gifts. Several mss. in the Deccan College Collection contain this *smṛti*, but in an abridged form in 70 and 49 verses (No 130 of 1884-86 and No 147 of 1895-1902). Vide also I. O. cat. p. 386 No. 1324, 1325-1328. Aparārka quotes (p 1225) verse 7 of this *smṛti* (in verse) and the Dānaratnākara quotes verses 6 and 7 as from *Dāna-Bṛhaspati*.

The *Bṛhaspatya Arthaśāstra* edited by Dr. F. W. Thomas (Lahore, 1921) is a later work and does not deserve more than a passing notice. In six chapters it deals with the conduct, duties, studies of kings, omens, rules of policy &c.

27. Bharadvāja and Bhāradvāja

There is a Śrauta sūtra and a Grhya sūtra attributed to Bhāradvāja. The Ms. of the śrauta in the Bombay University Library contains nine praśnas and a portion of the 10th and begins 'darsapāturṇamāsau vyākhyāsyāmah'. It quotes Ālekhaṇa and Āśmarathya frequently. The Grhya has been edited by J. W. Salomons. It appears from quotations in Viśvarūpa and other early commentators that a sūtra work on dharma attributed to Bharadvāja or Bhāradvāja was in existence. The forms Bharadvāj and Bhāradvāja probably refer to the same work. On Yāj. (I. 15) Viśvarūpa quotes a prose passage from Bhāradvāja prohibiting the learning of *mleccha* tongues and calling upon the preceptor to teach his pupil pure words, observance of Saṁdhyā and the kindling of fire;^{239a} on Yāj. I. 32 Bhāradvāja is quoted as prescribing a penance for even thinking of causing harm to beings;^{239b} on Yāj. I. 185 a lengthy sūtra of Bharadvāja on the purification of certain things is quoted, wherein is cited the view of some that boys are purified by a mere bath

239a तथा च आतद्वाजः—न श्लेष्मनायां शिक्षेत । श्लेष्मो ह वा एव यदपराधः इति विज्ञा-
यते । तस्माच्छिष्यमुपनीय साधुवाक्यम् शिक्षयेत् सम्योपासनामीश्वरानि ।

239b तथा च आतद्वाजः—'मन्त्रा माजिज्ञायां विद्वद्वाचापतयेत्' इति ।

when touched by *antyaajas*; ²⁴⁰ on Yāj. I. 236 a prose passage of Bhāradvāja forbids in śrāddhas the use of certain cereals as food.²⁴¹ Aparārka quotes a long prose passage (p. 1155) from Bhāradvāja in connection with the prāyāścitta for cessation of grhya fires for various periods.

In the Smṛticandrikā, in Haradatta and in several other works verses of Bhāradvāja are quoted, which appear to be taken from a smṛti in verse.

That Bhāradvāja was an ancient writer on arthaśāstra follows from the Kauṭīliya, wherein the views of Bhāradvāja are cited seven times and of Kaṇinka Bhāradvāja once. Some of the views of Bhāradvāja as described in the Kauṭīliya are that a king should choose his ministers from amongst his fellow-students, that the king should consider his line of policy alone in secret, that the princes should be punished secretly when they manifest no love for the king their father, that the minister should set one prince against another when the king is on his death-bed, that when calamities befall the king and the minister, the former is the lesser of two evils, that one should bow down before the strong. This last view occurs in the Mahābhārata in the same words.²⁴² The Śāntiparva (chap. 140) contains a dialogue between Bhāradvāja and king Śatruñjaya of Sauvira in which daṇḍa is said to be the most pre-eminent among the expedients. The same parva (chap. 58. 3) mentions Bhāradvāja in a list of writers on rājaśāstra. The Yaśastilaka²⁴³ (4th Āśvāś p. 100, Nirṇayasāgara ed.) quotes two verses of Bhāradvāja from his treatise on the topic of the six *guṇas*. This shows that Bhāradvāja's work on politics was available in the 10th century and contained verses (probably intermixed with prose).

²⁴⁰ अथु भारद्वाजः—'न शौचं शयनासनकटप्रस्तरयानप्रस्तरगण्डोपधानकशिपुकम्बलकुटूहवास्यमणिकलकशिलासङ्करोष्णामनिस्त्रातानां च काष्ठानां तृणपलालदाक्षां कुमाराणामम्बत्र प्रोक्षणादग्न्यस्पर्शनि स्नानं कुमाराणामेके' इति ।

²⁴¹ माषाढकीमुद्गवर्जं विदलाचि न दयात्—इति भरद्वाजः ।

²⁴² कौटिल्य says (12. 1) इन्द्रस्य हि स प्रणमति यो बलीयसो नमति—इति भारद्वाजः, शास्त्रिपुर् 67. 11. has 'इन्द्राय स प्रणमते नमते यो बलीयसे ।'

²⁴³ अथक्षेपेण हि सतामसतां प्रयत्ने च । तथा सत्त्वेभ्यभिद्रोहदधर्मस्य च कर्तव्यात् ॥ विमानान् च मान्यानां विन्धस्तानां च घातमात् । प्रजानां जायते लोपो नृपतेऽभाषुषः ॥ इति कथमिदमभाषत बाह्वृण्यमस्तावे भारद्वाजः ॥

The Parāśara-Madhaviya (vol. III. p. 231) quotes a verse of Bharadvāja which divides a pledge into four varieties. A few quotations from Bharadvāja on matters of vyavahāra are cited in other works. For example, the Sarasvatī-vilāsa cites a verse of Bharadvāja that a compromise, an exchange and a partition, if fair and equal, could be annulled only for ten days, but could be annulled till the 9th year, if unfair.²⁴⁴ It appears that the verses of Bharadvāja on vyavahāra are taken from a work other than the ancient work on politics.

28. Śātātapa

Śātātapa is enumerated among the expounders of dharma by Yāj. (I. 4-5) and by Parāśara. Viśvarūpa, Haradatta and Aparārka quote several prose passages of Śātātapa on prāyaścitta. Viśvarūpa (on Yāj. III. 236) tells us that Śātātapa spoke of only eight upapātakas and that without dealing with śrāddha as a principal topic he spoke of some of the subsidiary details of śrāddha.²⁴⁵ The latter passage quoted from Śātātapa is a half verse. So Visvarūpa had a prose work of Śātātapa before him, mixed with verses. Haradatta on Gaut. ('Dh. S. 22. 18) quotes a prose passage of Śātātapa about the penance for killing a cow. In the Mit., the Smṛticandrikā and other works numerous verses of Śātātapa are quoted on ācāra and śrāddha. This work of Śātātapa in verse is most probably a different one from the sūtra work. It appears that there are several smṛtis ascribed to Śātātapa. In Jivananda's collection there is a smṛti of Śātātapa called Karmavipakā in six chapters and about 231 verses. Its contents are : certain diseases are concomitant of certain sins; gifts of land, cows &c.; eulogy of Brāhmaṇas, penances for killing a Brāhmaṇa, a cow &c., penances for drinking wine, for incest and forbidden sexual intercourse of various sorts, for thefts; rites for those who meet with violent and accidental death. The last verse declares that the Smṛti was promulgated by Śātātapa to his pupil Śarabhaṅga. It is a late production. It prescribes the reading of the Harivamśa (II. 30) as a penance for infanticide.

²⁴⁴ कश्चिन्नं परिवृत्तिन्न विनामन्नं सना यदि । आदशाहं निवर्तेत विषये नपयत्तदा ।
हरस्तोत्रिकात् ७७. 314, 390.

²⁴⁵ कस्य छातातपः शास्त्रमुपलब्धं तद्वत्प्रमुखात्—'विना यज्ञोपवीतेन गन्धर्वस्तु समाकमेद्
इति । निम्नस्य on वाङ्. I. 4-5.

No. 1362 of the I. O. catalogue (and cat. of Madras Govt. mss. vol. V. pp. 1994-96) is a Śatātapa-smṛti in twelve chapters dealing with prāyaścittas for mahāpātakas, prāyaścittas for injuries to various beings, marriage, vaiśvadeva, śrāddha, pitṛtarpaṇa, rules about taking one's dinner, prāyaścitta for dogbites and similar matters; impurity on birth and death, rules of conduct (ācāra).

No. 1361 of the I.O. catalogue is a treatise in mixed prose and verse on prāyaścittas for the Mahāpātakas and Upapātakas. Several verses of Manu (such as III. 8, 11, 171) occur therein. It contains 139 verses. In Mitra's Notices (II. p. 4) there is a ms. called Karmavipaka in 87 chapters and 2376 verses, of which the work in Jivananda's collection seems to be a part or abridgment.

Aparārka in several places quotes the views of Śatātapa immediately followed by quotations from Vṛddha-Satātapa or *vice versa* (e. g. on Yaj. I. 190, on III. 292 p. 1195 and p. 1201).

No. 205 of A. 1882-83 of the Deccan College Collection is a Vṛddha-Śatātapa smṛti in 64 verses on prāyaścittas for doing various things, on śrāddha, on washing the teeth. I. O. Cat. No. 1360 p. 398 is a Vṛddha-Satātapa-smṛti in 97 verses on defilement and purifications. The Anandasrama collection contains a Vṛddha-Śatātapa smṛti in 68 verses (pp. 232-235) on prāyaścittas, purification from various defilements and other miscellaneous matters. There are two prose passages therein.

Hemādri mentions a Vṛddha-Śatātapa along with several other smṛtikāras (vide note 232 above). In the Vyavaharamātṛkā of Jimutavāhana (p. 305) Vṛddha-Satātapa is cited on the six kinds of *uttara* (defendant's reply).²⁴⁶ This shows that Vṛddha-Śatātapa wrote on Vyavahāra also.

The Mit. (on Yaj. III. 290) cites a Bṛhat-Śatātapa.

Hemādri (III. 1. 801) speaks of a bhāṣyakāra of Vṛddha-Śatātapa.

29. Sumantu.

From Viśvarūpa, Haradatta and Aparārka it follows that Sumantu composed a sūtra work on *dharma*, particularly on ācāra and prāyaścitta. Viśvarūpa quotes prose passages from Sumantu on upapātakas,²⁴⁷

²⁴⁶ बुद्धशालातपवचनं तु बुद्धराजीर्णकृतनिबन्धेस्माभिर्वृष्टं न पुनर्भोजयेत्वे ।

²⁴⁷ एवं तुमन्तुः ' क्षीरजतगोस्तेभ्यं गोभ्यं गमनं नाष्टकं मूत्रमृतं क्षत्रियैश्चगोक्षता परिचि-
चितावकीर्तिता प्रतिपद्यकृतिभ्यःपुनप्राप्तकानि ' इति । निबन्ध ०३ बाह्य. III. 239-238.
B. D. 17. .

on *prāyaścitta* for Brāhmaṇa-murder (on Yaj. III. 237), for drinking wine (on Yaj. III. 250), for theft of gold (on Yaj. III. 252), for incest (on Yaj. III. 253-54), for killing a cow and about *ātatāyin* (on Yaj. III. 261). In one quotation from Sumantu cited by Viśvarūpa the views of *ācāryas* and of *Āṅgīrasa* are mentioned.²⁴⁸ The *prāyaścittas* for Brāhmaṇa-murder and for killing a cow contained in Viśvarūpa occur in Haradatta (on Gaut. 22. 13 and 18). Most of the quotations cited by Viśvarūpa occur in Apararka also. The Hāratalā (p. 68) quotes *sūtras* of Sumantu on *śauca*. One well-known *sūtra* of Sumantu is 'no *prāyaścitta* (or blame) is incurred by killing an *ātatāyin*, except cows and brāhmaṇas'.²⁴⁹ Apararka quotes *sūtras* from Sumantu condemning marriage with maternal uncle's or paternal aunt's daughter and recommending the abandonment of a young wife in certain circumstances.²⁵⁰ In the *Sarasvatīvilāsa* a prose passage of Sumantu is cited on the seven constituents of *rājya*.²⁵¹

These quotations from Viśvarūpa and others establish that a prose work on dharma by Sumantu existed early enough. It appears however that the work was not a very ancient one. Neither Yājñavalkya nor Parāśara mentions Sumantu among the propounders of *dharma*. On the other hand the name of Sumantu is an ancient one. In the *Bhāgavatapurāṇa* (XII. 6. 75 and 7. 1). Sumantu is said to have been a pupil of Jaimini and a promulgator of the *Atharvaveda*. Vide *Śāntiparva* 341. 19 for Sumantu and other pupils of Vyāsa. In the daily *tarpaṇa* the name of Sumantu occurs along with Jaimini, Vaiśampāyana, Paila.

248 न ब्राह्मणस्य पतनमिच्छन्त्याचार्याः किल्बिष्युपगतः पातस्य इत्याक्षिरसः—इति । विश्वरूप on याज्ञ. III. 237.

249 विश्वरूप on याज्ञ. III. 262 quotes it as 'नाततायिवधे नायम्विलमन्यत्र गोब्राह्मणेभ्यः,' while the *mita*. on याज्ञ. II. 21 quotes it as 'नाततायिवधे दोषाम्यत्र गोब्राह्मणान्'; the *smṛti* *manjari* of गोविन्दराज (I. O. ms. No 1736) has 'आततायिम्यदोषोऽन्यत्र गोब्राह्मणेभ्यः'.

250 मातुलसुता वैनृष्यसेर्था समानार्थगोत्रा च परिणीय चान्द्राचरणं चरेत् परित्यज्येना विभु-
चात् । अपरार्क on याज्ञ. I. 63; 'कन्या कुत्सिताम्यजातिकर्मशीला व्याभ्युपहृता परि-
णीता यथक्षतचोनिः स्यात्परित्यक्त्या' अपरार्क on याज्ञ. I. 63.

251 अतः सप्ताङ्गानि सर्वथा संस्थाणीत्याह सुमन्तुः 'स्वाम्यमात्मना संरक्षेत् । अमात्मान्
संमानेन । वर्णान् रक्षन्नेन । जनान् वर्णधर्मरक्षणेन । कुर्णं धनधात्वा दत्तमृग्य्या ।
कर्ममुचितम्यथेन । दण्डं स्वधर्मेन । मित्रं क्षत्रमापणेन । इति ।' सरस्वती. p. 46.

Numerous verses on dharma are also cited from Sumantu by Aparārka, the Smṛticandrikā and other works. This may probably be a different work from the sūtra work of Sumantu. In one verse of Sumantu (Aparārka on Yāj. I. 223) occur the words 'Śaṅkha-sya vacanaṁ yathā' and in another (Aparārka on Yāj. I. 217-218) the Kanyā sign of the zodiac is referred to.

It is remarkable that the Mit. and Aparārka contain no verses of Sumantu on vyavahāra. The Sarasvatī-vilāsa is rich in quotations from Sumantu on vyavahāra. A compromise, exchange or partition, if fair, could be annulled up to the tenth day, but if unfair up to the 9th year (vide note 244 above) 'If even as much as a māṣa went from the buyer to the seller, that would support the sale of the land (sold) just as a small dose of poison permeates the whole body and when no purchase-money is paid or only a portion is paid, then the purchase is called *avakraya* and is liable to be set aside if the price is not paid in (good time).' Sumantu prescribes a fine for selling and purchasing land without the consent of the neighbouring members of the family and says that in case of pre-emption, the neighbours on the east are preferred to all and those on the south come last.²⁵² Sumantu defines a mortgage by conditional sale (called 'uktalābhakraya') and a sale for arrears of revenue by the king's orders (called *ājñākraya*).²⁵³

30. The Smṛtis

The word *smṛti* is used in two senses. It is applied to all ancient orthodox non-Vedic works such as Panini's grammar, to the śrauta, grhya and dharma sūtras, to the Mahābhārata, to Manu, Yājñavalkya and others. In a narrower sense *smṛti* and *dharma-*

251 माषमात्रमपि द्रव्यं क्रेतुविकर्तारं स्थितम् । व्याप्नोति सकलां भूमिं कायमल्पं । वचं यथा ॥
अर्धदत्तमदत्तं तु क्रयमाहुरवक्रयम् । अवक्रयो निवर्तेत यदि काले न दीयते ॥
सरस्वती० p. 321.

252 क्वात्यादीननुज्ञाप्य समीपस्थानतश्चिद्वनाम् । क्रयविक्रयकर्तारो तत्समं दण्डमहंतः ॥
सरस्वती० p. 322; 'चतुःसामन्तसानिष्णुं प्राची दिग्बलवत्तरा । उदीची च प्रतीची च
सर्वाभावे तु दक्षिणा ॥ p. 323.

253 किंचिच्छ्व द्रव्यमादाय काले दास्यामि ते कश्चित् । नो चेन्मूलमिदं त्यक्तं केदारस्येति
यः क्रयः ॥ स उक्लाम इत्युक्त उक्कालेऽप्यनर्पणात् ॥ सरस्वती० p. 324; मूल्यस्व
पादमर्षं वा . मूल्यमाज्ञाक्रमेण स्थितम् । मूल्यं तदात्ममसिलं दत्त्वा क्षेत्रं समाप्नुयात् ॥
आ विभोगात् ततः क्रेतुः परतो ददतामिवात् । p. 323.

śāstra are synonyms, as Manu says.²⁵⁴ The word *smṛti* occurs in Taittirīya Āraṇyaka (I. 2). Gautama (Dh. S. I. 2) and Vasiṣṭha (Dh. S. I. 4) speak of *smṛti* as one of the sources of *dharma*. Āp. Dh. S. (II. 6. 15. 25) employs the word *smṛti* and has in view Gautama's *dharmaśūtra* according to Haradatta. In the *Pūrvamīmāṃsā-sūtra* the word *smṛti* occurs (vide VI. 8. 23 and XII. 4. 42).²⁵⁵ In the *Vedāntasūtras* the word *smṛti* is employed in a wide sense, in one place as referring even to the *sāṅkhya* system.²⁵⁶ In that work the word is used according to Śaṅkara with reference to the *Mahābhārata* or the *Manusmṛti* (*Vedāntasūtra* II. 3. 47, III. 1. 14 and 21, IV. 2. 14).

In ancient times the number of *smṛtis* (i. e. works on *dharmaśāstra*) must have been very small. Gautama mentions by name no *smṛtikāra* except Manu, though he speaks of *dharmaśāstras* (XI. 19). Baudhāyana names seven (besides himself) authors on *dharma*, viz. Aupajaṅghani, Kātya, Kāśyapa, Gautama, Prajāpati, Maudgalya and Hārīta. Vasiṣṭha names only five authors, Gautama, Prajāpati, Manu, Yama, and Hārīta. Āpastamba mentions a large number, viz. ten, some of whom like Eka, Kuṇika and Puṣkarasādi are no more than mere names to us. Manu speaks of only six (besides himself) viz. Atri, the son of Utathya, Bhṛgu, Vasiṣṭha, Vaikhāṇasa (or rather Vikhanas) and Śaunaka. But in all these works the writers are mentioned only casually and there is no regular enumeration or list of writers on *dharma* in one place. Aparārka quotes (p. 7) a *sūtra* of Gautama (not found in the printed G. Dh. S.) in which sixteen authors of *dharmaśāstras* including himself are enumerated.²⁵⁷ The same *sūtra* with slight variations is ascribed to Śaṅkha-Likhita in the *Viramītrodaya* (*Paribhāṣa-prakāśa* p. 16). Yājñavalkya is probably the earliest writer who enumerated in one place (I. 4-5) twenty expounders of *dharma* (including himself and counting Śaṅkha and Likhita as two distinct persons). It will be noticed that Yāj. omits Baudhāyana. Parāśara also gives a list of 19 expounders of *dharma* (excluding

254 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु ये स्मृतिः । मनु II. 10.

255 स्मृतेषां स्याद् ब्राह्मणानाम् । पू. मी. सू. XII. 4. 42 (refers to आर्षिज्य).

256 स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् । वेदान्तसूत्र II. 1. 1.

257 अत्र गौतमः । स्मृतिधर्मशास्त्राणि तेषां प्रणेताः मनुविष्णुदह्याग्निरोत्रिबृहस्पत्युशन-
आपस्तम्बगौतमसंघर्षात्रिभयकाल्यायनसहस्रलक्षितपराशरस्यासशातानपमहेतोयः पण्डित्यादयः ।

himself), but his list differs slightly from that of Yāj. 'Parāśara omits Brhaspati, Yama, and Vyāsa and adds Kāśyapa, Gārgya and Pracetas. The Tantra-vārtika (p. 125) of Kumārila speaks of eighteen dharmasamhitās. Viśvarūpa quotes a verse of Vṛddha-Yājñavalkya, who adds ten names to the list of Yājñavalkya (vide note 219 above), The Caturviṃśatimata is a work which professes to give the views of 24 sages on dharmaśāstra, viz. all those listed by Yāj. (except Kātyāyana and Likhita) and six more, viz. Gārgya Nārada, Baudhāyana, Vatsa, Viśvāmitra, Sankha (Sāṅkhyāyana ?). Āṅgīras as quoted in the Smṛticandrikā (I. p. 1), Hemadri (Dānakhaṇḍa p. 528), the Sarasvatīvilāsa (p. 13) and other works mention Upasṁrtis.²⁵⁸ There is a smṛti called Śaṭtrimśanmata quoted by the Mit., Aparārka and other works. Pāṭhinasi as quoted in the Smṛticandrikā, the Saṁskaramayūkha and other works enumerates 36 smṛtis.²⁵⁹ Aparārka says that the Bhaviṣyat-purāṇa speaks of 36 smṛtis and his enumeration of them is slightly different from that of Pāṭhinasi.²⁶⁰ The Vṛddhagautamasṁrti (Jīvananda paṭ. II pp. 498-499) gives a list of 57 dharma-śāstras. The Prayoga-pañjāta as quoted in the Viramītrodhava enumerates 18

258 वकारो धर्मशास्त्राणां मनुर्विष्णुर्मोक्षिणः । वसिष्ठदक्षसर्वतन्त्राणां पाराशराः ॥ अपस्तम्बो-
शनो व्यासाः कात्यायनवृहस्पती । गोतमः शङ्खलिसितो हारीतोत्रिहं तथा ॥ वाङ्म. I. 4-5
(Trivandrum ed.) The Mit. reads the two verses differently though the
names are the same.

259 नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः । बोधायनो जातुकर्णो विश्वामित्रः पिता-
महः ॥ जाबालिर्नाचिकेतश्च स्कन्दो लोकाक्षिकश्यपो । व्यासः सनत्कुमारश्च शन्तनुर्जनक-
स्तथा ॥ व्याघ्रः कात्यायनश्चैव जातूकर्ण्यः कपिञ्जलः बोधायनश्च काष्ठादो विश्वामित्र-
स्तथैव च ॥ पैठीनसिर्गोभिलश्चैत्यपस्मृतिविधायकाः ॥ quoted as from प्रयोगपारिजात
by वीरमित्रोदय (परिभाषाप्र. p. 18). The वीर. adds that these upasṁrtis
were enumerated by the Madanaratna also.

260 तेषां मन्त्रिज्ञो व्यासगौतमाज्यशनो यमाः । वसिष्ठदक्षसर्वतन्त्राणां पाराशराः ॥ विष्वा-
पस्तम्बहारीताः शङ्खः कात्यायनो गुरुः । प्रचेता नारदो योगी बोधायनपितामहौ ॥ सुमन्नु-
काश्यपो बभ्रुः पैठीनो व्याघ्र एव च ॥ सत्यव्रतो भरद्वाजो गार्ग्यः काष्ठाजिनिस्तथा ॥
जाबालिर्जमदग्निश्च लोकाक्षिर्बलसंभवः । इति धर्मप्रणेताः षड्विंशद्वयः स्मृताः ॥
quoted in the स्मृतिचन्द्रिका and संस्कारमयूख.

261 ताश्च मनुविष्णुयमदक्षाङ्गिर्नोत्रिवृहस्पत्युशनापस्तम्बवसिष्ठकात्यायनपाराशरव्यासश्चङ्खलिसि-
तसंवर्तगौतमशातातपहारीतयाज्ञवल्क्यप्रचेतोबुधदेवलसोमजमदग्निविश्वामित्रप्रज.पति-
नारदपैठीनसिपितामहबोधायनकागलेयजाबालिच्यवनमरीचिकश्यपा इति षड्विंशदेव
स्मृत्यन्तरे पठिताः । अपरार्क p. 7.

principal smṛtis, 18 upasṛtis and 21 other smṛtikāras.²⁶² If all the smṛtis cited in the later *nibandhas* such as the *Nirpayasindhu*, the *Mayūkhas* of Nilakaṇṭha and the *Vīramitrodaya* be taken into account, the number of smṛtis will be found to be about 100.

The smṛtis thus relied upon are the products of different and widely separated ages. Some of them are entirely in prose or in mixed prose and verse, while the large majority are in verse. A few of them are very ancient and were composed centuries before the Christian era. Such are the dharmasūtras of Gautama, Apastamba, Baudhāyana, and the Manusmṛti. Some were composed in the first centuries of the Christian era such as the smṛtis of Yājñavalkya, Parāśara, Nārada. Most of the smṛtis other than the above fall between the period from 400 A. D. to 1000 A. D. The chronology of all these smṛtis presents perplexing problems. Some of the metrical smṛtis are remodellings of older sūtras as in the case of Śaṅkha. There are sometimes as many as two or three different smṛtis going under the same name, e. g. Śātātapa, Hārita, Atri. Then the confusion is worse confounded by the fabrications of sectarian zeal, such as the Hārita-smṛti which is full of Vaiṣṇavaite teachings. There are several works going under the names of well-known smṛtikāras with the prefixes Vṛddha, Brhat, Laghu. In many cases the works going under these names are different from the smṛtis that are without these prefixes and this differentiation took place at a very early date in certain cases, for example, so early a writer as Viśvarūpa distinguishes between Yājñavalkya and Vṛddha-Yājñavalkya, Gārgya and Vṛddha-Gārgya. Similarly Viśvarūpa quotes (on Yāj. I. 69) Vṛddha-Manu and (on Yāj. I. 19) Vṛddha-Vasiṣṭha, which latter probably was different from the Vasiṣṭhadharmasūtra, as the latter does not contain the details given

262 The 18 principal स्मृतिकारः according to the प्रयोगपरिजात are मनु, बृहस्पति, दक्ष, गौतम, यम, अश्विमेध, योगीश्वर, प्रचेतस्, शातातप, पराशर, संवत्, उश-मन्, शङ्ख, लिखित, अग्नि, विष्णु, आपस्तम्ब, हारित. • The उपस्मृतिः have been enumerated above (in n. 250). The other 21 smṛtis are : वसिष्ठो नारदश्चैव सुमन्तुश्च वितामदः । विष्णुः काल्माजिनिः सत्यमनो गार्ग्यश्च देवहः ॥ जमदग्निर्भारद्वाजः पुलस्त्यः पुलहः क्रतुः । आत्रेयश्च गेषयश्च मरीचिर्वत्स एव च ॥ पारस्करश्च-र्षभकृो वैजयास्तथैव च । इत्येते स्मृतिकर्तार एकविंशतिरीरिताः॥ वरि०, परिभाषाम० p. 14.

by Viśvarūpa.⁴⁶ In some cases the works designated Vṛddha or Brhat are larger and in all cases later than the works without those prefixes. For example, Parāśara and Brhat-Parāśara (Jivananda part II. pp. 55-310), Gautama and Vṛddha-Gautama (Jivananda part II. pp. 497-638). Some of the works with the prefix Vṛddha are versified compilations of prose works, e. g. Mit. on Yāj. III. 267 quotes a verse from Vṛddha-Viṣṇu which is merely the versified equivalent of Viṣṇu-dharmasūtra chap. 50. 6, 12-14. It appears that sometimes the same work is cited with the prefix Vṛddha or Brhat, e. g. the Mit. on Yāj. II. 135 quotes a passage from Brhad-viṣṇu which is the same as the Viṣṇudharmasutra 17. 4-7.

As most of the writers of digests quote from memory and had recourse to mss. and not to standard editions, even well known verses are ascribed to different authors in different works. The verses 'bhrātṛṇām-aprajāḥ' &c. which are quoted as Nārada's (Nārada 16.25-26) in the Vyavahāramayūkha are attributed to Śaṅkha in the Madanapārijāta (p. 680). The three verses about *bandhus* are ascribed to Bauddhāyana by Madhava and to Vṛddhaśātātapa by the Madanapārijāta (p. 674).

In spite of all these drawbacks, an attempt will be made in the following pages to arrange some of the leading versified smṛtis in chronological order beginning from the Manusmṛti.

All these smṛtis are not equal in authority. Most of them are obscure and are only rarely cited by ancient commentators. Exclusive of the dharmasutras hardly a dozen smṛtis have found commentators. If we are to judge of the authority of a smṛti by the commentaries thereon, then the Manusmṛti stands pre-eminent. Next to it is the Yājñavalkyasmṛti.

31. The Manusmṛti

So many editions of this work have been published in India since 1813 (when the Manusmṛti was first published at Calcutta), that it is not possible to name them. In this work the Nirṇaya-sāgara edition with the commentary of Kullūka has been used throughout. Another edition of Manu well known on this side of India is that of the late V. N. Mandlik who published several com-

263 वृद्धासिद्धेयेष्वेव मध्ये सौम्यमिति तु विशेषः. Vide वसिष्ठ. सू. III. 64-68 for the five तीर्थे on one's land.

mentaries such as those of Medhātithi, Govindarāja and others. The Manusmṛti has been translated into English several times. The best known translation is that of Dr. Bühler in the S. B. E. series (vol. 25). Dr. Bühler also added an exhaustive and very scholarly introduction to his translation and dealt with numerous problems connected with the Manusmṛti.

In the R̥gveda Manu is spoken of as the father of mankind (R̥g. I. 80. 16, I. 114. 2, II. 33. 13) and a Vedic poet prays that he may not be led away from the ancestral path of Manu.²⁶¹ Another Vedic bard says that Manu was the first to offer sacrifice (R̥g. X. 63. 7). In the Taittiriya Saṁhitā and the Tāndya-maha-brāhmaṇa it is said ' whatever Manu said is medicine.'²⁶² Taittiriya-Saṁhitā (II. 1. 5. 6) also says that mankind is Manu's (Mānavyo hi prajāḥ). In the Taittiriya Saṁhitā (III. 1. 9. 4-5) and the Aitareya Brāhmaṇa (V. 14) we have the story of Manu dividing his wealth among his sons and of the exclusion of his son Nabhānediṣṭha. The Śatapatha-brāhmaṇa (S. B. E. vol. 12 p. 216) gives us the story of Manu and the deluge. In the Nirukta (chap. III) there is a discussion about the rights of sons and daughters. One of the views there propounded is that children of both sexes take their father's wealth and a ṛk and śloka are cited in support of that position.²⁶⁶ The śloka refers to the opinion of Manu Svayambhuva. It is noteworthy that that śloka is opposed to a ṛk, which means that the śloka is not Śruti but is Smṛti. So before Yaska wrote there were smṛti texts in verse in which Manu was spoken of as a law-giver. We have seen how Gautama and Vasiṣṭha quote the views of Manu and how Āpastamba connects Manu with the promulgation of śrāddhas (II. 7. 16. 1). The Mahābhārata in numerous places speaks of Manu, sometimes as Manu simply, sometimes as Svayambhuva Manu (Śānti 21. 12) and also as Pracetas Manu (Śānti 57. 43). In the Mahābhārata (Śānti. chap. 336. 38-46) we are told how the supreme being composed a hundred thousand ślokas

²⁶¹ मा नः पृथः सिष्यान्मातृवादिषु दूरं भेष्ट परावतः । ऋग्वेद VIII. 30. 3.

²⁶² यद्वे किं च मनुरवदत्तद्वेवजम् । ते. सं. II. 2. 10. 2 ; 'मनुर्वे यत्किंचावदत्तद्वेवजं भेषज-
ताये' ताण्ड्य 23. 16. 17.

²⁶⁶ अविशेषेण मिथुनाः पुत्रा दायादा इत । तदेतदृक्ष्णोकाभ्यामुक्तम् । अज्ञादज्ञात्संभवसि
हृद्याद्विजायसे । आत्मा वै पुत्रनामासि स जीव शरद्ः शतम् ॥ इति । अविशेषेण
पुत्राणां दायादेऽप्युच्यते धर्मतः । मिथुनानां विसर्गादौ मनुः स्वार्थमुपेक्षयति ॥

on *dharma*, how Manu Svāyambhuva promulgated those *dharma*s and how Uśanas and Bṛhaspati composed *śāstras* based on the work of Manu Svāyambhuva.²⁶⁷ In another place the account is slightly different and Manu does not figure therein. Śānti-parva (chap. 59. 80-85) describes how the original work of Brahmā on the three, *Dharma*, *Artha*, and *Kāma*, in 100000 chapters was successively reduced to 10000, 5000, 3000 and 1000 chap. respectively by Viśalakṣa, Indra, Bāhudantaka, Bṛhaspati and Kavya (Uśanas). The prose introduction to the Nārada-smṛiti says that Manu composed in 100000 ślokas, 1080 chap. and 24 *prakaranas* a Dharmaśāstra and imparted it to Nārada, who abridged it into 12000 verses and taught it to Mārkaṇḍeya, who in his turn compressed it into 8000 ślokas and passed it on to Sumati Bhārgava, who again reduced it to 4000 ślokas. The Nārada-smṛiti then gives the first verse²⁶⁸ of that work which is a combination of the extant Manu I. 5-6 and says that vyavahāra was the 9th prakarana out of 24 in the original work of Manu. It will be noticed how this version differs from that of the Mahābhārata wherein Nārada is altogether ignored. The extant Manusmṛiti (I. 32-33) narrates how from Brahmā sprang Virāj, who produced Manu, from whom were born the sages including Bhṛgu and Nārada, how Brahmā taught the śāstra to Manu, who in his turn imparted it to the ten sages (I. 58), how some great sages approached Manu and sought instruction in the *dharma*s of the *varṇas* and the intermediate castes and how Manu told them that his pupil Bhṛgu would impart to them the śāstra (I. 59-60). This appearance is kept up throughout the work. The sages interrupt Bhṛgu's discourse in several places (as in V. 1-2 and XII. 1-2). Manu is said to be omniscient (II. 7) and Manu is mentioned by name dozens of times in the work with the words "Manurāha" (IX. 158, X. 78 etc), or "Manur-abravid" or "Manor-anuśāsanam"

²⁶⁷ कपीनुवाच ताम्सावनिदृश्यः पुरुषोत्तमः । कृतं शतसङ्घर्षं हि श्रेयोकानामिदमुच्यते ॥ श्लोक-
तन्मस्य कृत्स्नस्य यस्माद्धर्मः प्रवर्तते । ... तस्मात्प्रवक्ष्यते धर्मान् मनुः स्वर्गमुच्य-
त्ययम् । ... स्वर्गमुच्ये धर्मेषु शास्त्रे चोशनसे कृते । बृहस्पतिमते येष श्लोकेषु
प्रतिचारिते ॥

²⁶⁸ तत्रायमायः श्लोकः । आसीदिदं तमोभूतं न प्राज्ञावत किंचन । ततः स्वर्गमूर्धन्य-
प्रादुरासीच्चतुर्मुखा ॥. Manu I. 5 is quoted as the verse of a स्मृतिकार by
कमलशील in his comment on शास्त्ररक्षित's तत्त्वसंग्रह (कारिका 3118) in
the middle of the 8th century A. D. Vide गुरेवर's बृहदारण्यकब्राह्मणमार्तिक
p. 467.

(VIII. 139, 279, IX. 239, etc.). That the introductory words in the Nārada-smṛti are not spurious or a later addition follows from the remark of Medhātithi that, according to the Nārada-smṛti, Prajāpati composed a work in 100000 ślokas which was abridged by Manu and others.²⁶⁹ No one should take very seriously these varying accounts even in the Mālābhārata and in the Nārada-smṛti, as they are intended to glorify some particular text or texts. According to the Bhaviṣya-purāṇa as quoted in Hemādri, the Saṁskāra-mayūkha and other works, there were four versions of the Svāyambhuva śāstra composed by Bhṛgu, Nārada, Bṛhaspati and Aṅgiras.²⁷⁰ So early a writer as Viśvarūpa cites verses from Manusmṛti as those of Svāyambhū (vide com. on Yāj. II. 73, 74, 83, 85, where Manu 8. 68, 70-71, 380 and 105-6 are respectively quoted as Svāyambhū's), while quotations from Bhṛgu cited by Viśvarūpa (on Yāj. I. 187 and 252) are not found in the Manusmṛti. In the same way most of the verses quoted from Bhṛgu by Aparārka are not found in the Manusmṛti. One verse which Aparārka quotes from Bhṛgu (on Yāj. II. 96) speaks of the view contained therein as that of Manu.²⁷¹

It is almost impossible to say who composed the Manusmṛti. It goes without saying that the mythical Manu, progenitor of mankind even in the R̥gveda, could not have composed it. What motives could have induced the unknown author to palm it off in the name of the mythical Manu and to suppress his identity it is difficult to say. One motive may have been to invest the work with a halo of antiquity and authoritativeness. Bühler following Max Müller says (SBE vol. 25 p. XVIII) that the Manusmṛti is based on or is a recast of an ancient dharmasūtra, viz. that of the Mānavacarapa. The question whether the Mānavadharmasūtra existed has been discussed above (sec. 13, pp. 75-85). Bühler himself candidly admits (SBE vol. 25, p. XXIII) that the recovery of the writings of the Mānavas has not only not furnished any facts in support of the alleged relation between the Mānavadharmasūtra and the

²⁶⁹ नारदश्च स्मरति । शतसाहस्रो ग्रन्थः प्रजापतिर्ना कृतः स मन्वादिभिः क्रमेण संक्षिप्त इति । मेधातिथि ०३ मनु I. 58.

²⁷⁰ भार्गवीया नारदीया च बार्हस्पत्याङ्गिरस्यपि । स्वायंभुवस्य शास्त्रस्य चतस्रः संक्षिप्ता मताः ॥ चतुर्वर्ग०, दामस्तब्ध P. 528, संस्कारमयूक्त P. 2.

²⁷¹ तेषु पात्रेषु दिव्यानि प्रतिशुद्धानि यत्नतः । कारयेत्सज्जनेऽतानि नामिहास्तं स्वर्गेऽग्नयः ॥ अपरार्क.

Manusmṛti, but on the contrary has raised difficulties as the doctrines of the Mānavagṛhyasūtra (edited by Dr. Knauer) differ very considerably from those of the Manusmṛti. To take only a few examples, Mānava Gr. S. II. 12. 1-2 are opposed to Manu 3. 1; Mānava Gr. S. I. 4. 7 to Manu 4. 95; Mānava Gr. S. I. 20. 1 to Manu 2. 34; Mānava Gr. S. I. 21. 1 to Manu 2. 35; Mānava Gr. S. I. 22. 1 to Manu 2. 36; Mānava Gr. S. II. 12. 1-2 to Manu 3. 84-86. Besides there is nothing in our Manu corresponding to the Vināyakaśānti in the Mānavagṛhya (II. 14) nor to the tests for selecting a bride prescribed in Mānava Gr. S. I. 7. 9, which corresponds to Āśvalāyana Gr. S. I. 5. 5-6. Dr. Caland points out (R. und S. p. 17) that though single verses of the Manusmṛti tally with the Śrāddhakalpa of the Mānava School, yet the descriptions of funeral rites widely differ in the two works. There are no doubt some parallels as pointed out by Bradke (in ZDMG, vol. 36, pp. 417-477). There is one circumstance about the authorship of the Manusmṛti that deserves to be noted. The Mahābhārata seems to distinguish between Svāyambhuva Manu and Prācetasā Manu. The former is said to be the promulgator of dharmaśāstra and the latter of arthaśāstra (or politics). For example Śānti 21. 12 speaks of Svāyambhuva Manu and Śānti 57-43 and 58-2 speak of Prācetasā as an author on *rajaśāstra* or *rajadharma*. In some places Manu alone without any epithet is associated with *rajadharma* or *arthaviśyā*. It is not unlikely that originally there were two distinct works, one on dharma and the other on arthaśāstra attributed to Manu. When the Kauṭilya speaks of the Mānavas, he probably refers to the work on politics attributed to Prācetasā Manu. It is extremely doubtful whether Rājasekhara, when he mentions the several views on the number of vidyās (including that of the Mānavas that they were three), had the Arthaśāstra of the Mānavas before him or only copied a passage from Kauṭilya (vide Kāvya-mīmāṃsā p. 4). It is not unlikely that the work on *dharma* attributed to Manu may have contained general directions on the duties of kings. It is therefore (i. e. because there were two different works on dharma and arthaśāstra attributed to Manu) that the views ascribed to the Mānavas by the Kauṭilya are not found word for word in the extant Manusmṛti. One may

878 अत्रोपीत्स्वं राजवर्गान्वया वेऽनुरूपीत् । वनपर्व 35. 31; वेदं पठन् वेदाङ्गवर्णिका
च मानवीद् ॥ ब्रह्मणर्व 7. 1.

hazard the conjecture that the author of the Manusmṛti, whoever he might have been, combined in his work the information contained in the two works on *dharma* and *arthaśāstra* and supplanted both the earlier works and that this result had not been either accomplished at the time when the Kauṭīliya was composed or was then quite recent. In the extant Manusmṛti, the work is ascribed to Svāyambhuva Manu and then six other Manus of whom Prācetasā is not one are enumerated (I. 62).

The extant Manusmṛti is divided into twelve *adhyāyas* and contains 2694 ślokaś. Dr. Jolly's edition (published in 1895) prepared after collating numerous mss. and printed editions contains only one śloka more. The Manusmṛti is written in a simple and flowing style. It generally agrees with Pāṇini's system, though it contains some deviations from it as in the verse 'sākṣiṇaḥ santi metyuktā' (8. 57). The foregoing pages have sufficiently shown how it agrees closely with the doctrines contained in the Dharmasūtras of Gautama, Baudhāyana, Āpastamba. We have also seen how numerous verses are common to the dharmasūtras of Vasiṣṭha and Viṣṇu and the Manusmṛti. The Kauṭīliya also exhibits remarkable agreement with the Manusmṛti in phraseology and doctrines.²⁷³ What conclusions are to be drawn from this will be discussed later on. Some verses are repeated, e. g. V. 164-165 are the same as IX. 30 and 29. The contents of the Manusmṛti may be briefly summarised as follows: (I) Sages approach Manu for instruction in the *dharma*s of the *varṇas*; Manu describes the creation of the world from the self-existent God more or less in the Sāṅkhya manner; the creation of Virāj, of Manu from Virāj, of ten sages from Manu; creation of various beings, men, beasts, birds etc.; Brahmā imparted *dharmaśāstra* to Manu, who teaches the sages; Manu bids Bhṛgu to instruct the sages in *dharma*; six other Manus sprang from Svāyambhuva Manu; units of time from *nimeṣa* to year, the four *yugas* and

273 Compare अलम्बलानार्थं लब्धपरिरक्षणी रक्षितविषयनी वृद्धस्य तीर्थेच प्रतिपादनी च । कौटिल्य (I. 4) with मनु 7. 101 अलम्बमिच्छेद्वृद्धेन लब्धं रक्षेद्वेक्षया । रक्षितं वर्षयेद्बुध्या वृद्धं पात्रेषु निक्षिपेत् ॥; 'तस्मात्त्रोक्यान्मार्थं नित्यमुद्यतदण्डः स्यात्' कौटिल्य (I. 4) with मनु 7. 162 नित्यमुद्यतदण्डः स्यात्; 'असंभाष्ये देशे साक्षि-निर्मिथः संभाषते' कौटिल्य (III. 1) with मनु 8. 55 'असंभाष्ये साक्षिनिर्मिथ देशे संभाषते मिथः'; 'साङ्ख्यमन्वयवत्प्रसन्नकर्म' कौटिल्य (III. 17) with मनु 8. 333 स्वात्साङ्ख्यं तन्वयवत् प्रसन्नं कर्म यत् कृतम्.

their twilights ; one thousand *yugas* equal a day of *Brahmā* ; extent of *Manvantara*, *pralaya* ; successive decline of *dharma* in the four *yugas* ; different *dharma*s and goals in the four *yugas* ; the special privileges and duties of the four *varṇas* ; eulogy of *Brāhmaṇas* and of the *śāstra* of *Manu* ; *ācāra* is the highest *dharma* ; table of contents of the whole *śāstra* ; (II) definition of *dharma*, sources of *dharma* are *Veda*, *smṛti*, *ācāra* of the good, one's own satisfaction ; who has *adhikāra* for this *śāstra* ; limits of *Brahmāvarta*, *Brahmaṛṣideśa*, *Madhyadeśa*, *Āryāvarta* ; why *saṁskāras* are necessary ; such *saṁskāras* as *jatakarma*, *nāmadheya*, *chūḍākarma*, *upanayana* ; the proper time of *upanayana* for the *varṇas*, the proper girdle, sacred thread, staff and skin for the *Brahmacārī* of the three *varṇas* ; duties of the *Brahmacārī* and his code of conduct ; (III) *Brahmacārya* for 36, 18, 9 years ; *śamāvartana* ; marriage ; marriageable girl ; *brāhmaṇa* could marry a girl of any of the four *varṇas* ; eight forms of marriage defined ; which form suited to which caste ; duties of husband and wife ; eulogy of women ; the five daily *yajñās* ; praise of the status of householder ; honouring guests ; *madhuparka* ; *śrāddhas* ; who should not be invited at *śrāddhas* ; (IV) mode of life and means of subsistence for a house-holder, the code of conduct for a *śnātaka* ; occasions for cessation from study ; rules about prohibited and permissible food and drink ; (V) what vegetables and meat are allowed ; period of impurity on death and birth ; definition of *sapinda* and *samanodaka* ; purification from contact with various substances in various ways ; duties of wife and widow ; (VI) when one should become a forest hermit ; his mode of life ; *parivrajaka* and his duties ; eulogy of *grhastha* ; (VII) *rājadharmas*, eulogy of *daṇḍa* (the power to punish) ; the four *vidyās* for a king ; the ten vices of kings due to *kāma* and eight due to *krodha* ; constitution of council of ministers ; qualities of a *dātā* ; forts and capital ; *purohita* and superintendents of various departments ; code of war ; the four expedients, *sama*, *dana*, *bheda*, and *daṇḍa* ; hierarchy of officers from the village headman upwards ; rules about taxation ; the constitution of a circle of twelve kings ; the six *guṇas*, peace, a state of war, march against an enemy, *āsana*, taking shelter and *dvaidha* ; duties of victor ; (VIII) king's duty to look to the administration of justice ; the 18 titles of law ; the king and judge ; other persons as judges ; constitution of *sabha*, king's duty to look after minors, widows, helpless people ; treasure trove ; king's duty to restore stolen wealth ; creditor's means of recovering his debt ; grounds on which the claimant

may fail in his suit ; qualifications of witnesses ; who were not proper persons as witnesses ; oaths ; fines for false witnesses ; methods of corporal punishment ; Brāhmaṇa to be free from corporal punishment ; weights and measures ; lowest, middling and highest fines ; rates of interest ; pledges ; adverse possession does not affect a pledge, boundary, minor's estate, deposit, king's estate etc. ; rule of *damdupat* ; sureties ; what debts of the father the son was not liable to pay ; fraud and force vitiated all transactions ; sale by one not the owner ; title and possession ; partnership ; resumption of gift ; non-payment of wages ; violation of conventions ; rescission of sale ; dispute between owner and herdsman ; pastures round villages ; boundary disputes ; abuse, libel and slander ; assault and battery and mischief ; whipping only on the back ; theft ; *sahasa* i. e. offences in which force and hurt are an element, such as robbery, homicide etc. ; right of private defence ; when even a Brāhmaṇa may be killed ; adultery and rape ; no sentence of death, but of transportation for a Brāhmaṇa ; parents, wife, children must not be forsaken ; tolls and monopolies ; seven kinds of *dasas* ; (IX) legal duties of husband and wife, censure of women ; eulogy of chastity ; to whom does the child belong, to the begetter or to him on whose wife it is begotten ; *niyoga* described and condemned ; supercession of the first wife when allowed ; age of marriage ; partition, its time, eldest son's special share ; *putrika* ; daughter's son ; adopted son ; rights of Brāhmaṇa's son from a Śūdra wife ; twelve kinds of sonship ; to whom *piṇḍas* are offered ; nearest *sapiṇḍa* succeeds ; *sakulya*, teacher and pupils as heirs ; king ultimate heir except as to Brāhmaṇa's wealth ; varieties of *strīdhana* ; succession to *strīdhana* ; grounds of exclusion from inheritance ; property not liable to partition ; gains of learning ; reunion ; mother and grandmother as heirs ; impartible property ; gambling and prize fighting must be suppressed by the king ; the five great sins ; *prāyaścittas* for them ; open and secret thieves ; jails ; the seven *āngas* of a kingdom ; duties of Vaiśya and Śūdra ; (X) Brāhmaṇa alone to teach ; mixed castes ; *mlecchas*, Kāmbojas, Yavanas, Śakas ; rules of conduct common to all ; privileges and duties of the four *varṇas* ; modes of subsistence for a Brāhmaṇa in adversity ; what articles should not be sold by Brāhmaṇa ; seven proper modes of acquisition and the means of livelihood ; (XI) eulogy of gifts ; different views about *prāyaścitta* ; various seen results, diseases and bodily defects due to sins in former lives ; five mortal sins and *prāyaścittas* for them ; *upapātakas* and *prāyaścittas*

for them ; *prāyaścittas* like *Sāntapana*, *Parāka*, *Cāndrāyana* ; holy *mantras* for removing sin ; (XII) disquisition on *karma* ; *kṣetrajña*, *bhātātma*, *jīva* ; tortures of hell ; the three *guṇas*, *sattva*, *rajas* and *tamas* ; what brings about *niḥśreyasa* ; knowledge of the self is the highest means of bliss ; *pravṛtta* and *niṣṛtta karma* ; the latter is *karma* done without an eye to reward ; eulogy of Vedas ; place of *tarka* ; *śiṣṭas* and *pariśad* ; reward of studying the *Mānava śāstra*.

The extent of the literature known to Manu was considerable. He mentions the three Vedas and the Atharvaveda is spoken of as the Atharvāṅgirasi Śruti (XI. 33). He refers to *Āraṇyaka* (IV. 123). The *Vedāṅgas* are said to be six (III. 185) and they are often referred to without stating the number (II. 141, IV. 98). He speaks of *dharmaśāstra* (II. 10) and also knew many *dharmaśāstras* (III. 232). By *dharma-pāṭhaka* (XII. 111) he probably means one who has studied *dharmaśāstras*. He mentions several authors on *dharmaśāstra*, viz. Atri, the son of Utathya (i. e. Gautama according to commentators), Bhṛgu and Śaunaka (all these in III. 16), Vasiṣṭha (on the rate of interest in VIII. 140 which agrees with *Vasiṣṭha-dharma-sūtra* II. 50), *Vaikhāṇasa-mata* (in VI. 21). He mentions *Ākhyānas*, *Itihāsas*, *Purāṇas* and *Khilas* (III. 232). He speaks of *brahma* as described in the *Vedānta* (in VI. 83 and 94) and is probably thinking of the *Upaniṣads*. That he knew some generally accepted works opposed to the teaching of the Vedas is quite clear from his reference to '*Vedabāhyāḥ smṛtayah*' (XII. 95). He is probably referring to the writing of the *Bauddhas*, *Jainas* and others. He speaks of heretics and their guilds (IV. 30 and 61). He refers to atheism and calumny of the Vedas (IV. 163) and of various tongues spoken among men (IV. 332). He frequently refers to the views of others in the words "kecit", "apare", "anye" (as in III. 261, X. 70, IX. 32).

Numerous interesting and difficult problems are connected with the *Manusmṛti*. Bühler in his elaborate introduction (S B E vol. 25) exhaustively deals with these problems. It is not possible to go at great length into those questions here. A separate volume would be required to deal with the problems raised by Bühler and to examine the arguments of Bühler, Hopkins and others who have written on them. Only a brief discussion of some of these problems can be attempted.

Bühler takes considerable pains to refute the claims of Manu to be regarded as the first legislator (S. B. E. vol. 25 pp. XXIII-XXX). But no serious refutation of the claim is really needed. The very extent of the literature known to the Manusmṛti and the mention of several writers on dharmasāstra by name are sufficient to negative that claim.

Bühler devotes a great deal of space to the consideration of the question as to what circumstances led to the substitution of a universally binding Mānava-dharmasāstra for the manuals of the Vedic schools (S. B. E. vol. 25 pp. XLVI-LVI) and as to why the special law schools selected just the Mānavadharmasūtra among the large number of similar works for the basis of their studies (ibid. pp. LVII-LXV). Bühler then considers the question how the Mānavadharmasūtra was converted into the present Manusmṛti. Bühler concedes that the last is a problem of great difficulty and admits of an approximate solution only. The discussion of all these questions by Bühler is extremely thought-provoking and brilliant in many places, though it must be said with great respect that the arguments are often *à priori* and savour more or less of special pleading. As I question the very foundation of Bühler's edifice (viz. the actual existence of a Mānava-dharmasūtra), it would be futile for me to enter into a discussion of the problems referred to above.

I shall now address myself to the discussion of the age of the Manusmṛti from external and internal evidence. That question is bound up with other problems, viz. whether there are earlier and later strata in the extant Manusmṛti, whether the Manusmṛti was recast several times or once only, what relations exists between the Manusmṛti and the Mahābhārata.

First the external evidence may be taken up. The bhāṣya of Medhātithi is the earliest extant commentary on the Manusmṛti and was composed about 900 A. D. as will be shown later on (sec. 36). The text commented upon by Medhātithi was the same (barring a few various readings) as the one we now possess. Therefore long before 900 A. D. the Manusmṛti was the same as now. Viśvarūpa in his commentary on Yāj. quotes over two hundred verses of the Manusmṛti either wholly or in part from all the twelve chapters beginning with the very first verse. The text that Viśvarūpa had before him was the same as the present Manusmṛti and the verses

were arranged in the same order as at present. Viśvarūpa quotes eight verses (Manu XI. 108-115) from Manu (on Yāj. III. 262). Śaṅkarācārya in his Vedāntasūtra-bhāṣya quotes the Manusmṛti very frequently. For example, he quotes Manu I. 5 and 21 (on V. S. I. 3. 28), I. 27 (on V. S. IV. 2. 6), II. 87 (on V. S. III. 4. 38), X. 4 and 126 (on V. S. I. 3. 36), XII. 91 and 105-6 (on V. S. II. 1 and 11). In his bhāṣya on the Br. U. he quotes Manu dozens of times and calls the Manusmṛti 'Mamavam' (on Br. U. I. 4. 17). He looks upon the Manusmṛti as one of the authorities on which the author of the Vedāntasūtra relies.²⁷⁵ The Tantravārtika of Kumārila stands in a special relation to the Manusmṛti. Vide J B B R A S for 1925 pp. 98-100. He places Manu at the head of all smṛtis, even higher than the dharmasūtra of Gautama. He cites numerous quotations from the first chapter of the Manusmṛti to the last. He looks upon all parts of the extant Manusmṛti as equally authoritative and regards the Manusmṛti as the highest authority on matters of *dharma*. The Mṛcchakaṭika²⁷⁶ (9. 39) refers to the ordinance of Manu that a Brahmana sinner was not to be sentenced to death, but was to be banished. An inscription of the Valabhi king Dharasena dated in the year 252 of the Valabhi era (i. e. 571 A. D.) speaks of a king as one who obeyed the rules composed by Manu²⁷⁷ (I. A. vol. 8. p. 303 = Gupta Inscriptions p. 165). Vide also I. A. vol. IV. p. 105 where the same words occur in an inscription from Valabhi dated 216 of the Valabhi era (i. e. 535 A. D.). Śābarasvamin, the bhāṣyakāra of Jaimini's sūtras, who cannot be placed later than 500 A. D. and may be a few centuries earlier still, says "Manu and others have given

274 मानवे च सर्वा प्रवृत्तिः कामहेतुष्वेवेति. Vide मनु. II. 4.

275 On the sūtra स्मरन्ति च (वेदान्तसूत्र III. 1. 14) Śaṅkara adds 'मनुष्यास्तप्रभृतयः शिष्टाः'.

276 अयं हि पातकी विप्रो न बध्यो मनुजधीत् । राष्ट्रदस्मासु निर्वास्यो विभरैरक्षतैः सह ॥
Compare मनु 8. 380 न जातु ब्राह्मणे हन्यात्सर्वपापेष्वपि स्थितम् । राष्ट्रदेनं बहिः
कुर्यात्समर्पणमक्षतम् ॥. The words राष्ट्र and अक्षत occurring in both may particularly be noted.

277 मन्वादिस्मृतिविधिनिधानकर्मा.

instruction²⁷⁸” and quotes a verse as a *smṛti* passage which is practically the same as *Manu IX. 416* and similar to *Udyoga-parva*²⁷⁹ 33. 64. *Aparārka* and *Kullūka* point out how the *Bhaviṣyapurāṇa* expounds passages of the *Manusmṛti* (vide *Kullūka* on *Manu XI. 72, 73, 100* and *Aparārka pp. 1071, 1076*).²⁸⁰ It will be shown below that *Brhaspati* must have composed his work before 500 A.D. *Brhaspati* says that the *Manusmṛti* occupies a pre-eminent position because it correctly represents the sense of the *Veda* and that a *smṛti* which is in conflict with *Manu* is not esteemed.²⁸¹ *Brhaspati* in numerous places pointedly refers to the present text of the *Manusmṛti*. One such quotation about *niyoga* has been cited above (note 172). *Brhaspati* says “*Manu* has spoken of quantities (units of weights) beginning from the mote in the sun-beam to the *kārṣāpaṇa*.”²⁸² This is obviously a reference to *Manu 8. 132-136*. *Brhaspati* says “*Manu* enumerated thirteen sons and just as in the absence of clarified butter, oil is a substitute, so in the absence of an *aurasa* son or a *putrika*, the eleven kinds of son are a substitute.”²⁸³ This has in view *Manu 9. 158-160, 180, 127-130*, where *Manu* speaks of the twelve sons, out of whom eleven are substitutes and

278 उपदिष्टवन्तश्च मन्वादयः on पूर्वमीमांसा I. 1. 2 (vol. I. p. 4).

279 एवं च स्मरति । भार्या दासश्च पुत्रश्च निर्धनाः सर्व एव ते । यत्ने समधिगच्छन्ति यस्य ते तस्य तद्गुणम् ॥. *Manu* reads भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः, while उद्योग. reads त्रय एवाधना राजन्मार्या दासस्तथा सुतः .

280 On *Manu XI. 73* कृष्णक says ‘*मनुश्लोकमेव लिखित्वा यथा व्याख्याने (तं 1) भविष्यपुराणे*’; on *Manu XI. 100* ‘*अत एव मन्वर्थव्याख्यानपरे भविष्यपुराणे*’.

281 वेदार्थोपनिबन्धत्वात्प्राधान्यं तु मनुस्मृतौ । मन्वर्थविपरिता या स्मृतिः सा न प्रवक्ष्यते ॥ (quoted by अपरार्क on *Yāj. II. 21* and by कृष्णक on *Manu I. 1*. who adds one more verse from बृहस्पति ‘*तावच्छास्त्राणि श्रोमन्ते तर्कव्याकरणानि च । धर्मार्थ-मोक्षोपदेश मनुर्वाचनं दृश्यते ॥*’).

282 संख्या रश्मिरज्योमूला मनुना समुदाहृत्य । कार्षापणागता सा दिव्ये मिथोज्या विनये तथा ॥ quoted by अपरार्क on *याज्ञ. II. 99* and by the स्मृतिच. (व्य. p. 211).

283 पुत्रास्त्योदश भोका मनुना येन पूर्वशः । संतानकारणं तेभामौरसः पुत्रिका यथा ॥ आर्यं विना यथा तैले सद्भिः मतिनिधिः स्मृतम् । तथेकादश पुत्रस्तु पुत्रिकौरसयो-र्विना ॥ quoted by अपरार्क on *याज्ञ. II. 128-129* and the दृष्टकमीमांसा (p. 20).

advocates that a sonless man should appoint a daughter (*putrika*, who then is the 13th kind of son). In another place Brhaspati declares "Manu forbade gambling as it destroys truth, purity and wealth; but others allowed it provided a share was given to the king (in the gains of gambling²⁸⁴)." This very aptly describes the attitude of Manu (9. 224) and of Yāj. (II. 201-203). Brhaspati says "If a man kills a cow with a weapon &c., he should perform the penance laid down by Manu, but if he kills a cow by forcible restraint, then he should perform the penance laid down by Āṅgīrasa or Āpastamba." The reference is to Manu XI. 108-115, Āpastamba Dh. S. I. 9. 26. 1 and Āṅgīrasa verse 27 (Jīvananda, part I p. 556). In one place Brhaspati seems to criticise Manu (9. 219) when he says "those who declared clothes and other things to be impartible have not considered the position that the wealth of the rich may consist of clothes and ornaments.²⁸⁵" In another place Brhaspati says "Bhṛgu spoke of sale without ownership after deposit; listen to it attentively, I shall speak of it with more details.²⁸⁶" This keeps in view Manu 8. 4 and clearly shows that Brhaspati was well aware of Bhṛgu's connection with the extant Manusmṛti. Āṅgīrasa as quoted in the Smṛticāndrikā (I. p. 7) speaks of the dharmaśāstra of Manu. In the Vajrasūci of Aśvaghoṣa (ed. by Weber) several verses are quoted as from the 'Mānavadharmā' which occur in the extant Manusmṛti,²⁸⁷ though it must be admitted that there are others that

284- द्यूतं निषिद्धं मनुना सस्य- (त्य !) शौचधनापहम् । तत्प्रवर्तितमन्येस्तु तज्जभागसम-
न्वितम् । समिकाधिष्ठितं कार्यं तत्स्करज्ञानहेतुना । It is striking that याज्ञ. uses the
word तत्स्करज्ञानकारणात् in II. 203.

285 वस्त्रादयोऽविभाज्या येरुक्तं तेन विचारितम् । धनं भवेत्समृद्धानां वस्त्रालङ्कारसंज्ञितम् ॥
quoted by अपरार्क on याज्ञ. II. 119 and by the व्यवहारमयूख.

286 निक्षेपानन्तरं प्रोक्तो भृगुणास्वामिविक्रयः । भूयतां तं प्रयत्नेन सविशेषं ब्रवीष्येहम् ॥
विवादरत्नाकर p. 100. The words of मनु are तेषामायमृणादानं निक्षेपोऽस्वामिविक्रयः.

287 ०. ४. उक्तं हि मानवे धर्मे—सयाः पतति मासेन लाक्षया लवणेन वा । व्यहृच्छूद्रश्च
मयति ब्राह्मणः क्षीरविक्रयात् ॥ (this is मनु X. 93); उक्तं हि मानवे धर्मे
' वृषलीकेनपीतस्य निःश्वासोपहनस्य च । तत्रैव च प्रसूतस्य निष्कृतिर्नोपलभ्यते ॥ '
(this is मनु III. 19); उक्तं हि मानवे धर्मे ' अधीत्य चतुरो वेदान् साक्षोपाक्षेज
तत्त्वतः । शुद्धात्मनियह्याही ब्राह्मणो जायते सरः ॥ सरो द्वादश जन्मानि वृद्धि-
जन्मानि सूकरः । श्वानः सप्ततिजन्मानि इत्येवं मनुरब्रवीत् ॥ ' (this cannot be
traced in the extant Manusmṛti); इह हि मानवधर्मेमिहितम् । अरजनिर्न-

do not occur. In the Rāmāyaṇa also there are verses cited as from Manu which occur in the extant Manusmṛti; vide Kīṣkindhā 18.30-32 (Gujarati Press, 1915-1920) where two verses are quoted as 'sung by Manu' which correspond to Manusmṛti VIII. 318 and 316 respectively.

The foregoing discussion of the external evidence shows that writers from the 2nd century onwards (if not earlier) looked upon the extant Manusmṛti as the most authoritative smṛti. This position it could not have attained unless several centuries intervened between it and these writers. Therefore it must be presumed that the Manusmṛti had attained its present form at least before the 2nd century A. D. Even the Mahābhāṣya contains a verse which is Manu II. 120.²⁶⁸ But as the verse occurs also in the Anuśā-sana (104. 64-65) no chronological conclusion can be drawn therefrom. The Pratimānātaka (after V. 8) speaks of "mānaviya-dharmaśāstra" and 'Prācetasā śrāddhakalpa,' but as it is in controversy whether that work can be ascribed to the ancient Bhāsa, this reference will serve no useful purpose.

The next question is whether the Manusmṛti contains earlier and later strata. There can be no doubt on this point. On numerous points the Manusmṛti contains conflicting doctrines. In Manu III. 12-13 a Brāhmaṇa is allowed to have a śūdra woman as wife, while in III. 14-19 it is emphatically asserted that a śūdra woman cannot be the wife of a Brāhmaṇa and heavy disabilities are prescribed for him who breaks the injunction. In III. 23-26 there are contradictory statements about the appropriate forms of marriage for the several castes. In one breath Manu seems to permit *niyoga* (9. 59-63) and immediately afterwards he strongly reprobates it (9. 64-69). The lengthy discussion on flesh-eating in Manu V. 27-56 discloses different mentalities. At several places the work seems even to recommend flesh-eating in sacrifice, *śrāddhas* and *madhuparka* (V. 31-32, 35, 39, 41), while elsewhere it recommends total abstinence from meat on all occasions whatever (V. 48-50). In

संभूतः कठो नाम महामुनिः । तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ This is followed by several verses citing instances of व्यास, वसिष्ठ, जम्बवृक्ष, विष्णुमित्र, नारद and others who though born of women of low class became sages. These verses also are not found in the extant मनुस्मृति.

३३३ ऊर्ध्वं प्राणा त्युक्तामग्निं यूयः स्थविर आसति । प्रत्युद्गामानिवादाभ्यां पुनस्ताम्यति-
पथते ॥ महामाण्य vol. III, p. 58. This verse occurs also in the उद्योगपर्व (३३. १).

one śloka (Manu II. 145) the father is said to be equal to a hundred ācāryas, while in the next verse the ācārya is said to be superior to the father. In V. 1 Bhṛgu is said to have sprung from fire, while in I. 35 he is said to be one of the ten sons of Manu Svāyambhuva. Vide also IX. 32-36.

Bühler devotes considerable space to this question (SBE vol. 25. pp. LXVI-LXXIII). He arrives at the conclusion that the cosmological and philosophical portions in the first and 12th books, the philosophical disquisition in II. 89-100, the classifications of *pīṭarāḥ* in III. 193-201, the means of subsistence for Brāhmaṇa in IV. 1-24, verses 1-4 of the fifth book, the rules about mixed castes (X. 1-74) and the duties of castes that are repeated in X. 101-131 were put in when the work was versified from the Mānavadharmasūtra. Though one may not agree with all the details of Bühler's examination and with his theory about the versification of the Mānavadharmasūtra, it may be admitted that most of the passages pointed out by him have rather the flavour of comparative modernism about them. My own position is that the original Manusmṛti in verse had certain additions made in order to bring it in a line with the change in the general attitude of people on several points such as those of flesh-eating, *niyoga* &c. But all these additions must have been made long before the 3rd A. D., as the quotations from Brhaspati and others show.

Another problem is whether the Manusmṛti has undergone several recasts. This does not seem likely and the evidence adduced in support of the theory that the Manusmṛti suffered several recasts is quite inadequate for the purpose. The occurrence of several conflicting passages can as well be explained on the theory of a single recast and it has also to be borne in mind, as Bühler points out, that Sanskrit writers down to the most recent times are in the habit of placing side by side conflicting opinions without actually preferring a particular view to others. The tradition of the Nārada-smṛti that the śāstra of Manu was successively abridged by Nārada, Mārkaṇḍeya and Sumati Bhārgava is, as has been observed above, not worth much, since it is merely intended to glorify Nārada's work. The other traditions given above either ignore Nārada altogether or assign him a secondary position. The present Manusmṛti is put into the mouth of Bhṛgu. Nārada's smṛti is clearly based upon Manu, though the former diverges from the latter on many points. Brhaspati

generally takes Manu as his text and amplifies the dicta of the Manusmṛti (as the verses quoted above in notes 281-86 show) and so his work may by analogy be regarded as a Vārtika on Manu, as Dr. Jolly puts it. Aṅgīras also looks upon Manusmṛti as most authoritative. It is therefore that the Pauranic account (note 270 above) regards Bṛghu and other works as the redactions of the original Manusmṛti. The quotations cited from Vṛddha-Manu and Bṛhan-Manu do not establish that the original Manusmṛti underwent many recasts. Quotations cited under these names are later than the Manusmṛti. Viśvarūpa (on Yāj. I. 69) quotes the views of Vṛddha-Manu on *niyoga*, who allows it only to śūdras. The Mitākṣarā quotes a verse from Vṛddha-Manu about the widow of a sonless man being entitled to all her husband's wealth, while Manu is silent on that point.²⁸⁹ The Mitākṣarā quotes a verse from Bṛhan-Manu also (on Yāj. III. 20). Mādhava quotes a verse from Bṛhan-Manu about *sapinda* and *samānodaka* relationship which are expansions of Manu²⁹⁰ (V. 60). The fact that many quotations ascribed to Manu in several works are not found in the extant Manusmṛti is explicable in several ways and not only by the theory of several recasts. For one thing the authors quoting from memory may be found tripping. For example, in an inscription of the Badami Calukyas of the 7th century two verses that occur in most grants of lands are ascribed to Manu, but are not found in the extant Manusmṛti.²⁹¹ No one can for a moment doubt that the extant Manusmṛti was an authoritative work in the 7th century. Therefore there is hardly any reliable evidence to support the theory that the Manusmṛti suffered several recasts.

Turning now to the internal evidence, the extant Manusmṛti seems to be much older than Yājñavalkya, since the rules of judicial procedure are incomplete and awkward in Manu as compared with Yāj., since there is no reference to documents as evidence in Manu,

289 अपुत्रा शयनं भर्तुः पालयन्ती ब्रूते स्थिता । पत्न्येव दद्यात्तस्मिन् हस्तमंशं लभेत च ॥
मिता on बाङ्ग. II. 165.

290 तद्वत्तु वृद्धमनुजा—सपिण्डता तु पुरुषे सममे विनिवर्तते । समानोदकमावस्तु निवर्तेता-
चतुर्वेदात् । जन्मनामस्मृतेरेके तत्परं गोत्रमुच्यते ॥ पराशरमाधवीय vol. III,
part 2, p. 523.

291 मनुगीतं श्लोकमुदाहरन्ति—बहुभिर्विबुधा भुक्ता राजभिः सगरादिभिः । and स्वदत्ता
वरदत्ता वा वो हरेत वसुध्वरम् । &c. I, A. vol. VIII. p. 97,

as ordeals are not treated of in Manu, as legal definitions are almost absent in Manu, while frequent in Yāj. and as Manu is silent about the widow's rights, while Yāj. gives her the first place among the heirs of a sonless man. So the Manusmṛti will have to be placed some centuries earlier than the third century A. D., the 'latest date to which the Yājñavalkya smṛti can be assigned with any show of reason. In X. 44 Manu mentions the Yavanas, Kāmbojas, Śakas, Pahlavas and Cīnas²⁹² and in X. 48 Medas and Āndhras. This shows that the extant Manusmṛti could not be much earlier than the 3rd century B. C. The Yona, Kāmboja and Gāndhāra people are mentioned in the 5th rock edict of Aśoka. Manu forbids Brāhmaṇas to dwell in the kingdom of a Śudra (IV. 61) and condemns the appointment of a śudra as a judge (VIII. 20-21). The former is possibly a reference to the Mauryas, though one cannot be certain of it. Mr. Jayasval (Calcutta Weekly Notes, vol. 15, p. CCC) goes too far in supposing that in the word ' senāpatya ' occurring in Manu (XII. 100) there is a reference to Senāpati Puṣyaṃitra. The extant Manusmṛti in its arrangement and doctrines is much in advance of the ancient dharmasūtras, such as those of Gautama, Baudhāyana and Āpastarāba. Taking all these things into consideration Bühler (S B E vol. 25 p. CXVII) was certainly right in saying that the extant Manusmṛti was composed between the second century B. C and 2nd century A. D. But the 'question of the date when the original Manusmṛti to which additions were made between the 2nd century B. C. and 2nd century A. D. was composed presents very great difficulties. That question is largely bound up with the relation of the Mahābhārata to the Manusmṛti.

This question is an extremely intricate one. The late V. N. Mandlik (Intro. to the Vyavahāramayūkha XLVII) held that the Manusmṛti borrowed from the Mahābhārata. Bühler after an elaborate examination of the question (S B E vol 25, pp. LXXIV-XCVIII) came to the conclusion that it was indisputable that the 12th and 13th parvats of the Mahābhārata knew a Manavadharma-śāstra which was closely connected with but not identical with the present Manusmṛti. Bühler expresses himself very cautiously and it seems to me that the great scholar was unduly prepossessed

292 योन्वकाश्चोद्भविताः काम्बोजा यवनाः शकाः । पारदाः पल्लवाश्रीमाः किराता द्रवाः
क्षत्राः ॥

in favour of the Mahābhārata as against the Manusmṛti. Bühler somewhat contradicts himself when he says that the author of the epic only knew the dharmasūtras (S B E vol. 25, p. XCVIII). Hopkins (Great Epic of India p. 21-22) seems inclined to hold that the 13th book which alone, according to him, recognises the śāstra declared by Manu, knew the present Manusmṛti, though the earlier books cannot be held to have known a śāstra of Manu even when they employ such expressions as "Manu said." He thinks that there was a floating mass of verses containing philosophical and other lore attributed to the mythical Manu on which the earlier books of the Mahābhārata and the Manusmṛti both drew and that the matter that is common to both works was not borrowed from any systematic treatise. Bühler accepts this view with the slight modification that the floating mass of verses was not all attributed to Manu (S B E vol. 25 p. XC). Before giving my individual views on this vexed question as against the array of such eminent scholars as Bühler and Hopkins some facts must be clearly set forth. The Mahābhārata is nowhere mentioned by name in the Manusmṛti though the word "itihāsa" (in the plural) occurs in Manu (III. 232). The Manusmṛti mentions many historical and legendary personages, about most of whom the Mahābhārata contains similar stories. The following are the persons so mentioned in the Manusmṛti. Aṅgīrasa (in II. 151-152, addressing his elders as 'pitṛbhaṅgāḥ'), Agastya (V 22, in connection with sacrificing animals), Vena, Nahuṣa, Sudāsa, Paijavana and Nimi (all in VII. 41, coming to grief through insolence), Prthu, Manu, Kubera and the son of Gādhi (VII. 42, benefiting by their good conduct), Vasiṣṭha (in VIII. 110, taking an oath before king Paijavana), Vatsa (in VIII. 116, undergoing fire ordeal), Akṣamā and Śaraṅgi (in IX. 23, though of low birth respectively were united to Vasiṣṭha and Mandapāla), Dakṣa (in IX. 128-129, gave his daughters to Dharma, Kāśyapa and Soma), Ajigarta (in X, 105, who was ready to sacrifice his own son), Vamadeva (in X, 106, desired dog's flesh to save his life), Bharadvāja (in X. 107, who accepted the gift of many cows), Viśvamitra (in X. 108, who took from a cāṇḍāla's hand a dog's leg). Prthu is also mentioned (in IX. 44) as the husband of the earth and in IX. 314 Brāhmaṇas are credited with having made fire all-devourer, the ocean undrinkable and the waning (physical) moon to wax. Most of the names mentioned here go far back into Vedic antiquities.

For example, Vasiṣṭha's oath occurs in R̥gveda (VII. 104. 15²⁹³) and the Bṛhaddevatā (VI. 32-34), Ajigarta figures in the Aitareya-brāhmaṇa (VII. 16) and Āṅgīrasa's story occurs in the Tāndya-mahā-brāhmaṇa (13. 3. 24). Besides the Manusmṛti does not say that the stories are taken from the great epic. The Mahābhārata also was not the first to originate these stories but is only a storehouse and encyclopaedia of the numerous popular traditions that were current in ancient India. When our Manu (9. 227) says that gambling was seen to have produced in former ages deep-rooted enmities, it is unnecessary to suppose that there is a reference to the Mahābhārata, for from Vedic times the evil effects of gambling were known (vide R̥gveda X. 34) and even the Mahābhārata contains the same verse (Udyoga 37. 19), though this fact was not noticed by Bühler. On the other hand there are numerous passages in the Mahābhārata scattered over almost all the *parvans*, where occur such expressions as, 'Manu-abravīd,' 'the rajadharmas of Manu,' 'the śāstra of Manu' etc. Some of these passages agree with the extant Manusmṛti, while some do not. Besides there are hundreds of verses in the Mahābhārata that are identical with the verses of the Manusmṛti, though they are not expressly attributed to Manu. Dr. Bühler says that in the Vana, Śānti and Anuśāsana *parvans* alone he could identify either wholly or partly 260 verses with those of our Manu. What then is the conclusion? *Prima facie* it should be, on account of all these abovementioned facts, against the Mahābhārata and in favour of the Manusmṛti being the earlier of the two. Hopkins at all events holds that the Anuśāsana-parva knew a Manusmṛti essentially the same as we have now. Bühler expresses himself more cautiously and says that the Śānti and Anuśāsana *parvans* knew a Mānava-dharmaśāstra closely connected with the extant one, though not identical. Both are agreed that the earlier books when they speak of Manu are either referring to the Mānava-dharmaśāstra or to the floating mass of popular verses, but not to our Manu.

We must now closely examine the data. The Anuśāsana-parva distinctly speaks of 'a śāstra declared by Manu.'²⁹⁴ In the Śāntiparva

²⁹³ अथा मुनीष यवि' वातुधानो अस्मि ५०.

²⁹⁴ मनुना विहितं धार्मं वचनानि ब्रुवन्मया । अनु. ४१. ३४.

B. D. 202

are quoted two ślokas 'sung by Manu in his own dharmas,' one of which is identical with Manu²⁹⁵ (9. 321). In another place the Śāntiparva speaks of the 'rājadharmas of Prācetasā Manu' and quotes two verses therefrom.²⁹⁶ In the Dronaparva (7. 1) 'Mānavi artha-vidyā' is referred to (vide note 272 above) and in Vanaparva the rājadharmas as proclaimed by Manu are referred to (vide note 272 above). In another places, the words 'Manu Svāyambhuva said' occur (e. g. Śānti 21. 12, Anuśāsana 114. 12, Vanaparva 180. 34-35, Ādiparva 73. 9, 120. 32-36, Udyoga 37. 1-6). In most cases the words 'Manu said occur' without the appellation 'Svāyambhuva' or 'Prācetasā' (e. g. Śānti 78. 31, 88. 14-16, 121. 10-12, 152. 14, 152. 30, 266. 5; Anuśāsana 44. 18 and 23, 65. 1 and 3, 67. 19, 68. 31, 88. 4, 115. 52-53; Vanaparva 32. 39, Udyogaparva 40. 9-10, Ādiparva 41. 31, 74. 39). The words 'Manor-anuśāsanam' occur in a few cases as in Anuśāsana 61. 34-35. Hopkins says that the words 'the śāstra of Manu' occur only in the Anuśāsana-parva and so only that *parvan* knew the Manusmṛti, while in the other *parvans* we have the expression 'Manu said,' and therefore these other books did not know the Manusmṛti but are only referring to floating verses attributed to the mythical Manu. This, however, is not a reasonable conclusion. The words 'śāstra of Manu' occur only once even in the Anuśāsana, while in about ten places in the same *parvan* we come across only the words 'Manu said'. If the words 'Manu said' in the Anuśāsana indicate in the Anuśāsana a reference to the extant Manusmṛti, there is no cogent reason why the same words in other *parvans* should not be regarded as referring to the Manusmṛti. Besides in the Śāntiparva also we meet with the words 'Dharmas or rājadharmas of Manu' and in Ādiparva the word 'dharma-darśane' (120. 32). That is obviously a reference to some work of Manu. Hopkins further says (Great Epic of India, p. 21) that all the

²⁹⁵ मनुना ज्ञेयं राजेन्द्र गीतोऽश्लोको महात्मना । धर्मेषु स्वेषु कौरव्य इति तौ कर्तुमर्हसि ॥
अद्व्योमिर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् । तत्रा सर्वत्रगं तेजः स्वासु योनिषु
शाम्यति ॥ अथौ इति यदाश्मानमग्निना वारि इष्यते । ब्रह्म च क्षत्रियो द्वेष्टि तदा
सीदति ते वयः ॥ शाम्नि० 56. 23-25.

²⁹⁶ प्राचेतसेन मनुना श्लोको चेमावुदाहृतो । राजधर्मेषु राजेन्द्र तारिर्हेकमनाः क्षुण्ण ।
वहेताम्बुजो जहाद्विक्रां नाभमिवाम्भसि । अमवकारमाचार्यमनधीचामनुविजम् ॥
अरक्षितारं राजानं आर्षां वामिषवादिनीम् । यामकामं च गोवाहं वनकर्म च नावितम् ॥
शाम्नि० 57. 42-45.

express citations of Manu in the Anuśāsana, except one, agree very closely with our Manu, while in the other *parvans* the citations agree only up to one-third or one-half. In the first place I demur to the latter statement. The agreements of the citations in the other books are as close and almost as frequent as in the Anuśāsana, e. g. excepting Śānti 21. 12 and 57. 43-45 all citations of Manu therein, referred to above, agree closely with Manu 7. 89, 9. 225-26, 9. 17-19 and 27, 6. 33 and 81, 11. 259-60, 5. 43 and 45 and 48-49. The same is the case with the few citations of Manu in the Vanaparva. Bühler says that the Mahābhārata knew only of the dharmasūtras. But there is positively not one express citation attributed by name to the well-known writers of dharmasūtras, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha or Śaṅkha-Likhita. That the Mahābhārata knew several dharmasāstras is clear from over a dozen references to dharmasāstras, often in the plural (e. g. Śānti 167. 4, 298. 40, 341. 74 ; Anuśāsana 19. 89, 45. 17-20, Vanaparva 207. 83, 293. 35, 313. 105 ; Ādiparva 3. 32 and 77 etc.). The only place where a sūtra-kāra is cited on matters of *dharma* is Anu. 19. 6 ; but no name is mentioned.²⁹⁷ Hastisūtra, Aśvasūtra are mentioned in Sabhā 5. 20, but no dharmasūtra or Nītisūtra occurs anywhere. On the other hand Bühler is not prepared to admit that the views expressly attributed to Manu in the Mahābhārata are taken from a treatise and refers them to a floating mass of verses the authorship of which was unknown and was fathered upon the mythical Manu. Distrust of ancient Indian authors could go no further. Bühler's assumptions are, to say the least, gratuitous and are prompted by his unwillingness to assign an early date to a versified smṛti of Manu. Not only are there identical verses in Manu and the Mahābhārata, but some verses of the latter (e. g. Udyoga 35. 31 and Śānti 111. 66) occur in the Nārada-smṛti (pp. 103 and 26 respectively). In my humble opinion the following seems to be the relation of the Mahābhārata and the Manusmṛti. I must state frankly that it is a mere theory, a conjecture which may be taken for what it is worth. Long before the 4th century B. C., there was a work on Dharmasāstra composed by or attributed to Svāyambhuva Manu. This work was most probably in verse. There was also another work on Rājadharmā attributed to Prācetasā Manu, which also was prior to the

²⁹⁷ अमृतोऽक्षिपं हस्तेष्वं सुखकारो व्यवस्थति । अनु. 19. 6 ; compare मनु 9. 18

निरिन्ध्रिषा ह्यमन्त्राश्च क्षिपेत्तमिति स्थितिः ।

4th century B. C. It is not unlikely that instead of there being two works there was one comprehensive work embodying rules on *dharma* as well as politics. There is one circumstance that points in this direction. The Mahābhārata quotes a saying (vacana) of Prācetasā which is almost the same as our Manu²⁹⁸ (3. 54). It is to these works (or work) that Yāska, Gautama, Baudhāyana, and Kāuṭilya refer whenever they cite the opinions of Manu or the Mānavas. The Mahābhārata also (particularly in the earlier portions) probably refers to the same. This work was the original kernel of the present Manusmṛti. Then between 2nd century B. C. and 2nd century A. D. the Manusmṛti was finally recast, probably by Bhṛgu. That work must have compressed the older works in some cases and expanded it in others. This hypothesis would explain why some of the verses and views quoted as Manu's occur in the extant Manusmṛti and why some do not.²⁹⁹ In my opinion the extant Mahābhārata is later than the extant Manusmṛti. When Nārada mentions the tradition that Sumati Bhārgava compressed the vast work of Manu into 4000 verses, he is somewhat obscurely hinting at the truth. The extant Manusmṛti contains only about 2700 verses. Nārada probably arrives at the larger figure by including the verses attributed to Vrddha-Manu and Brhan-Manu. The influence of the Manusmṛti spread even beyond the confines of India. In A. Bergaigne's 'Inscriptions Sanscrites de Campa et du Cambodge' (p. 423) we have an inscription in which occur verses,^{299a} one of which is identical with Manu (II. 136) and the other is a summary of Manu (III. 77-80).

298 प्राचेतसस्य वचनं कीर्तयन्ति पुराविद्ः । यस्याः किञ्चिन्नादृते ज्ञातयो न स विक्रयः ।
अर्हेणं तत्कुमारीणामानृशंस्यतम इति तत् ॥ अनुशासन. 46. 1-2.

299 It is to be noted that so early a writer as शान्तरक्षित in his तत्त्वसंग्रह (कारिका 3584, G. O. S.) expressly attributes the verse (पुराणं मानवो धर्मः सङ्गो वेदश्चिकित्सितम् । आज्ञासिद्धानं चत्वारि न इन्त-
व्यानि इनुमिः) to मनु which was not commented upon by मेघातिथि and later commentators. शान्तरक्षित flourished about 750 A. D. i. e. a century earlier than मेघातिथि.

299a आचार्यवद् गृहस्थोपि माननीयो बहुभुतः । अभ्यागतगणानां च परा विद्येति मानवम् ॥ विसं बन्धुर्वयः कर्म विद्या भवति पञ्चमी । एतानि माण्यस्थानानि गरीको यद्युत्तरम् ॥ The latter is मनु II. 136 and the former summarises : मनु III. 77-80.

The Burmese are governed in modern times by the *dhammathats* which are based on Manu. Vide Dr. Forchhammer's essay on the sources and development of Burmese Law (1885, Rangoon). Dr. E. C. G. Jonker (Leyden 1885) wrote a dissertation on an old Javanese lawbook compared with Indian sources of law like the Manusmṛiti (which is still used as a lawbook in the island of Bali).

Manu had numerous commentators. As to Medhātithi, Govindarāja and Kullūka, vide below sections 63, 76, 88. Besides these Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra also wrote commentaries on Manu. Mr. Mandlik published all these commentaries. Dr. Jolly published (in 1885 for Bengal Asiatic Society) extracts from all these commentaries (except Kullūka's and Rāmacandra's) and from an anonymous Kashmirian commentary on the first three chapters. Asahāya seems to have written a commentary on Manu (vide below section 58). The Vivādaratnākara quotes a commentary on Manu by Udayakara (pp. 455, 560, 583, 590). The same work seems to suggest that Bhāguri wrote a commentary on Manu.¹⁰⁰ For the predecessors of Medhātithi vide sec. 63. Kullūka on Manu 8. 184 tells us that Bhojadeva arranged the four verses of Manu 8. 181-184 in a particular manner and therefore suggests that Bhojadeva probably commented on Manu. He also names a commentator Dharaṇidhara on Manu 2. 83 and says that he was later than Medhātithi. He is also referred to elsewhere by Kullūka (on Manu 4. 50).

The commentator Nārāyaṇa is certainly earlier than 1600 A. D. as his commentary is cited by Bhaṭṭoji in his commentary on the Caturvīṃśatimata (vide p. 61 of the Benares Sanskrit Series edition, 1907). A ms. of Nārāyaṇa's commentary was written in 1497 A. D. and he appears to have been quoted by Rāyamukūṭa in 1431 A. D. (Jolly in R. und. S. p. 31). He is later than Govindarāja and flourished between 1100 and 1300 A. D. Rāghavānanda mentions by name Medhātithi, Govindarāja, Nārāyaṇa, and Kullūka and so is later than about 1400 A. D. When Nandana flourished it is difficult to say. But he is a late writer. There are several other commentators:

300 On मनु 8. 198 the विवादरत्नाकर (p. 104) remarks कल्पतरुकारस्तु अप्सरस्य-
नेन स्वाभिः सकाशाद्भुजमिति प्रतिग्रहादिर्धनोपायः अप्सरः स न स्थिते वक्ष्य
तथा । एतच्च भागुरिमेधातिथिद्विसकाराणामनुमतमित्यतः ।

mentioned in the catalogues of mss. who may be passed over for want of space.

Viśvarūpa (on Yāj. I. 69), the Mitakṣarā, the Smṛticandrikā, the Parāśarumādhaviya and other works quote dozens of verses from Vṛddha-Manu on *ahnika*, *vyavahara*, and *prayascitta*. The Mitakṣarā (on Yāj. III. 20) and other works cite a few verses from Brhan-Manu. No independent works going under these names have yet been unearthed. Those works, if they ever existed independently, appear to have been later than our Manu. For example, our Manu is silent about the widow's right to inherit to her husband, but Vṛddha-Manu recognises the right of a chaste widow to take the entire wealth of her husband (Mit. on Yāj. II. 136); similarly Brhan-Manu (according to the Mit.) seems to refer to Manu's view about the meaning of 'samānodaka' (Manu 5. 60) and modifies it. It is not unlikely that those verses which were not recognised as Manu's by ancient commentators like Medhātithi and were yet found in the mss. of the Manusmṛti were regarded as Vṛddha- or Brhan-Manu.

32. The Two Epics

The two epics, particularly the Mahābhārata, contain in numerous places passages bearing on dharmaśāstra and are relied upon as authoritative Smṛtis in later works. The Mahābhārata is styled a dharmaśāstra in the Ādiparva (2. 83).

The Rāmāyaṇa is pre-eminently a kāvyā; yet on account of its noble ideals it was almost as popular as the Mahābhārata and is relied upon as a source of *dharma* in the *nibandhas* though much less frequently than the other great epic. The Ayodhya-kāṇḍa (canto 100) and the Āraṇya-kāṇḍa (33) contain disquisitions on politics and state administration. The Smṛticandrikā (I. p. 57) quotes the well-known verse of the Rāmāyaṇa (Sundara 59. 31) about cessation of study on the first day of a month.³⁰¹ The Smṛticandrikā (I. p. 193 and III. p. 416) quotes two verses on *tarpaṇa* and *śradddha* from the Rāmāyaṇa.³⁰² The Hārata (pp. 64 and 152) quotes

301 सा प्रहमेव तन्वह्नी तद्वियोगाच्च कर्त्तिता । प्रतिपत्वाठशीलस्य विद्येव तनुना गता ॥

302 वादसौचमम्यङ्गं तिलङ्गीनं च तर्पणम् । सर्वं तत्र जले तुभ्यं यच्च आह्वयदक्षिणम् ॥

इहदेवदरोर्ध्वे रामस्तर्पयते पितृम् । यद्वन्नः पुरुषो भवति तद्वन्नास्तस्य देवताः ॥

The second verse is almost the same as Ayodhya 103. 30 and Ayodhya

104. 15 calls it स्तोत्रिकी कृति.

verses from the Rāmāyaṇa. Aparārka on Yaj. III. 8-10 quotes four verses from the Rāmāyaṇa on sparrow for the dead.

For considerations of space it is impossible to enter into any discussion as to the age of these two epics, as to the earlier and later strata in them and other allied questions. These questions are passed over here as more appropriate to separate treatises on the epics. The following works will give some idea of the problems connected with these two great heirlooms of Indian antiquity:—*Das Mahābhārata seine Entstehung, sein Inhalt, seine Form*, by Oldenberg (Göttingen, 1922); *Das Mahābhārata als Epos und Rechtsbuch*, by Dahlmann (Berlin 1895); *Zur Geschichte und Kritik des Mahābhārata* by Holtzmann (Kiel, 1892-94); *Mahābhārata, a criticism* by Mr. C. V. Vaidya (1903); *das Rāmāyaṇa, Geschichte und Inhalt*, by Dr. Jacobi (Bonn 1893); *The Riddle of the Rāmāyaṇa* by Mr. C. V. Vaidya (1906, Bombay).

In these pages the Bombay oblong edition of the *Mahābhārata* with the com. of Nilakantha has been used.

In the following table an attempt is made, though not exhaustive, to indicate where dharmaśāstra topics occur in the *Mahābhārata*.

<i>Abhiṣeka</i> (coronation) Śānti 40.	<i>Dayabhaga</i> —Anu. 45 and 47.
<i>Arajaka</i> (evils of anarchy)—Śānti 67.	<i>Putras</i> (of several kinds)—Anu. 48-49.
<i>Ahiṃsa</i> —Śānti 264 and 266.	<i>Pravācitta</i> —Śānti 34-35, 165 (33ff).
<i>Āsrama-dharmas</i> Śānti 61, 243-246.	Brāhmaṇa's means of subsistence—Śānti 76-78.
<i>Ācāra</i> Anuśāsana 104.	<i>Blakṣyābhakṣya</i> —Śānti 36, 78.
Āsvamedhika 45.	<i>Rajantti</i> —Sabha 5, Vana 150, Udyoga 33-34, Śānti 59-130 and 298, Āśramavāsika 5-7.
<i>Āpad-dharma</i> Śānti 131 ff.	<i>Varṇadharma</i> —Śānti 60 and 297, mixed castes—Śānti 65, 297 and Anu. 48-49.
<i>Upavāsa</i> Anu. 106-107.	<i>Vivaha</i> —Anu. 44-46.
<i>Gostuti</i> Anu. 51 and 73.	<i>Śraddha</i> —Śrīparva 26-27, Anu. 87-95.
<i>Tirthas</i> —Vanaparva 82 ff., Anuśāsana 25-26, Śalya. 35-54.	
<i>Daṇḍastuti</i> —Śānti 15, 121, 268, 295.	
<i>Dana</i> —Vanaparva 186, Śānti 235, Anu. 57-99.	

The following table will give some idea of the topics of dharma-śāstra that are dwelt upon in the Rāmāyaṇa, though briefly. The Gujarati Press Edition (1915-20) is referred to—

<i>Abhiṣeka</i> —Ayodhyā 15,	„ 40 (10-14)
Yuddha 128.	„ 41 (1-6)
<i>Araṇjaka</i> —Ayodhyā 67.	Yuddha 17-18 and
<i>Patakas</i> —Kīṣkindhā 17 (36-37),	„ 63.
18 (22-23) &c.	<i>Śraddha</i> —Ayodhyā 77
<i>Rajadharma</i> —Bāla 7,	„ 103
Ayodhyā 100,	„ 111 (104-120)
Aranya* 6 (11-14)	<i>Satyapraśamsā</i> —Ayodhyā 109.
„ 9 (2-9)	<i>Stridharma</i> —Ayodhyā 24, 26-27,
„ 33	29, 39, 117-18.

33. The Purāṇas.

The Purāṇas as a class of literature existed from very ancient times. Tai. Ār. (II. 10) speaks of “Brāhmaṇas, Itihāsas, Purāṇas, and Nārāśaṁsī gāthās.”³⁰³ In the Chāndogya Upaniṣad (VII. 1. 2 and 4) “itihāsa-purāṇa” is spoken of as the fifth Veda and the Brha-
darāṇyaka (IV. 1. 2) speaks of “Itihāsa and Purāṇa.” The Gau-
tama Dh. S. (8. 6 and 11. 19) refers to “itihāsa” and “Purāṇa.”
It is not unlikely that there was originally a single work called
Purāṇa. The words of the Matsya that in former ages there was a
single Purāṇa probably embody a tradition that has a substratum³⁰⁴
of truth. The Mahābhāṣya of Patañjali (vol. I. page 9) speaks of
Purāṇa in the singular. The Āp. Dh. S. quotes the views of a
Purāṇa, twice cites two verses from a Purāṇa, and summarizes the view
of a Bhaviṣyat-purāṇa.³⁰⁵ The quotations show that the Purāṇa or

³⁰³ ब्राह्मणानीतिहसन् पुराणानि कल्पान्गाथा नाराशंसिः &c.

³⁰⁴ पुराणमेकमेवासीत् तदा कल्पान्तरेन च । मत्स्यपुराण chap. 53 (Ānandāśr. n. ed.).

³⁰⁵ यो विस्तार्यमधिकार्त्तं इति मन्वुरेष मन्वु स्मृति न तस्मिन् दोष इति पुराणे ।
आप. ध. सू. I. 10. 29. 7; अथ पुराणे श्लोकाबुदाहरन्ति । उपतामाहुता भिक्षा पुर-
स्तादुपमेदिताम् । मोक्षार्थं मेने प्रजापतिरपि दुष्कृतकारिणः ॥ न तस्य पितरोऽप्यग्निं दक्ष
वर्षाणि पञ्च च । न च इत्थं बहुव्यभिर्त्येनामभ्यधिमन्यते ॥ इति । आप. ध. सू.
I. 6. 19. 12; अथ पुराणे श्लोकाबुदाहरन्ति । अष्टाशीतिसहस्राणि ये प्रजामीविरर्षयः ।
दक्षिणेनार्धेभ्यः पन्थानं ते श्वशुरानि नेजिरे ॥ अष्टाशी... प्रजां नेविरर्षयः । उत्तरे-
नार्धेभ्यः पन्थानं तेऽमृतार्थं हि कल्पते ॥ आप. ध. सू. II. 9. 22. 2; पुनः सर्वे
प्राजाः सर्वान् पन्थानानि भविष्यत्पुराणे । आप. ध. सू. II. 9. 24. 6.

Purāṇas contained verses and were composed in a somewhat archaic language. The extant Purāṇas are recasts made of the ancient Purāṇas during the first centuries of the Christian era, when there was a revival and restatement of the ancient Brahmanical religion, philosophy and literature after the onslaughts of Buddhism and Jainism had abated in their strength and fury. The Mahābhārata (Vana. 191. 16) speaks of the Purāṇa promulgated by Vāyu (i. e. the Vāyupurāṇa). Bāṇa in his Harṣacarita refers to the recitation of the Vāyupurāṇa. Kumārilabhāṭṭa in his Tantravārtika (vide J. B. B. R. A. S. for 1925, p. 122) refers to the subjects dealt with by many of the extant purāṇas and quotes passages that occur in the Viṣṇu and Mārkaṇḍeya purāṇas. Thus it is clear that at any rate some of the extant purāṇas, if not all, are much earlier than the 6th century A. D.

The orthodox number of the principal purāṇas is 18 and there are 18 Upapurāṇas also. There is considerable divergence about the names of the 18 principal purāṇas. For example, the Matsya-purāṇa (chap. 53) enumerates them as follows :—Brāhma, Padma, Viṣṇu, Vāyu, Bhāgavata, Nāradiya, Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Viṣṇu-purāṇa (3. 6) on the other hand omits Vāyu from the above list and adds Śaiva. The Sarasvatī-vilāsa (p. 14) follows the Viṣṇu-purāṇa. Vide Bhāgavata-purāṇa XII. 13. 4-8 and commentary thereon for the Purāṇas and Upapurāṇas.

Among comparatively early commentators and writers of digests, it is Aparārka, Ballālasena and Hemādri that quote most profusely from the purāṇas as sources of dharma. We saw above (p. 146) that Kullūka describes passages of the Bhaviṣya-purāṇa as glosses on Manu. The Matsya-purāṇa is pre-eminently a work containing much dharmasāstra material. For example, chapters 16-22 deal with śrāddha, chapters 55-57 and 59-82 with vratas, chap. 54, 83, 278 with gifts, chap. 93 with śāntis, chap. 102 with tirthas. Similarly in chapters 216-243 the Matsya speaks of rājadharmā. The Viṣṇupurāṇa (in III, chap. 8-16) contains a good deal of information on the duties of the varṇas and āśramas, nitya and naimittika acts, good manners for a householder, the five great yajñas, jātakarma and other samskāras, impunity on death, śrāddha &c. Viṣṇudharmottara (Venkateśvara Press) in the 2nd khaṇḍa contains several chapters dealing with matters of

dharma, e. g. chap. 24 gives the qualifications of state officers, chap. 65-72 speak of rājadharma, expedients of policy, punishments, 73-74 deal with prāyaścittas, 75 with impurity on death and birth, 79 with purification of dravyas, 80-81 with the four varṇas and mixed castes, 60 with various purely legal matters. The Agni-purāṇa also in chapters 220-225, 227, 233-242 contains a disquisition on rājadharma. Almost the whole of the vyavahāra section in the Yājñavalkyasmṛti occurs in chapters 253-258 of the Agnipurāṇa (Anandaśrama edition) and many verses in chap. 253 are identical with verses of the Nārada-smṛti. The Garudapurāṇa (chap. 93-106) contains about 400 verses that are taken from the first and third sections of Yājñavalkya though not in the same order.

The chronology of the purāṇas is, like that of the epics, a subject full of perplexing problems and is hence passed over here.

The annexed table will give an idea as to what topics of dharmaśāstra are dealt with in the principal purāṇas.

The constitution of the original text of the purāṇas is a Herculean task which has not yet been attempted. Not only is there difference of opinion among the purāṇas about the names of the 18 Mahā Purāṇas, but there is divergence as regards the extent of the several purāṇas. For example, the commentator Viṣṇucitta of the Viṣṇu purāṇa says (on III. 6. 20-22) that the extent of the Viṣṇupurāṇ is variously given at 8000, 9000, 10000, 22000, 24000, but that he comments on a text of 6000 ślokas only. The Agnipurāṇa (272 10-11) says that it contains 12000 ślokas, while the Bhāgavata (XII 13), the Brahmaivaivarta, the Padma (ādi. 62) say that it contains 15400 ślokas and the Skanda (V. 3) and the Matsya 53 give the extent of the Agni as 16000. The Kūrma, according to the Bhāgavata contains 17000, according to the Matsya 18000 and only 800 according to the Agni (272. 19). Though there is a remarkable continuity in India as to religious thoughts and practices, yet the popular religion of modern Hindus is pre-eminently purāṇic. If the purāṇas contain thousands of ślokas on dharmaśāstra matters, they are a rich mine awaiting exploration by careful students of social and religious questions and shed a flood of light on the development of religious beliefs and practices in medieval and modern India. Therefore the re-constitution of the text of the purāṇas is a problem that will have to be tackled in the near future. Besides the several Mahā-

purāṇas, eighteen Upapurāṇas also are enumerated in some of the Purāṇas. Vide Garuḍa (223. 17 ff), Skanda (V. 3. chap. I. 45-62 and VII. I. chap. 2), Padma (Pātāla-khaṇḍa chap. 111. 95-98) and Matsya (53. 59 ff) for Upapurāṇas.^{305a} Besides the Mahāpurāṇas and Upapurāṇas, there are other works of the purāṇa class such as Gaṇeśa, Maudgala, Devī, Kalki &c. The Padmapurāṇa (Uttarakhaṇḍa chap. 263) divides the 18 purāṇas into three groups, *sāttvika*, *rājasa* and *tāmasa*, and says that the Viṣṇu, Nāradaīya, Bhāgavata, Garuḍa, Padma, and Varāha are *sāttvika*. The Matsya (53) also speaks of this division. The Liṅgapurāṇa (39. 63-66) speaks of the twenty expounders of dharma just as Yājñavalkya does and quotes the two verses in the form in which the Mit. presents them (and not Viśvarūpa), while the Padma (Uttarakhaṇḍa 263. 86-89) divides the eighteen smṛtis into three groups of *sāttvika*, *rājasa* and *tāmasa*.^{305b} It would be quite clear to any reader of the purāṇas and the smṛtis that most of the former in their extant form are later than the smṛtis of Manu, Yājñavalkya, Parāśara, Nārada &c.

The following table will give some idea as to how the eighteen principal purāṇas are rich in dharmaśāstra material. Besides the eighteen principal purāṇas, the Kālikā-purāṇa (Venkatesvara press ed.) and the Saura-purāṇa (Anandāśrama ed.) have been drawn upon. The Anandāśrama edition of the Agni and Padma, the Nirṇayasāgara edition (1905) of the Bhāgavata, the Poona' edition (1870 Jagaddhitecchu Press) of the Matsya have been referred to here and the Venkatesvara editions of all the other purāṇas.

305a अन्याम्यपुराणानि मुनिभिः कथितानि तु । आयं सनत्कुमारोक्तं नारसिंहमथापरम् ॥
तृतीयं स्कान्द- (नाम्द !) मुनिहं कुमारेण तु भाषितम् । चतुर्थं शिवधर्मस्य स्वाम्न-
न्दीश्वरभाषितम् ॥ दुर्वाससोक्तमाश्रयं नारदोक्तमतः परम् । कपिलं वामनं चैव
तथैवौशनसेरितम् ॥ ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च । मातृश्वरं तथा साम्बं
सौरं सर्वाथसंचयम् । पराशरोक्तमपरं मातृचं भार्गवाह्वयम् ॥ गच्छ. 123. 17-20.

305b शास्त्रं चैवं हरिर्निष्ठासं पाराशरं तथा । भारद्वाजं काश्यपं च सांख्यिका मुनिद्वयः
शुभाः ॥ याज्ञवल्क्यं तथात्रेयं तेतिरं दाक्षमेव च । कात्यायनं वैष्णवं च रौप्यकाः
स्वर्गदाः शुभाः ॥ गोतमं बार्हस्पत्यं च सांख्यं च यमं स्मृतम् । शाङ्गं चैवमसं द्वेनि
तामसा निरवमदाः ॥

Ācāra—Brahma 113; Garuḍa 50; Kalika 88; Kūrma (uttarārdha) 13; Liṅga (pūrvārdha) 89; • Mārkaṇḍeya 31; Nārada (pūrvārdha) 26; Padma (Ādi 52-56, pātāla-khaṇḍa 9, sṛṣṭikhaṇḍa 46); Skanda I (Kaumārīkā 41), III. (dharmāranya 6), IV. I (pūrvārdha 38, 40); Śiva (kailāśasaṃhitā) chap. 18-20 (on ācāra of yati, making of a disciple; yogapaṭṭa); Vāyu 16; Viṣṇu III. 11-12.

Āhmika—Agni 155; Brahmavaivarta (Brahmakhaṇḍa) 26; Garuḍa 50 and 213-217; Kūrma (uttarārdha) 18-19; Liṅga 26; Mārkaṇḍeya 27; Nārada (pūrvārdha) 27; Padma (sṛṣṭi 46, uttara 233); Skanda IV. I (pūrvārdha) chap. 35 and III. 2 (dharmāranya-khaṇḍa) chap. 5.

Ālauca—Agni 157-158 (both kinds, on death and birth); Brahma 113 (on birth); Garuḍa (preta-khaṇḍa) chap. 5; Kūrma (uttarārdha chap. 23); Liṅga (pūrvārdha 89).

Āttramadharmas—Agni 160-161; Bhāgavata VII. 12 and 13, XI. 17; Brahma 114; Garuḍa 49; Kūrma (uttarārdha) 14-16 (brahmācārin and grhastha) and 27-28 (vānaprastha and yati); Mārkaṇḍeya 25-26; Nārada (pūrvārdha 27 and 43); Padma (ādikhaṇḍa 58-60

for vānaprastha and yati, bhūmikhāṇḍa 59 for grhastha, sṛṣṭikhaṇḍa 15); Saura 17, 20 (vānaprastha and saṃnyāsin); Skanda IV. I (pūrvārdha) chap. 41 (vānaprastha and yati); Viṣṇu III. 9.

Bhaksyabhaksya—Brahmavaivarta (brahmakhaṇḍa 27, 4th khaṇḍa, uttarārdha chap. 85); Kūrma (uttarārdha chap. 17); Padma (ādikhaṇḍa 56).

Brāhmaṇa—vide under *varṇa-dharmas*;

greatness of -Padma (brahmakhaṇḍa chap. 14 and sṛṣṭikhaṇḍa chap. 45);

duties of -Kūrma (uttarārdha chap. 12 and 19); Saura 18; who is a worthy-Padma (sṛṣṭi 15); means of livelihood for -Kūrma (uttarārdha 25), Padma (sṛṣṭi 45).

Dāna—vide under *pratiṣṭha* and *utsarga*.

Agni 209-213 (mahādānas); Bhaviṣya IV. 150 ff; Brahma 109 (specially annadāna); Brahmavaivarta (prakṛtikhaṇḍa 27); Garuḍa 51; Kūrma, uttarārdha 26 (4 kinds, nitya, naimittika, kāmya, vimala); Liṅga, uttarārdha 28 (16 mahādānas); Matsya 81-91, 205-206, 274-289 (16 mahādānas); Nārada (pūrvārdha 13 and 31, uttarārdha 41-42); Padma (ādi 57, bhūmikhāṇḍa 39-40 and 94, brahmakhaṇḍa

24, sṛṣṭi 45 on godāna and 75, uttara 27 on *annadana*, 28 and 33); Saura 9-10; Śiva (Umāsaṁhitā chap. 11 and 14); Skanda I (Kāumārikā-khaṇḍa 2 for names of famous donors), III. 2 (dharmāranya 34), VII. I. 5 and 208; Varāha 99-111.

Dravyasuddhi—Agni 156; Bhāgavata XI. 21; Brahma 113; Liṅga (pūrvārdha 89); Mārkaṇḍeya 32.

Gotra and Pravara—Matsya 194-201; Skanda III. 2 (dharmāranya-khaṇḍa) 9.

Kalīśvarapa—vide under *Yuga-dharmas*.

Brahma 122-123; Brahmanḍa (anuṣaṅgapāda chap. 31); Brahmapavarta (praktikhaṇḍa 7); Kūrma 30; Liṅga 40; Nāradya (pūrvārdha 41); Skanda I (Kāumārikā-khaṇḍa chap. 40 and 218-248), II (puruṣottamamahātmya chap. 39), VI. 272; Vāyu I. 58.

Kalivarjya—Nārada (pūrvārdha chap. 24).

Karmavipaka—Brahma 108; Brahmapavarta (praktikhaṇḍa 26 and 28 and 4th khaṇḍa uttarārdha 85); Mārkaṇḍeya 15; Padma (Brahma-khaṇḍa 5, pātālakhaṇḍa 48); Vāmana 12.

Narakas—vide under *patakas*. Agni 203 and 371; Brahma 20

(25 names given), 105 (22 names); Brahmapavarta, praktikhaṇḍa 29 (for names of 86 narakakunḍas) and 33; Padma (uttara, chap. 227 for names of 140); Śiva (umāsaṁhitā chap. 8 for 28 narakas and chap. 16); Skanda I (kāumārikā-khaṇḍa 39), VI. 226-227, Viṣṇu I. 6. and II. 6.

Niti—vide under *rajadharma*. Garuḍa 108-114 (summary of Bṛhaspati-niti) and 115 (summary of Śaunaka).

Patakas—vide under *prāyaścitta*. Agni 168 (mahāpatakas and lesser sins); Brahma 20 and 105-106; Mārkaṇḍeya 12-14; Nārada (pūrvārdha 15); Śiva (umāsaṁhitā 5 for mahāpatakas and 6 for upapatakas).

Pratiṣṭha—Agni 38-106 (building and consecration of temples, idols of Viṣṇu &c); Garuḍa 45-48, Padma (uttarakhaṇḍa chap. 122 and 127 for Śalagrāma); Matsya 258-270; Śiva I (vidyeśvara-saṁhitā chap. 11).

Prāyaścitta—Agni 170-174; Brahmanḍa (upasamhāpāda chap. 8); Garuḍa 52 (only for mahāpatakas) and 222; Kūrma, uttarārdha 30-34; Liṅga 90 (for lapses of yatis); Nārada, pūrvārdha 14 and 30; Padma (brahma-khaṇḍa 18-19); Saura 52; Varāha 68

(for *agamyagamana*), 131-136
(for various lapses), 179;
Vayu (pūrvārḍha 18 for lapses
of *yati*).

Rajadharmā—*Agni* 220-242; *Kālika* 87; *Mārkaṇḍeya* 24;
Matsya 216-227, 240

Saṃskara—*vide* under *Vivaha*
also.

Agni 153-154 and 166;
Bhaviṣya I (*Brahmaparva*
chap. 3-4 and 7); *Nārada*,
pūrvārḍha 25-26; *Skanda* IV.
I (pūrvārḍha 36 and 38);
Viṣṇu III. 10.

Santi—*Agni* 149, 164, 167, 259-
268, 290-91, 320-324; *Bha-*
viṣya IV chap. 141 ff; *Brah-*
mavaivarta IV (uttarārḍha
chap. 82); *Matsya* 92-93 and
228-239 .

Śraddhas—*Agni* 117 (according
to *Kātyāyana*) and 163;
Brahma 110-113, *Brahmaṇḍa*
(*upodghātapāda* 9-20);
Kūrma, uttarārḍha 20-22;
Mārkaṇḍeya 27-30; *Linga*,
uttarārḍha 45 (*jivat-śraddha*);
Matsya 16-22; *Nārada*,
pūrvārḍha 128; *Padma*
(*pātālakhaṇḍa* 101, *srṣṭi* 9-11
and 47); *Śiva* (*kailāsa-*
samhitā 21-23) (about after-
death rites of *yati*); *Saura*
19; *Skanda* VI. 215-225 and
VII. I. chap. 205-207;
Varaha 13-14 and 187-188;
Vayu (*uttarārḍha* chap. 10-
21); *Viṣṇu* III. 15-16.

Strīdharmā—*Bhāgavata* VII. 11;
Bhaviṣya I chap. 11-15;
Brahmavaivarta (*brahma-*
khaṇḍa 9 about greatness
of *pati*, 4th *khaṇḍa*,
uttarārḍha 83 (about *pati-*
vratā); *Padma* (*bhūmikhāṇḍa*
41, *pātala* 102, *srṣṭi* 47 and 49,
uttara 234 (duties of wife and
co-wives); *Śiva* (*rudrasam-*
hitā, *Pārvatīkhaṇḍa* 54);
Skanda III. 2. (*dharmāranya-*
khaṇḍa 7).

Tīrtha—*Agni* 109-116; *Bhāga-*
vata VII. 14; *Brahma* 23, 26
(*Koṇārka* in *Orissa*), 39
(*Ekāmra*), 40-48 (*Jagannā-*
tha), 54 (*Mahākala* at *Ujja-*
yini); *Garuḍa* 81-86; *Kūrma*,
pūrvārḍha 31-35 (*Benares*),
36-38 (*Prayāga*), uttarārḍha
35-44; *Linga*, pūrvārḍha 92;
Matsya 179-183 and 188-193;
Nāradiya, uttarārḍha 39-40
(*Gangāsnāna*), 45-47 (*Gaya*),
48-49 (*Benares*), 50 (*Śiva-*
lingas), 52-61 (*Jagannātha*),
62-81 (numerous *tīrthas*);
Padma I. 13-49, *Padma*,
bhūmikhāṇḍa 90 and 92,
srṣṭīkhaṇḍa 14-15 and 18-19,
60, uttarākhaṇḍa 2, 20-25,
113, 129 (numerous *tīrthas*
named), 130-169, 195; *Saura*
67; *Śiva* I. 12 (*Ākṣitru-*
dra-samhitā 1-2, 8-33); *Skanda* I.
(*aruṇacala-mahātmya*, *ut-*
tārḍha 2), II (*parvata-*

māhātmya 1-49); II. Badarikā-māhātmya 1-8; III. 1; III 2. 31; V. 3 (Revākhanda is full of tirthas in 232 chapters) and also VI and VII; Vamana 33-42 and 50; Varāha 141-176; Vāyu, uttarārdha 43-50 (Gayā).

Tithi—*vide* under *vratas* also. Brahma 120 (ekādaśī); Nārada, pūrvārdha 29 (what tithi should be taken, *paraviddha* or *pūrvaviddha*); Nārada, uttarārdha 2; Padma, brahmakhaṇḍa 13 (janmāṣṭami), 15 (ekādaśī); Saura 51; Varāha 23-35 (all tithis from 1st to amāvāsya).

Utsarga—(works of public utility such as tanks and wells, parks, *prapās* &c.)—*vide* under *dana* and *pratiṣṭha*.

Bhaviṣya II; Nārada, pūrvārdha 13; Padma, sṛṣṭi 54-56, uttara 28; Śiva (Vidyeshvara-saṁhitā 11).

Varṇadharmas — Agni 151; Bhāgavata VII. 11. and XI. 17; Brahma 11.1-115; Garuḍa 49; Mārkaṇḍeya 25; Nārada, pūrvārdha 24, 43, 59, 70; Skanda VI. 242; Viṣṇu III. 8. mixed castes-Brahmavaivarta (Brahmakhaṇḍa 10).

Vivaha—*vide* under *samskāra*. Padma, uttara 223 and 232; Skanda IV, pūrvārdha 38.

Vrata—Agni 175-200, 204 (upavāsa); Bhaviṣya I. 17 ff, IV (several hundred vratas); Brahma 27 (upavāsa); Brahmavaivarta (4th khaṇḍa, pūrvārdha 8 and 26); Garuḍa 116-137, Liṅga, pūrvārdha 83-84; Nārada, pūrvārdha 17-22, 110-124; Matsya 54-80, 94-100; Padma (bhūmi 87, brahmakhaṇḍa 3-4, 7, 11, 13, 15-16, 21-23, pātālakhaṇḍa 86-96, 108, sṛṣṭi 20-24, 31, 76, 79-82, uttara 26, 31-32, 35-65, 66-71, 78, 85, 97, 125, 170, 240-41, 262; Skanda I. (kedāra 33), II. 4. 1-36, II. 5 and 7, V. I. 60-61, VI. 232-241; Śiva (Kotirudrasaṁhitā 38-40, Umāsaṁhitā 51) → Varāha 39-65.

Vyavahāra — Agni 253-258; Skanda I. (Kaumārikakhaṇḍa) 44 (eight ordeals described).

Yugadharmas—*vide* also under *Kalisvarūpa*.

Garuḍa 223; Liṅga 39; Matsya 141-143, 164; Nārada, pūrvārdha 41; Skanda VI. 272; Vāyu I. 32 and 58.

34. The Yājñavalkya-smṛti

This Smṛti has been published dozens of times. In the following the Nirṇayasāgara edition edited by Śāstri Moghe (1892 A. D.) has been used and the Trivandrum edition when speaking of Viśvarūpa.

The name of Yājñavalkya is one of the most illustrious among Vedic sages. He is credited with having promulgated the White Yajurveda. In the Śāntiparva (chap. 312) we are told that there was a rupture between Vaiśampāyana and his pupil Yājñavalkya and that by worshipping the Sun the latter received the revelation of the White Yajurveda, the Śatapatha &c. The accounts in the Viṣṇu (3. 5), the Bhāgavata (XII. 6. 61-74) and other purāṇas differ somewhat from the one in the Mahābhārata, but all agree on the fact of the strained relations between Yājñavalkya and his teacher. The Śatapatha Brāhmaṇa in several places alludes to the dialogues of Yājñavalkya and king Janaka of Videha on agnihotra (S. B. E. vol. 44 p. 46). Vide Śatapatha (ed. by Weber) XI. 6. 2. At the end of the Śatapatha we are told that Vājasaneyā Yājñavalkya promulgated the bright Yajus formulæ from the Sun.³⁰⁶ In the Brhadāraṇyaka Upaniṣad Yājñavalkya appears as a great philosopher teaching the recondite doctrines of Brahma and immortality to one of his two wives, the philosophically minded Maitreyi (II. 4 and IV. 5). In the same Upaniṣad Yājñavalkya is represented as carrying away the one thousand cows set apart by Janaka for the most learned Brāhmaṇa (III. 1. 1-2) and Yājñavalkya is said to have imparted to Janaka the knowledge of the destiny of the soul after it is released from the bonds of flesh and worldly affections. Kātyāyana in his Vārtika on Pāṇini (IV. 3. 105)³⁰⁷ speaks of the Brāhmaṇas of Yājñavalkya and very heated controversies have raged round the correct interpretation of the Vārtika and the Mahābhāṣya thereon (vide Max Müller's Ancient Sanskrit Literature p. 360, Goldstücker's Pāṇini, p. 132 ff and S. B. E. vol. 12 pp. xxxv-xxxviii). It is to be noted that in the Yājñavalkya-smṛti itself³⁰⁸ (III. 110) the

³⁰⁶ आदिस्त्रानिमानि शुक्लानि यजुर्वि बभितुर्नेयेन वाङ्मन्येनाख्यायते । शतपथ XIV. 9. 4. 33.

³⁰⁷ पुराणश्लोकेषु ब्राह्मणकल्पेषु । पा. III. 3. 105.

³⁰⁸ श्लोचं चारण्यकमहं यदादि-वाङ्मन्येना । योगशास्त्रं च । मन्त्रोक्तं श्लोचं योगमन्त्रिणा ॥ वाङ्म. III. 110.

author, whoever he may be, claims the authorship of the Āraṇyaka that he received from the Sun and the Yogasāstra composed by him. This is simply put in to glorify the Yājñavalkya-smṛti as the work of a great and ancient sage, philosopher and yogin. From the style and the doctrines of the smṛti it is impossible to believe that it was the work of the same hand that gave to the world the Upaniṣad containing the boldest philosophical speculation couched in the simplest yet the most effective language. Even orthodox Indian opinion was not prepared to admit the unity of authorship in the case of the smṛti and the Āraṇyaka. The Mitākṣarā says at the beginning that a certain pupil of Yāj. abridged the dharmaśāstra in the form of a dialogue.¹⁰⁹ It will be shown later on that, though the sage who promulgated the Āraṇyaka and the author of the smṛti cannot be identical, yet the Yājñavalkya-smṛti is much more closely connected with the White Yajurveda and the literature particularly belonging to it than with any other Veda.

The Yājñavalkya-smṛti contains (in the Nirṇayasāgara ed. of 1892) 1010 verses, while the Trivandrum edition with the commentary of Viśvarūpa contains 1003 verses and Aparārka gives 1006 (Ānandaśrama edition). The difference in the number is mostly due to the fact that Viśvarūpa in the first section on ācāra omits five verses that occur in the Mitākṣarā.¹¹⁰ As regards one of them (the verse 'rathyākardamatoyāni' I. 197 according to the Mit.) Viśvarūpa notices it and says that some read it after the verse "mukhajā vipruṣā" and that it adds nothing to what precedes. Aparārka explains that verse. In the second section on vyavahāra Viśvarūpa reads verses¹¹¹ which do not exist in the Mitākṣarā nor in Aparārka. On the other hand Viśvarūpa seems to doubt the authenticity of the well-known verse on re-union and reads it also

109 प्राज्ञवल्क्यशिष्यः कश्चित्स्मृत्युत्तररूपं याज्ञवल्क्यप्रणीतं धर्मशास्त्रं संक्षिप्य कथयामास ।

110 Viz. the verses आकाशं पादिनी (I. 76), रथ्याकर्दमतोयानि (I. 197), वाक्कृतस्य पादौ (I. 207), two half verses तथाच्छादनदानं च (I. 232) and अवहता इति तिलान् (I. 234), क्षय्यन् (I. 289).

111 For example, the verse आगमेन विशुद्धेन भोगो याति प्रमाणताम् । अविशुद्धागमो भोगः प्रामाण्यं नाधिगच्छति । (Tri. ed. II. 29) and कुलानि जातवः श्रेष्ठो गणान् जनपदानपि । स्वधर्माच्चालितान् राजा विनीच स्थापयेत्प्राथ ॥ (Tri. ed. II. 24) do not occur in the Mit. The first is नारद (Kṛpādaś. 85) and also occurs in the अग्निपुराण 253. 56-57.

differently³¹² (anyodaryasya saṁsṛṣṭi). Not only this but in some cases the arrangement of verses is not the same in both Viśvarūpa and the Mit. For example, verses 14-29 of the prāyaścitta section present very different sequences in both. What is verse 29 in the Trivandrum edition is verse 19 in the Mit. Besides the Mit. reads one verse (III. 23 a dantajanmanah &c.) which is wanting in Viśvarūpa and is also not commented upon by Aparārka. Viśvarūpa adds two half verses,³¹³ which do not occur in the Mit. and Aparārka. There is further a good deal of variance in the readings adopted by Viśvarūpa and the Mit., though the meaning is not often affected. For example, the two verses enumerating the names of writers on dharma are differently worded in both.³¹⁴ But Medhātithi favours the reading of Viśvarūpa.³¹⁵ Viśvarūpa reads "asvattam lokavidviṣṭam" (I. 155) and notices a reading "asvantam", while the Mit. reads "asvargyam loka-&c.". Both the Mit. and Aparārka read "pitā pitāmaho bhrātā &c." (I. 63), while Viśvarūpa reads "pitā mātāmaho bhrātā", remarks that "mātāmaha" is put in earlier as a guardian for marriage for metrical reasons and then notices "pitā pitāmaho bhrātā" as a various reading. Even in the days of Viśvarūpa there were various readings in Yaj. (Vide com. on I. 1, 2, 51, II. 119, 179 etc.).

The Agnipurāṇa affords an excellent check for the consideration of the text of the Yājñavalkyasmṛti. A good-sized monograph will be required to deal exhaustively with the questions raised by the comparison of the vyavahāra portion of the Agnipurāṇa with Yājñavalkya's vyavahāra-kāṇḍa. I shall only briefly examine the materials and state the conclusions at which I have arrived. I know that Viśvarūpa, the first extant commentator of Yaj., flourished about 800-825 A. D. The author of the Mitākṣara flourished about 250 years later. Interesting results follow by a comparison of the text that these two commentators had before them with the

³¹² अत्रापरे पूर्वश्लोकविवरणस्थानेष्वपि श्लोकं यदस्ति अन्योदर्यस्य संसृष्टी &c. (II. 143).

³¹³ The two half verses are ब्रह्मणस्तु दद्याई तु भवति प्रेतसूतकम् । (19 a) and मायानाराकराक्षामिविषाक्षैरिषडता स्वयं (24 b) in Trl. ed.

³¹⁴ Vide note 258 above.

³¹⁵ अतः स्मर्तुपरिगणना मनुर्विष्णुर्यमोजिरा इति निर्मला तथा हि वेदीनेति-वीषावन-मयेताममृतयः क्षिप्रेरेवैकपाः स्मर्यन्ते । न च परिगणनायामममर्त्तविता । मेवा० on मनु II. 6.

Agnipurāṇa. I shall select chap. 256 of the Agnipurāṇa for a detailed examination. It contains 36 verses which all occur in Yaj. II. (verses 118-153 of Tri. ed. and verses 114-149 of the Mit.). It is found that the Agnipurāṇa agrees with the text of 12 verses word for word as contained in Viśvarūpa and 19 verses as contained in the Mit. Viśvarūpa puts three verses between the two verses 'pitṛdravyāvinaśena &c' and 'kramādabhyāgataṁ dravyaṁ', while the Mit. brings the two verses together. Agnipurāṇa agrees with Viś. in several cases the readings of the Agnipurāṇa agree with Viśvarūpa's text and not with that of the Mit. For example, Agni. reads 'kāryaṁ patnyaṁ samāṁśikāṁ' with Viś. (119), reads 'bhūryā . . . dravyam-eva vā . . . putrasya cobhayoh' with Viś. (124), reads 'pitṛdravyāvinaśena' (and not 'vyāvirodhena' as Mit. does) with Viś. (122), reads 'dadyāt-cāpaharec-cāṁśaṁ' with Viś. (142 b), reads 'patitas-tatsutaṁ klībaḥ' with Viś. (144 a), reads 'aprajāyā-matitāyāṁ' with Viś. (148). The Agnipurāṇa however in a far larger number of cases agrees with the readings of the Mit. Agni (256. 8) reads with the Mit. (122) 'vibhakteṣu sutojātaḥ savarnāyāṁ vibhāgabhāk,' Agni. (256. 10) reads 'mātāpyaṁśaṁ samaṁ haret' with the Mit. (123), while Viś. (127) reads 'mātāpyaṁśaṁ samāpnuyāt.' Viśvarūpa's reading leaves it undecided as to what the share of the mother is to be, while the Mit. makes it definite by stating that it is equal (to that of a son). Agni (256. 12) reads 'catus-tṛi-dvyeka-bhāgāḥ syuh' and 'vidjastu dvyekabhāginah' with the Mit. (125); Agni. (256. 21) reads '-rdhabhāgikam' with the Mit. (134). Agni. (256. 27) reads 'andho'cikitsyarogādya' with the Mit. (140), while Viś. (144) reads 'rogī ca.' The reading of the Mit. makes provision by the word 'ādyā' for other persons like deaf-mutes mentioned in other smṛtis as not entitled to inherit, while Viś. has to put a forced interpretation on 'ca' as including such persons. The Agni (256.33) reads 'vyayaṁ dadyāt-ca sodayam' with the Mit. (146), while Viś. (150) reads 'dāpyaś-ca sodayam'. Agni (256. 36) reads 'vibhāgabhāvanā jñeyaḥ grha-kṣetraś-ca yautakaiḥ' with the Mit. (149), while Viś. (153) reads 'bhāvanādeyagrha-kṣetrakayautakaiḥ'. Here the former reading is easy and gives a complete sentence. With Viś. we have to separate 'bhāvanā' and 'ādeya &c.'. Besides no predicate (like jñeya or kārya) is expressly mentioned in the verse if we take the reading of Viś. and the 'ka' in 'kṣetraka' is a redundancy. We find that the tendency of the readings of the Mit. is to smooth down

harsh or involved constructions and that the Agnipurāṇa presents most of the changes in the text found in the Mit. but not found in Viś. In the same direction points the fact that Agni (256. 35) reads 'na dattaṁ stridhanaṁ yasyai' with the Mit. (148) and not 'yasyā' as Viś. (152) does, as 'yasyai' is grammatically more regular than 'yasyāḥ' with the form 'dattaṁ'. But as against this we may note that both Viś. and Agni read 'aprajāyāmatitāyām', while the Mit. reads 'atitāyāmaprajasi'. The reading 'aprajasi' is correct according to Pāṇini (V. 4. 122) and not 'aprajāyām'. Therefore the conclusion that follows is that the text of Yaj. preserved in the Agnipurāṇa is intermediate between the text of Viśvarūpa and that of the Mitākṣarā. As Viśvarūpa flourished about 800-825 A. D., the Agnipurāṇa represents a text of Yājñavalkya current somewhat later i. e. about 900 A. D. In my 'History of Sanskrit Poetics' (pp. III-V) I established, from the fact that the extant Agnipurāṇa quotes Daṇḍin and Bhāmaha and knew the theory of *dhvani*, that it was composed about 900 A. D. That date is strikingly corroborated by the evidence derived from the chapters on vyavahāra discussed above. It is no doubt true that the Agni presents some readings that are found neither in Viś. nor in the Mit. For example, it reads (256. 4) 'tābhya ṛte ṛpayet', while both Viś. and Mit. read 'tābhya ṛte'nvayāḥ'. It is probable that this is an error of the copyists or the reading may be due to the difficulty of understanding the meaning of 'ānvayāḥ' there. Agni reads (256. 5) 'svayam - arjayet' for 'svayam - arjitam' (of Viś. and Mit.), and 'jātopi dāsyāṁ śūdrasya' (256. 20) for 'śūdreṇa' (of Viś. and Mit.). A detailed examination of the other chapters on vyavahāra will yield the same results. But it cannot be undertaken here. A few examples may however be cited. Viś. (II. 167) reads 'pālo yeṣāṁ ca te mocyā daiva- rājapariplutaḥ', Agni (257. 14) 'pālo yeṣāṁ tu te mocyā daivarājapariplutaḥ', while Mit. (163) reads 'pālo yeṣāṁ na te . . . tāḥ'. Similarly Viś. (II. 179) and Agni (257. 26) read 'svakuṭumbāvirodhena deyam' while the Mit. (175) reads 'svam kuṭumbāvirodhena'. Viś. (II. 203) reads 'galat - sabhikavṛddhistu', while both Agni (257. 49) and Mit. (199) read 'glāhe śatikavṛddhestu', which certainly is an easier reading. Agni 258. 45 occurs in Mit. (255), but is wanting in Viśvarūpa. Yaj. II. 228 in Viś. becomes in the Mit. verse 263, Agni. following the order of Viśvarūpa.

The total number of verses on vyavahāra in Agnipurāṇa, chap. 253-258, is 315. Out of this the first 31 are not taken from Yāj. All of them except the first half verse and verse 31 (chap. 253) occur in Nārada. Of the remaining 284 verses, only 4½ (Agni 253. 15, 255. 43a, 255. 49b and 50, 258. 83) do not occur in Yāj. (in both Viś. and Mit.). There are also a few verses that occur in the Agnipurāṇa and in Viśvarūpa, but not in the Mit. and also a few verses that are common to the Mit. and Agni but are not found in Viś. The first three verses of Yāj. II are compressed by the Agnipurāṇa into 1½ verses.

The Garuḍapurāṇa affords, like the Agnipurāṇa, material help towards examining the authoritativeness of the text of the first and third sections of Yāj. The Agnipurāṇa does not expressly say that it drew upon Yāj., but the Garuḍapurāṇa is explicit on the point. In chap. 93. 1. it is expressly said that the *dharma* formerly promulgated by Yājñavalkya is being narrated 'Yājñavalkyena yat (yah?) pūrvam dharmam (dharmah?) proktam (‘taḥ?) katham Hare i tan me kathaya keśighna yathā taitvena Mādhava ||'. Chapters 93-106 contain dharmaśāstra material more or less taken from the Yājñavalkysmṛti. There are 376 verses in these chapters. Considerations of space forbid any detailed examination of this material. A few salient facts only are brought out here. Chapters 93-102 deal with the several topics (prakaraṇas) of the first kāṇḍa in the same order, the only exception being the topic of rājadharmā (I. 309-368), which is omitted in the Garuḍapurāṇa. Chapters 102-106 treat of topics that occur in the third kāṇḍa of Yāj. and contain 121 verses only. In these chapters the order of the prakaraṇas in Yāj. is not observed at all, but Garuḍa speaks of them in the following order, vānaprastha-prakaraṇa, yati, karmavipaka, prāyaścitta, āśauca and āpaddharma (the last two being the first two prakaraṇas in Yāj.). A feature which strikes one as regards the Garuḍapurāṇa (particularly chap. 102-106) is that a few verses only of Yāj. are repeated word for word, that very often the Garuḍapurāṇa gives only a summary by omitting and transposing the words and phrases of the original and that sometimes it adds verses of its own. This may be illustrated by what the Garuḍa says on vānaprastha and yati (chap. 102-103, 12 verses in all). Chap. 102 begins 'vānaprasthāśramam vakṣye tac-chṛṇvantu maharṣayaḥ i putreṣu bhāryām nikṣipyā vanam gacchet sabaiva vā ||'. The latter

half is a paraphrase of Yāj. III. 45a. Then III. 45b-46 (Mit.) = Garuḍa 102. 2-3a (with slight variations), III. 47 = Garuḍa 102-4 b-5a; III. 48 = 3b-4a; III. 49-50 = Garuḍa 5b (‘pakṣe māsetha vāśnīyad-dantolūkhaliko bhavet, which summarises and retains some words of the original), III. 71 = Garuḍa 102. 6a (cāndrāyaṇī svaped-bhumau karma kuryāt phalādina, which includes a few words of III. 49b also), III. 52 = Garuḍa 6b-7a (the last pāda in Garuḍa is ‘yogābhyāsāt dinam nayet’, while in Yāj. it is ‘śaktyā vāpi tapaś caret’), III. 53 = Garuḍa 102. 7. Chap. 203 contains only five verses. III. 56, 58-59 = Garuḍa 103. 1b-4a (with variants) and then Garuḍa adds 1½ verses which are not found in Yāj. (viz. ‘bhavet-paramahamso vā ekadaṇḍī yamāditaḥ || siddha-yogas-tyajan deham-amṛtatvam-iḥāpnuyāt | datātithipriyo jñānī grhī śrāddhepi mucyate ||’). The mere fact that a prakaraṇa is omitted in the Garuḍapurāṇa should cast no doubt on the existence of that prakaraṇa in the original Yāj. We do not know on what principles the borrowing took place. Besides we find that such prakaraṇas as Vināyakaśānti and grahaśānti are included in the Garuḍa (chap. 100-101), while rājadharmā-prakaraṇa is omitted. We know that ‘rājadharmā’ figures in the sūtras and Manu, but none of the ancient dharmasūtras, nor the Manusmṛti speaks of Vināyaka. Hence conclusions must be drawn only from what positively occurs in the Garuḍapurāṇa and not from the absence of any topic in it. The Garuḍapurāṇa sometimes follows the arrangement and form of the verses presented in Viś., sometimes it agrees with the Mit. and sometimes it is independent. For example, the two verses enumerating the authors of dharmasāstras (Yāj. 1. 4-5 = Garuḍa 93. 4-5) follow the readings of Viś., but not those of the Mit. In the 3rd kāṇḍa, verses 14-19 of the Mit. are differently arranged by Viś., and Viś. omits (as does Aparārka also) one verse found in the Mit. (III. 23) as said above, while the Mit. omits two half verses that are found in Viś. (vide note 313). The verse ‘a danta &c.’ occurs in the Garuḍapurāṇa and the two half verses in Viś. omitted by the Mit. are also omitted in Garuḍa. So far the Garuḍapurāṇa agrees with the arrangement preserved in the Mit. But it does not agree entirely with the Mit. The verse ‘ādanta &c.’ is III. 23 in the Mit. and occurs before ‘ahastvadatta°’ but in the Garuḍa it occurs before ‘trirātram daśarātram vā’ (which is III. 18 in the Mit.). Besides verse 22 of the Mit. is read differently in the Garuḍa (daśa dvādaśa varṇa-

nām tathā pañcadaśaiva ca | trimśad dināni ca tathā bhavati preta-sūtakam). It must therefore be said that the Garuḍapurāṇa represents an intermediate stage of readings between Viś. and the Mit. As the Garuḍapurāṇa was a popular work read by and recited for the benefit of slightly educated or illiterate people, it often introduces changes to suit their understanding. For example, the Mit. (I. 296) reads (as also Viś.) 'sūryaḥ somo mahīputraḥ soma-putro brhaspatiḥ', while Garuḍa reads (chap. 101. 2) 'sūryaḥ somo maṅgalaḥ ca budhaḥ caiva brhaspatiḥ,' thus substituting the well-known words Maṅgala and Budha for mahīputra and somaputra. The verse 'kṛtāgnikāryo bhuñjita' (I. 31 in the Mit.) is placed by Viś. after 'ekadeśam - upādhyāya,' while the Mit. places it three verses earlier. The Garuḍapurāṇa here agrees with the Mit. In some cases Garuḍa strikes an independent path. For example, in Yāj. I. 11 Viś. reads 'māse'to jātakarma ca,' the Mit. reads 'māsyete jātakarma ca' while Garuḍa (chap. 93. 11) gives the easy reading 'prasave jātakarma ca'. Mit. reads (Yāj. I. 76 b) 'tyajan dāpyas-trīyāṁśam—adravyo bharaṇaṁ striyāḥ'; Viś. omits the whole verse, while Garuḍa omits I. 76a (of Mit.) and reads the other half as 'śuddhām tyajāṁstrīyāṁśam dadyādābharaṇaṁ striyāḥ' (95. 23b). Verses I. 91-92 of the Mit. on the offspring of mixed marriages are differently read by Viś. (I. 90-91), while the Garuḍa (96. 1b) has the same half verse as the Mit. I. 91a and the same half verse (96. 3a) as Viś. (91b) and reads the two half verses between them as 'jāto'mbaṣṭhastu śūdrāyaṁ niśadaḥ parvatopi vā, || mahiṣyaḥ kṣatriyājāto vaiśyāyaṁ mlecchasamjñitah'.

The foregoing makes it clear that the text that the Garuḍapurāṇa had before it could not have been older than that commented upon by Viśvarūpa and that it represents a stage intermediate between Viś. and the Mit.

The above gives rise to an important question whether one can detect several strata in the Yājñavalkya-smṛti. From the fact that the sūtra of Śaṅkha-Likhita cites Yājñavalkya among the promulgators of dharmasāstras (vide note 137), while Yāj. himself includes Śaṅkha-Likhita among the propounders of dharma (note 258), it may be plausibly said that Śaṅkha-Likhita refer to an earlier Yājñavalkya-smṛti than the extant one. Beyond this there is no evidence to establish that there was an earlier version of the present smṛti. A comparison of the readings of Viśvarūpa and the Mit.

with those in the *Agni* and *Garuḍa purāṇas* has established that the text of the *smṛti* no doubt underwent slight verbal changes between 800 and 1100 A. D. and that a few verses were added and also omitted during these centuries. But the text remained in the main the same from 700 A. D. What the original *smṛti* contained, whether it was in prose or verse or both and whether it dealt with only *ācāra* and *prāyaścitta* sections are questions on which conjectures may be advanced, but there are no substantial materials for arriving at even tolerably certain conclusions.

Yājñavalkya's work is more systematic than that of Manu. He divides the work into three sections and relegates all topics to their proper positions and avoids repetition. He treats of almost all subjects that we find in Manu, but his treatment is always concise and he makes very great and successful efforts at brevity. The result is that for the 2700 verses of Manu, he requires only a little over a thousand. He often compresses two verses of Manu into one, e. g. Manu II. 243, 247-248 are equal to Yāj. I. 49, Manu III, 46-48 and 50 are concisely put in one verse by Yāj. (I. 79); vide also Manu IV. 7-8 and Yāj. I. 128 (contain almost same words also), Manu IV. 84-85 and Yāj. I. 141. In a few cases Manu and Yāj. convey the same meaning in one verse without compression, e. g. Manu III. 70 and Yāj. I. 102, Manu III. 119 and Yāj. I. 110, Manu ~~VII.~~ 171 and Yāj. I. 348, Manu VII. 205 and Yāj. I. 349. The correspondence of Yājñavalkya's words with the text of Manu is in most cases very close, so much so that one cannot help feeling that Yāj. had the *Manusmṛti* before him and purposely made an attempt to abridge the somewhat loose expressions of Manu. The passages set forth above as examples of compression will also serve as illustrations of this fact. The word *Kāya* (from *Ka*) is used by both in the sense of 'prajāpatya form of marriage' (Manu III. 38 and Yāj. I. 60); vide also Manu II. 109 and Yāj. I. 28, Manu III. 43-44 and Yāj. I. 62, Manu V. 26-27 and Yāj. I. 178-179, Manu VII. 56 and Yāj. I. 312 for further close agreement in phraseology. Yāj. adds some subjects which have either no counterpart in our Manu or which are only noticed in passing by Manu. The *Manusmṛti* contains nothing corresponding to the *Vinayakaśanti* and *Grahaśanti* of Yāj. (I. 271-308). Yāj. gives a detailed treatment of five kinds of ordeals (II. 95-113), while Manu makes only a ~~summary~~ reference to the ordeals of fire and water (VIII. 114). Yāj.

contains considerable anatomical and medical matter (III. 75-108), which is wanting in Manu. On the other hand there are some subjects on which Yāj. is silent though they are dealt with in detail by Manu. This is the case with the account of the origin of the world.

The whole of the Yājñavalkya-smṛti is written in the classical Anuṣṭubh metre. Though the author's great aim has been to be concise, his verses are hardly ever obscure. The style is flowing and direct. There are not many un-Pāṇinian expressions, though he employs 'pūjya' in I. 293 and 'dūṣya' in II. 296. In the latter case both Viśvarūpa and Aparārka avoid the fault by reading differently. The verse 'kulāni jātayah śrenyo' is ungrammatical (Tri. ed. II. 34), as 'jāti', and 'śreṇi' must be in the accusative case. According to the Mit. Yājñavalkya addressed his words to Sāmaśravas and other sages (vide com. on I. 1. 178 and 330-333). In this the Mit. is probably drawing upon the Br. Up. (III. 1. 2) where Yāj. asks Sāmaśravas to take away the 1000 cows. The sages interpose (vide III. 118, 129) as in Manu, while the great teacher is passing in review one topic after another. The teacher himself addresses his auditors (as in I. 178 'śruṇudhvam').

It is said that the sages approached Yājñavalkya in Mithilā and requested him to impart to them the dharmas of the varṇas, āśramas and others. The contents of the work may be briefly summarised as follows :— Kānda I. fourteen vidyās; twenty expounders of dharma, sources of dharma; constitution of a pariṣad, the saṁskāras from Garbhādhāna to marriage, upanayana, its time and other details, every day duties of brahmacāri, persons fit to be taught, what things and actions a brahmacāri was to avoid, period of studenthood; marriage, qualifications of girl to be married, limits of sapinda relationship, intercaste marriages; the eight forms of marriage and the spiritual benefits therefrom, guardians for marriage, Kṣetrajña son, grounds of supercession of wife, duties of wife; principal and intermediate castes, duties of householder and keeping sacred domestic fire, the five great daily yajñas; honouring a guest, madhuparka, grounds of precedence, rule of the road, privileges and duties of the four varṇas, ten principles of conduct common to all, means of subsistence of a householder, and solemn vedic sacrifices; duties of snātaka, days of cessation from study; rules

about prohibited and allowed food and drink ; rules about flesh-eating ; purifications of various materials, such as metal or wooden vessels ; gifts, who is fittest to accept them, who should accept gifts, rewards of gifts, gift of cow, rewards of other gifts, highest gift is knowledge ; śrāddha, proper time for it, proper persons to be invited at it, unfit persons, the number of Brāhmaṇas to be invited, procedure of śrāddha, various śrāddhas such as pārvaṇa, vṛddhi, ekoddiṣṭa ; sapṇḍikaraṇa ; what flesh to be offered at śrāddha, reward of offering śrāddhas ; propitiatory ceremonies as regards Vināyaka and the nine grahas ; rājadharmā, king's qualifications, ministers, *purohita*, royal edicts, king's duties of protection, administration of justice, taxation and expenditure, allotment of the day to various duties, constitution of maṇḍala, the four expedients, the six guṇas, fate and human effort, impartiality in punishment ; units of measure and weight, grades of fine ; Kāṇḍa II. members of hall of justice, judge, definition of vyavahārapada, rules of procedure, plaint, reply, taking security, indicia of a false party or witness, conflict of dharmaśāstra and arthaśāstra ; means of proof, documents, witnesses, possession ; title and possession, gradation of courts, force, fraud, minority and other grounds of invalidity, finding of goods ; treasure trove ; debts, rates of interest, debts of joint family, what debts of father son need not pay ; devolution of debts ; suretyship of three kinds, pledge ; deposit ; witnesses, their qualifications and disqualifications ; administering oaths, punishment for perjury ; documents ; ordeals of balance, water, fire, poison and holy water ; partition, time of it, wife's share on partition, partition after father's death, property not liable to partition, joint ownership of father and son ; twelve kinds of sons ; illegitimate son of śūdra, succession to a sonless man, re-union, exclusion ; husband's power over wife's *strīdhana* ; boundary disputes ; dispute between master and herdsman ; sale without ownership ; invalidity of gift, rescission of sale ; breach of contract of service ; slavery by force ; violation of conventions ; non-payment of wages ; gambling and prize fighting ; abuse, defamation and slander ; assault, hurt etc. ; sāhaṣa ; partnership ; theft ; adultery ; miscellaneous wrongs ; review of judgment ; Kāṇḍa III. cremation and burial ; offering of water to various deceased persons ; for whom no mourning was to be observed and no water to be offered ; periods of mourning for various persons ; rules for mourners ; impurity on birth ; instances of immediate purification on death or birth ; means of purification, such as time, fire, ritual,

mud etc ; rules of conduct and livelihood in distress ; rules for forest hermit ; rules for a *yati* ; how the individual soul is clothed in a body ; various stages of the foetus, number of bones in the body, the various organs such as liver, spleen etc. ; the number of arteries and veins ; reflection over *ātman*, use of music in the path of *mokṣa* ; how the originally pure *ātman* is born among impure surroundings ; how some sinners are born as various kinds of animals or inanimate things ; how *yogin* attains immortality ; three kinds of actions due to *śatva*, *rajas* and *tamas* ; means of *ātmajñāna* ; the two paths, one to immortality and the other to heaven ; the various diseases from which sinners suffer ; purpose of *prāyaścittas* ; names of 21 hells ; the five mortal sins, and other acts similar to them ; *upapātakas* ; *prāyaścittas* for *Brāhmaṇa* murder or for killing other persons ; *prāyaścittas* for drinking wine, for other mortal and venial sins and for killing animals of various sorts ; greater or lesser expiation according to time, place, age, ability ; ostracising the non-conformist sinner ; secret expiations ; ten *yamas* and *niyamas* ; *Sāntapana*, *mahāsāntapana*, *taptakṛcchra*, *parāka*, *cāndrāyana* and other expiations ; rewards of reading this *smṛti*.

Besides the four *vedas*, *Yāj.* refers to the *Vedāṅgas* as six and enumerates fourteen *vidyās* (four *Vedas*, six *āṅgas*, *purāṇa*, *nyāya*, *Mīmāṃsā*, *dharmaśāstra*). He refers to the *Āraṇyaka* and *Yogaśāstra* composed by himself. *Āraṇyakas* in general are spoken of in I. 145 and *Śukriya Āraṇyaka* in III. 309. The *Upaniṣads* are mentioned in III. 189, where *purāṇas* are mentioned in the plural. *Itihāsas*, *Purāṇa*, *Vākovākya*, and *Nārāyaṇī* *gāthās* are mentioned in I. 45 (also I. 101 for *purāṇa* and *itihāsa*). He enumerates at the commencement nineteen authors on *dharma* besides himself. But it is remarkable that in the body of the work not one individual author of a *dharmaśāstra* is mentioned by name. He speaks of *Anvikṣiki* (*Metaphysics*) and *Daṇḍanīti* (I. 311). He lays down the dictum that where *dharmaśāstra* and *arthaśāstra* conflict, the former shall prevail (II. 21). He speaks of *smṛtis* in general (II. 5 and I. 154).* In III. 189 he speaks of *sūtras* and *bhāṣyas*. What works are intended it is most difficult to say ; the only extant *bhāṣya* which can be said with certainty to be older than the extant *Yāj. smṛti* is that of *Patañjali*. He refers to other writers on *dharma* in the word ' eke ' (I. 36). The view referred to there occurs in *Bauḍ. Dh. S.* 1. 2. 4.

Yājñavalkya agrees very closely with the Viṣṇudharmasūtra. What conclusions are to be drawn therefrom has been discussed above (see sec. 10). Similarly there is close correspondence between the Kauṭīliya and Yāj. If there is any borrowing at all, it must follow from the date above assigned to the Kauṭīliya that it is Yāj. who borrows. There are numerous passages in Yāj. that show remarkable agreement with the text of Manu. But there are several points on which Yāj. differs from Manu and shows in general a more advanced state of thought and feeling than the Manusmṛti. The following are the principal points wherein Yāj. differs from Manu. Manu seems to allow a Brāhmaṇa to marry a śūdra girl (III. 13), while Yāj. emphatically states it as his opinion that this is wrong (I. 59); Manu first describes the practice of *niyoga* and then severely condemns it (9. 59-68), while Yāj. does not condemn it (I. 68-69). Manu enumerates eighteen vyavahārapadas; Yāj. does not expressly enumerate them in one place, though he defines vyavahārapada and adds verses of a miscellaneous character (*prakīrṇaka*) in his section on vyavahāra. Manu is silent about the rights of inheritance of the widow of a sonless man and gives only a vaguely expressed order of succession, while Yāj. places the widow at the head of all heirs and enumerates several classes of heirs in a regular order. Manu condemns gambling outright (9. 224-226); while Yāj. brought it under state control and made it a source of revenue to the king (II. 200-203). There are several other matters which Yāj. treats at much greater length and more systematically than Manu, e. g. ordeals (as indicated above), means of proof in courts (Manu altogether ignoring documentary evidence, though he knew documents 8. 51-52), rules of procedure in courts (compare Manu 8. 53-56 with Yāj. II. 5-11 and 16-21), the doctrine of possession and prescription (Yāj. II. 24-29 and Manu 9. 44 and 54). All these points tend to show that the Yājñavalkya smṛti is much later than the extant Manusmṛti.

The Yājñavalkya-smṛti seems to have taken the section on Vināyakaśānti from the Mānavagrhya-sūtra (II. 14); verses 281-283 of Yāj. (I) occur in the Mānavagrhya II. 14, but in a different order.³¹⁶ The Mānavagrhya takes the Vināyakas to be four, while Yāj. says that there is a single Vināyaka, whose appellations are Miṣa. &c.

³¹⁶ अथानो विनायकान् व्याख्यातवान् । शास्त्रकट्टकस्य दृष्ट्या षड्विंशत्युपक्रमोक्तिरत्र (पुनश्च निमित्तम् १) देवयजनश्रुतेः । मानवग्रह्य II. 14. 1-8 ; विनायकः कर्मविप्रसिद्धवर्षं विनिर्वाचयति ।

The details of information about Vināyaka in Yāj. (I. 272-276) appear to be versified from the prose³¹⁷ of the M. Gr. S. The details of worship also and the *mantra* (Yāj. I. 291) are taken from the same work (*vide* M. Gr. S. II. 14. 30 for the *mantra*). At one time the section on Vināyakaśānti was thought to be a sure indication of the late date of Yāj. But since the discovery of the Mānavagrhya that position had to be given up. In the Baudhāyana-dharmasūtra (II. 5. 21) we have Vināyaka and his several appellations (in the *tarpaṇa*). Aparārka on Yāj. I. 275 quotes a long passage from the Baijāvāgrhya which bears a very close correspondence in phraseology to the passage from the M. Gr. S. quoted above and which gives the names of the four Vināyakas as Mita, Saṁmita, Śālakaṭaṅkaṭa and Kūṣmāṇḍa-rājaputra.

The Yājñavalkya-smṛti stands in a very intimate relation to the white Yajurveda and the literature that clusters round it. Most of the *mantras* quoted (in part) or referred to by Yāj. occur in the Ṛgveda as well as in the Vājasaneyi-saṁhitā (e. g. in Yāj. I. 22, 24, 229, 230, 238, 239, 247). But there are a few *mantras* that do not occur in the Ṛgveda, but only in the Vājasaneyi-saṁhitā or other saṁhitās (e. g. 'yavosi' in Yāj. I. 230, which is Vāj. S. 5. 26, 'ye samānā in Yāj. I. 254 which is Vāj. S. 19. 45, 'imam deva' and 'udbudhyasva' in Yāj. I. 300 which are Vāj. S. 9. 40 and 15. 54, 'annāt pariśrutah' and 'kāṇḍāt' in Yāj. I. 301 which are Vāj. S. 19. 75 and 13. 20). Verses (Yāj. III. 191-197) are a paraphrase of certain passages of the Bṛhadāraṇyaka Upaniṣad, so much so that the very words of the latter are used throughout in the former, as the

...मितश्च संमितश्चैव तथा सालकटङ्कटो । कूष्माण्डराजपुत्रश्च जपेत् स्वाहासमन्वितान् ।
नामभिर्बलिमन्त्रैश्च नमस्कारसमन्वितैः ॥ याज्ञ. I. 267. 281-82 (Tri. ed.). The Mit.
seems to have read; '०कटङ्कटो । कूष्माण्डो राजपुत्रश्च.'

- 317 एतेराधिगतानामिमानि रूपाणि भवन्ति । लोष्टं मृद्राति । नृणानि छिनत्ति । अङ्गेषु लेखान् लिङ्गति । अपः स्वप्नं पश्यति । मुण्डान् पश्यति । जटिलान् पश्यति । काषायवासकः पश्यति । उष्ट्रान् सूकरान् गर्दभान् दिव्यकीर्त्यादीनिन्याभ्याम्रयतान् स्वप्नान् पश्यति । अम्लरिङ्गं क्रामति । अश्वानं ब्रजन्मन्यते पृष्ठतो मे कश्चिदनुब्रजति । एतेः सलु विनायके-राविष्टा राजपुत्रा लक्षणवन्तो राज्यं न लभन्ते । कन्याः पतिकामा लक्षणवन्तो मर्तृञ्ज लभन्ते । ... रुषिकराणां रुषिरत्यफला भवति । मानवगृह II. 14. 3-21 (ed. by Knauer)

quotations given below will show.³¹⁸ Then again Yāj. very closely agrees with the Pāraskara-grhyasūtra as was pointed out by Dr. Stenzler in his introduction to the edition of Yāj. (1849, Berlin) and in the journal of the German Oriental Society (VII. 527). Viśvarūpa points out that Yāj. I. 142-143 are based upon Pāraskara. The *mantra* 'ayam me vajrah' in Yāj. I. 135 (Tiivandrum ed.) is given in Pāraskara-grhya II. 7. 7. In the following also there is close verbal correspondence³¹⁹ between Yāj. and the P. Gr. S; Yāj. III. 1-2 and P.Gr. S. III. 10. 1, 5, 8-9 and 12; Yāj. III. 3 and P. Gr. S. III. 10. 16 and 19-20; Yāj. III. 4 and P. Gr. S. III. 10. 46-47; Yāj. III. 16 and P. Gr. S. III. 10. 26-27. Similarly the verses of Yāj. on śrāddha (I. 217-270) offer many points of contact with the śrāddha-kalpa of Kātyāyana edited by Dr. Caland (pp. 127-130 of his work 'Ahnencult &c.' From these facts Dr. Jolly concludes that Yājñavalkya's work goes back to a dharmasūtra of the White Yajurveda (R. u. S. p. 21). In another place Dr. Jolly hazards another conjecture based on the close correspondence between Yāj. and the Viṣṇudharmasūtra that he probably belonged to the Kāṭhaka school of the Black Yajurveda (Journal of Indian History, 1924, p. 7). Yāj. also shows great similarity to the Kauṭīliya and borrows the Vināyaka-śānti from

318 स ह्याश्रमैर्वैजङ्गास्यः समस्तैरेवमेव तु । द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥
याज्ञ. III. 191; compare बृहदारण्यक II. 4. 5. and IV. 5. 6 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः &c.'; य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः । उपासते द्विजाः सन्त्यं श्रद्धया परया युताः ॥ क्रमात्ते समवन्त्यर्चिरहः शुक्लं तथोत्तरम् । अयमं देवलोकं च सवितारं सवैद्युतम् ॥ ततस्तान् पुरुषोन्वेत्य मानसो ब्रह्मलौकिकात् । &c.
याज्ञ. III. 192-194; compare बृहदारण्यक VI. 2. 15 ते य एवमेतद्विदुर्वै चामी अरण्ये श्रद्धां सत्यमुपासते तेर्षिर्मिसंभवन्ति ... तान् वेद्युतान्युषो मानस एत्य ब्रह्मलोकान् गमयति.' The next three verses of Yāj. summarise बृहदारण्यक VI. 2. 15 using the last words of the latter 'कीटाः पतन्ना यदिदं दन्दश्चकम्'.

319 पौषमासस्य रोहिण्यामष्टकायामथापि वा । जलान्ते छन्दसां कुर्यादुत्सर्गं विधिबद्धं द्विजः ॥
याज्ञ. I. 142; compare पारस्कर II. 12. 1-2. (Venkatesvara press ed.)
'पौषस्य रोहिण्यां मध्यमायां वाष्टकाध्यायानुत्सृजेत् । उदकान्तं गत्वा &c.'

320 ०. ६-सप्तमाद् दशमाद्वापि ज्ञातयोभ्युपयन्त्यपः न अप नः शोशुबद्धमिनेन पितृदिङ्मुखाः ॥
याज्ञ. III. 3; 'सर्वे ज्ञातयोभ्युपयन्त्यसप्तमात्पुरुषाद्दशमाद्वा । ... सव्यस्यानामि-
कयापनेत्याप नः शोशुबद्धमिति दक्षिणामुखा निमज्जन्ति ।' पारस्कर III. 19. 16
apd 19-20,

the Mānavagr̥hyasūtra. From these facts one may argue at least with as much logic and force as underlies Dr. Jolly's guess-work that Yāj. probably belonged to the Mānava school of the Black Yajurveda or to the school of Kauṭilya. If Yāj. knew his business as a writer on Dharmaśāstra, he must have consulted the works of his predecessors and his work is bound to show traces of that fact. One may conclude at the most that the author of the Yājñavalkya-smṛti may have possibly been a student of the White Yajurveda and so the *mantras* of the White Yajurveda and the Gr̥hyasūtra of Paraskara were far more familiar to him than the other Vedas, sūtras, smṛtis, and other works. No such conclusions that there was a dharmasūtra of the White Yajurveda and that the Yājñavalkya-smṛti was based thereon are warranted by the facts so far discovered.

For settling the date of Yāj. we need not consider the evidence after the 9th century. For in the first quarter of that century (as we shall see later on) Viśvarūpa wrote his extensive commentary on Yāj. That he was separated from Yāj. by many centuries follows from several considerations. Not only had numerous various readings arisen in the text of Yāj. when he wrote, but various interpretations of the same words and verses of Yāj. had arisen. For example, he gives several meanings of the words 'putronanyāśritadrayah' (in Yāj. II. 17), 'sāmudrāḥ' (II. 41); he gives different interpretations of I. 265, II. 160, II. 173 &c. He refers to the interpretations of his predecessors in several places by the word 'anye' (I. 3, 25, 155, 169; II. 21, 119, 121; III. 201, 209, 246 &c.). In several places he appears to be referring to two other interpretations than his own (vide on III. 250, the words 'kecittu' and 'anye tu' and the same words on III. 261 and 264). That Viśvarūpa had before him actual commentaries on Yāj. and was not merely giving scholastic interpretations started by himself is made very clear in several cases by his actually citing certain portions from those works. On I. 252 Viśvarūpa says 'others take from somewhere the following śloka (then the śloka is quoted), but this śloka is of no help, as its origin is not known'.³²¹ Similar words occur in the

321 अन्ये तु कुतश्चिदागमस्येयं श्लोकं पठन्ति—'यः सपिण्डीकृतं प्रेम् पृथग्विपद्येन बोधयेत् ।
विधिष्मत्तेन भवति पितृणां बोधजायते ॥ इति । अथ त्वत्पदमूलत्वात्किञ्चिद्विपरः ।
विश्वरूप. on वा. I. 252.

comment³²² on Yāj. III. 222. On II. 193 he styles some predecessor as 'paṇḍitaṃmanya' and on III. 257 he ridicules a predecessor who regards the verse of Manu IV. 222 as an arthavāda by saying that that commentator wanted to show off that he knew the technical term arthavāda.³²³ It is not unlikely that Viśvarūpa in this last passage refers to some ancient commentator of Manu such as Asahāya. In the Prāyaścittamayūkha,³²⁴ Nilakaṇṭha (Benares edition of 1879) says that Śaṅkara in his Bhāṣya on Brahmasūtra (III. 4. 43) explained the application of Yāj. III. 226. Unfortunately in the printed editions of Śaṅkara I could not find this. But from the Bhāmati where Yāj. III. 226 is explained, it is clear that the passage must have occurred in the text of Śaṅkara used by the Bhāmati. Dr. Jolly lays great emphasis in assigning a late date to Yāj. on the fact that Kumārila, who cites Manu, Gautama, Āpastamba, Baudhayana frequently, ignores the Yājñavalkya-smṛti altogether. But this silence of the great mīmāṃsaka can only mean that he did not assign the same pre-eminent and venerable position to Yāj. that he assigned to Manu, Gautama and others. Dr. Jolly himself is prepared to place Yāj. three or four centuries earlier than Kumārila. It will be shown hereafter that Nārada and Brhaspati cannot be placed later than 500 A. D. and may have flourished two or three centuries earlier still. On a comparison of their doctrines with those of Yāj. it will have to be conceded that they represent a far greater advance in juristic principles and exactitude than Yāj. So the latter cannot be placed later than the 3rd century A. D. As Yāj. is shown above to have followed the Manusmṛti and the Kauṭīliya his smṛti cannot be placed earlier than the first century B. C. We shall not be therefore far from the truth if we place his smṛti somewhere between the first century B. C. and the third century of the Christian era. In the Laṅkāvatārasūtra (ed. by B. Nanjio, 1923,

322 अन्ये तु कुतश्चिदागमस्येवं श्लोकं पठन्ति--रागाद् द्वेषात् प्रमादाद्वा स्वतः परत एव वा । यो हन्याद् ब्राह्मणं कश्चित् स सर्वो ब्रह्मज्ञ भवेत् ॥ इति । तस्य विज्ञातमूलत्वाद् विचार्यम् । विश्व० on या. III. 222.

323 अन्ये तु मुक्तातोम्यतमस्वान्निमित्तयेवमाहुर्म्यर्थवादत्वेन व्याचक्षते । ... न चायं किंचिदर्थवादसाहचर्यमस्य स्यात् । अनोर्थवादो नाम वाक्यप्रकारोऽस्ति तस्यैव ज्ञाना-मीत्येतावन्निमित्तमात्राः । इत्युपेक्षणीयम् । विश्व० on या. III. 257.

324 श्रीकण्ठराचार्यस्तु कान्तोम्यवदार्थस्तु इत्यकारश्लोकेनैवं ब्राह्मणमववचो ब्रह्मिन्मया उक्तोपचारोऽस्ति इत्येवमत्र निमित्तमिति ब्रह्मण्यर्थवदितम् ॥ भावमिदम्, ३. १.

Kyoto) gāthas 814-816 are 'Kātyāyanah sūtrakartā yajñavalkastathaiva ca ... Valmiko Masurakṣaśca Kauṭilya Āśvalāyanah ! ...'. From the context it appears that the author of the smṛti is referred to as Yājñavalka.

Dr. Jolly (R. u. S. p. 21) following Dr. Jacobi (Z D M G 30, p. 306) thinks that Yāj. shows an acquaintance with Greek astrology. Dr. Jacobi's position amounts to this that the naming of the week days after the planets was established among the Greeks towards the end of the 2nd century A. D. and as the names of the week days and the arrangement of the planets in correspondence with them was borrowed by the Indians from the Greeks, no Indian work which enumerates the week days or arranges the planets in the well-known sequence (of Sun, Moon, Mars &c.) could have been composed before the third century after the Christ. As is very often the case with Western Sanskrit scholars in matters of Indian chronology, this grand generalisation is based upon very slender data. The premises are mere assumptions without hardly any evidence worth the name to support them. No one knows exactly when the week-days were named and who were the people that first employed the current names of the week-days. It is well-known that as far back as the days of Herodotus the Egyptians had a presiding deity for each day and that in the times of Julius Cæsar there were days of Saturn (vide I. A. vol. 14, p. 1, General Cunningham's article for the Indian origin of week-days). At least from the third century B. C., as vouched for by the 13th edict of Aśoka, India was in close touch with Syria and Egypt, where Buddhist missionaries had been sent by Aśoka while Antiochus and Ptolemy ruled in the two countries respectively. Therefore, if Indians at all borrowed the week-days and the arrangement of planets from foreigners, there is nothing to prevent us from holding that they borrowed them from the Egyptians. The earliest dated Indian record wherein a week-day is mentioned is the Eraṇ Inscription of 484 A. D. (Gupta Inscriptions p. 89) where we have " Suraguror divase. " It is to be noticed that Yāj. does not mention the week-days. In I. 296 he mentions the nine *grahas* in order as the Sun, the Moon, Mars (the son of the earth), Mercury (the son of Soma), Jupiter, Venus, Saturn, Rāhu, Ketu. No one can gainsay that at least the Sun, the Moon, Bṛhaspati and Venus were known to the R̥gvedic India. Bṛhaspati in the highest heaven is

spoken of in the R̥gveda³²⁵ and the conjunction of Jupiter and Tīṣya (constellation of Puṣya) is spoken of in the Tai. Brāhmaṇa.³²⁶ We know so very little of the ancient astronomical science in ancient India that one must think twice before dogmatizing. Yāj. nowhere mentions the zodiacal signs (rāsis) and probably did not know them. Not only so, in his day the *nakṣatras* were still arranged from Kṛttikā to Bharanī as was the case in the Tai. S. IV. 4. 10. Vide Yāj. I. 268 (Kṛttikādi bharanyantam). We know from Varāhamihira that in the 5th century A. D. the signs of the zodiac and the arrangement of *Nakṣatras* from Aśvinī to Revatī were established facts in all parts of India. Therefore Yāj. who uses the ancient arrangement of *Nakṣatras* cannot be placed so late as the 4th century A. D. When Yāj. (I. 80) speaks of "susthe indau" we should not, following such commentaries as the Mit., connect the words with the signs of the zodiac or the houses of the horoscope. Viśvarūpa does not speak of *rāsis* in this connection, but of *Nakṣatras* only. From very ancient times certain *Nakṣatras* had come to be regarded as auspicious or sāitable for particular acts. The Tai. ³²⁷Br. directs that one should not finish a thing or begin to sacrifice on a *nakṣatra* with an evil name. The same Brāhmaṇa says that ploughing was to be begun on the Maitra asterism (Anurādhā) and consecration of fire on the Āditya *nakṣatra*. Even the R̥gveda speaks of auspicious days³²⁸ and the Tai. Br. s Yāj. of Deva-*nakṣatras* and Puṇyāhas, and says that a daughter she ^{vance} given away in marriage on the Svāti *nakṣatra* if she was desired ^{annot} to be her husband's favourite.³²⁹ Vide Baudhāyana Grhya (I. 1) 10. 4 the marriage *nakṣatras*; also Āp. Gr. S. II. 15. 12-14, Gobhila Grhya 4. 4. 28 and 2. 1. 1. Therefore, when Yāj. speaks of planets being badly placed (I. 307), or of Vyatipāta, Gajacchāya and the passing

325 वृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् । कन्दे 4. 50. 4.

326 वृहस्पतिः प्रथमं जायमानस्तिष्यं नक्षत्रमभिर्ह्वय भूव । ते. भा. 3. 1. 1. 5.

327 तस्मादभिल्लनामश्चित्रे नावस्थेन्न यजेत यथा पापाद्दे कुरुते तादृगेव तत् । ते. भा. I. 5. 2. 6.

328 मेघेन कृष्णे ... आदित्येन आदधते । ते. भा. 1. 8. 4. 2.

329 स्तोतारं विप्रः कुदिनत्वे अह्नाम् । कन्दे VII. 33. 4.

330 वायवेव देवनक्षत्राणि तेषु कुर्वन्ति वल्कली स्वात् पुण्याद् एव कुरुते । ते. भा. I. 5. 2. 9;
वा कामयेत कुर्वन्ति मित्रा स्वादिति तां निष्कामा दृष्ट्वात् । ते. भा. I. 5. 2. 2.

(*sarhkrama*) of the Sun (I. 218), we have no right to connect this with the *raśis*. In III. 171 and 172 he speaks of only the conjunction of planets and of the passage (of them) through *taras* and *nakṣatras*. The Baud. Dh. S. II. 5. 23 speaks of the nine *grahas* in the same order as that of Yāj. Therefore there is hardly any evidence to show that Yāj. knew more astrology than was current in the days of the Brāhmaṇas and the Grhyasūtras. Yāj. (in II. 240-241) speaks of the fine to be imposed on those who counterfeited "nānakas" (coins) and on those examiners of "nānakas" who falsely declared a good coin to be counterfeited and *vice versa*. Mr. Jayasval (Calcutta Weekly Notes, vol. 17, p. CLIX) says that nānaka is the gold coin of the Kushans bearing the picture of the Goddess Nanaia and that the Kushans did not rise to importance before 78 A. D. This would place Yāj. after 100 A. D. But it must be remembered that this connection between the Goddess Nanaia and the word "nānaka" is quite conjectural and that the chronology of the Kushans is far from being settled.

Yāj. speaks of the sight of yellow-robed people as an evil omen (I. 273), which is probably a reference to the Buddhists; though it has to be remembered that he prescribes old yellow (*kāṣaya*) robes for his seeker after *mokṣa* (III. 157). He speaks of the founding of monasteries of Brāhmaṇas learned in the Vedas (II. 185). The philosophical doctrines contained in the third section (verses 64-205) approach that phase of the Vedānta that was taught by Śaṅkara. *Vide* particularly III. 67, 69, 109, 119, 125, 140. He employs in elucidating the philosophy of ātman the well known examples of ghaṭākāśa and of the reflection of the Sun in water (III. 144), of the various ornaments made from gold, of the spider spinning webs out of his own body (both in III. 147), of the actor representing various parts (III. 162). All these illustrations frequently occur in Śaṅkara's Śārīrakabhāṣya (e. g. ghaṭākāśa on II. 1. 14, spider on II. 1. 25). All these points, however, are of very little use in arriving at a definite age for the smṛti of Yāj. The foregoing discussion has established that Dr. Jolly's date (*viz.* 4th century A. D. in R. u. S., p. 219) is much later than the data warrant. There is nothing to prevent us from holding that the extant smṛti was composed during the first two centuries of the Christian era or even a little earlier.

Besides the Yājñavalkyasmṛti we have to reckon with three other works connected with the name of Yājñavalkya, viz. Vṛddha Yāj., Yoga-Yāj., and Bṛhad-Yāj. All these three works are comparatively ancient. Viśvarūpa quotes (vide note 219 above) two verses of Vṛddha-Yājñavalkya saying that many writers on dharma have been born and will be born and enumerating ten such writers. The Mit. and Aparārka quote Vṛddha-Yājñavalkya frequently. One quotation cited from Vṛddha-Yāj. by Mādhava refers to the means of proof in case of doubt whether there was a partition.³³¹ So Vṛddha-Yāj. wrote also on Vyavahāra. Most of the quotations occur in the prāyaścitta section. It is interesting to note that one of these quotations in Aparārka³³² regards the touch of Pārasikas as on the same level with that of Cāṇḍālas, Mlecchas and Bhīllas. The Dāyabhāga³³³ says that Jitendriya cited the words of Bṛhad-Yājñavalkya (viz. "sodaro nānyamātrjah"). The Mit. cites Bṛhad-Yājñavalkya on prāyaścitta. So this also is a work that must be held to be earlier than 1000 A. D. Yāj. himself is styled Yogīśvara by the Mit. and other works, but Yoga-Yājñavalkya is a different work from the Yāj. smṛti and existed probably prior to the latter work. Yāj. (in III. 110) claims the Yogasāstra to be his own work. So either Yāj. the author of the smṛti composed such a work or the author of the smṛti in order to glorify it claimed that he was the same as the author of a well-known Yogasāstra ascribed to a Yājñavalkya. At all events Yoga-Yājñavalkya existed certainly much earlier than 800 A. D. Vācaspatimiśra in his commentary on the Yogasūtrabhāṣya quotes a half verse from Yogi-Yājñavalkya.³³⁴ Vācaspati wrote his Nyāyasūcinibandha in 898 (of the Vikram era) i. e. 841-42 A. D. Aparārka quotes profusely from Yoga-Yājñavalkya. One of the quotations (on III. 198-201) is an Ārya

331 विभागधर्मसन्देहं बन्धुसाक्ष्याभिलेखितैः । विभागमाधना कार्या न भवेद् दोषकी क्रिया ॥
पराशरमाधवीय III, part 2, p. 571; compare वाङ्. II. 149.

332 चण्डालपुङ्गवस्तुल्यमिहपारसिकादिकम् । महापातकिनश्चैव स्पर्शा स्नायान्तर्बलकम् ॥
on वाङ्. III. 29-30.

333 संसृष्टदमेव वा सोदरमभिधत्ते । अत एव ब्रह्मयज्ञवल्क्यवचनं सोदरो नाम्यमातृज इति
जितेन्द्रियेण लिखितम् । दायभाग p. 298 (ed. of 1829).

334 ननु हिरण्यगर्भो योगस्य वक्ता नाम्यः पुरातनः — इति योगियाज्ञवल्क्यस्मृतेश्च कथं
वतश्चलेयोगशास्त्रकर्तृत्वमित्याशङ्क्य &c. The words हिरण्यगर्भो &c. occur in
the ms. of ब्रह्मयोगियाज्ञवल्क्य XII. 5.

(on the duration of a *mātrā*³³⁵). The quotations refer to *prāṇāyāma*, *Gāyatrī*, bathing, *tarpaṇa* and *jñāna*. His position is that even a householder becomes *mukta* by performing his duties, by contemplating on *ātman* and by knowledge of the *Vedānta*, that the highest goal is reached by a combination of *jñāna* and *karma* and that the view that *mokṣa* results from knowledge alone is a sign of indolence.³³⁶ The *Parāśaramādhyāya* quotes a verse from *Yogi-Yāj.* saying that only the *Brāhmaṇas* can pass through the four *āśramas*, the *Kṣatriya* through three (excluding the last), the *Vaiśya* through two and the *Śūdra* only through one (viz. that of householder).³³⁷ Kullūka on *Manu* (3. 1) quotes the view of *Yogi-Yāj.* that *Brahmacarya* extended to twelve years or five for each of the four *Vedas*.³³⁸

In the Deccan College Collection there are two mss. of *Yogi-Yājñavalkya* (Nos. 91 and 388 of 1899-1915) in twelve chapters and about 495 verses. The colophon at the end of the first chapter in the latter ms. describes it in the style of the *Bhagavadgītā*.³³⁹ *Yājñavalkya* is said to have learnt *Yogaśāstra* from *Brahmā* and expounds it to his wife *Gārgī*. The whole work deals with the eight *angas* of *yoga*, their divisions and subdivisions. Out of the several quotations cited above from *Yoga-Yāj.* only one was found in this work. It contains a verse (I. 68 *aṣṭau grāśa muneh proktāh &c*) which is practically the same as *Baud. Dh. S. II. 7.*

335 अङ्गुलमं क्षत्रितयं जात्रोः परिमार्जनं वाप । तालत्रयमपि तज्ज्ञा मन्त्रासंज्ञं प्रशंसन्ति ॥

* अपरार्क on याज्ञ. III. 198 201. This is उपगीति, a variety of 'आर्या'. It occurs in the ms. of बृहद्योगियाज्ञ. VIII. 12, where we read जानूर्वोः परिमार्जनमथापि । तत्कालत्रयमपि &c.

336 स्वकर्मणामनुष्ठानात्सम्यगात्मनिदर्शनात् । वेदान्तानां परिज्ञानाद् गृहस्थोपि विमुच्यते ॥
quoted by अपरार्क on याज्ञ. III. 57. This occurs in बृहद्योगियाज्ञ. (ms.) XI. 47; परिज्ञानाद्देवमन्त्रैरेतदालस्यलक्षणम् । कायक्लेशभयाच्चेव कर्म नैच्छन्ति पण्डिताः । ज्ञानकर्मसमायोगात्परमाप्नोति पूरुषः । पृथग्भावो न सिध्येन उभे तस्मात् समाश्रयेत् ॥
quoted by अपरार्क on याज्ञ. III. 205; these two are बृहद्योगि. IX. 34 and 28.

337 चत्वारो ब्राह्मणस्थोक्ता आश्रमाः श्रुतिचोदिताः । क्षत्रियस्य त्रयः प्रोक्ता द्वावेको वैश्य-
शूद्रयोः ॥ quoted in परा. मा vol. I, part 2, p. 153. This is योगयाज्ञवल्क्य I. 30.

338 यदाह योगियाज्ञवल्क्यः 'प्रतिवेदं ब्राह्मण्यं द्वादशाब्दानि पञ्च वा '.

339 इति श्रीयाज्ञवल्क्यगीतासुपनिषत्सु ब्राह्मण्यादा योगशास्त्रे याज्ञवल्क्यवार्त्तिभादे प्रथमोऽध्यायः.

23 and another verse (X. 19) which is a quotation from the *Bhagavatgītā*.¹⁴⁰ There is another ms. (No. 354 of 1875-76) in the same collection called *Brhad-Yogi-Yājñavalkya-smṛti* in twelve chapters and about 930 verses. Yājñavalkya in Mithilā is asked by Janaka and the sages and then expounds the following subjects:—how *mantras* are to be studied in connection with metre, deity, sage and viniyoga, about *omkāra* or *praṇava*; seven *Vyāhrtis*; *Gāyatri*; *nyāsa* of *Gāyatri*; *sandhyopāsana* · *snāna*; *Japa*; *prāṇāyāma*; *dhyāna*; *sūryopasthāna*; eulogy of *yoga*; eulogy of *Vedaśāstra*.

From the above it is clear that *Yoga-Yājñavalkya* and *Brhad-yogi-Yājñavalkya* are entirely different works and that the latter is comparatively an early work, as quotations from it are cited by *Vācaspatimiśra* (9th century) and *Aparārka*. The latter work contains numerous quotations from the *Bhagavadgītā* and the *Manu-smṛti* and a few from the *Yājñavalkyasmṛti* (the verse about the 14 *vidyāsthānas* is the same in both). So it must have been composed between 200 and 700 A. D.

There are many commentaries on the *Yāj. smṛti*. Out of these those of *Viśvarūpa*, *Vijñāneśvara*, *Aparārka* and *Śulapaṇi* are the most famous. For these see sections 60, 70, 79 and 95 below. On account of the paramount importance of the *Mit.* in modern Hindu Law as administered by British Courts in the whole of India, the *smṛti* of *Yāj.* has indirectly become the guiding work for the whole of India and this position it richly deserves by its concise but clear statement of principles, its breadth of vision and its comparative impartiality towards the claims of both sexes and the different *varnas*.

35. The *Parāśara Smṛti*

This work has been published several times, but the edition of *Jivananda* (part II. pp. 1-52) and that in the *Bombay Sanskrit Series* with the voluminous gloss of the great *Mādhava* are the best known. In the following pages *Jivananda's* edition has been used.

The *smṛti* of *Parāśara* must have been an ancient one as *Yāj.* (I. 4) mentions him among the ancient writers on *dharma*. But it is doubtful whether we possess the ancient *smṛti* of *Parāśara*. The extant *smṛti* is probably a recast of it as it mentions *Yāj.* in the first

chap. (p. 2). The Garuḍapurāṇa in chap. 107 gives a summary in 39 verses of the Parāśara-smṛti. In doing so it takes parts of the latter and pieces them together. For example, verses 2-4 in the Garuḍapurāṇa (chap. 107) are ' śrutiḥ smṛtiḥ sadācāro yah kaścīd vedakartṛkaḥ | vedāḥ smṛtāḥ brahmanāḍau dharmā Manvādibhiḥ sadā || dānam kaliyuge dharmah kartāram ca kalau tyajet | pāpa-kṛtyaṁ tu tattraiva śāpam phalati varṣataḥ || ācarāt prāpnuyāt sarvaṁ ṣaṭ karmāṇi dīne dīne | sandhyā snānam japo homo devātithyādi-pujanam || '. These are taken *verbatim* or with slight changes from the Parāśara-smṛti, compare na kaścīd vedakartā ca vedasmaratā catur-mukhaḥ | śrutiḥ smṛtiḥ sadācara nirnetavyaś ca sarvada | tathaiva dharmāṁ smarati Manuḥ kalpāntarāntare | tapah param dānam-ekam kalau yuge || . . . tyajet-deśam kṛtayuge . . . kartāram ca kalau yuge | . . . kṛte tu tatkṣaṇat śāpah . . . kalau samvatsarena tu || chap. I verses 20-21, 23, 25, 27 and vide 39 for verse 4 of the Garuḍa-purāṇa. This establishes that the Garuḍa regarded the Parāśara-smṛti authoritative and ancient. There is another problem to be considered. Kauṭilya mentions six times the views of Pāraśara or the Parāśaras on various aspects of politics and state administration. Therefore it appears that there was a work of Pāraśara on politics, in which it is possible that vyavahara also was dealt with.

• The extant Parāśaras-mṛti is divided into twelve chapters and contains according to the last verse but one 592 verses. It deals only with ācāra and prayaścitta. Madhava introduced his disquisition on vyavahāra, which forms about a fourth of his extensive gloss, in an indirect way by regarding vyavahāra as a part of the duties of Kṣatriyas on which the Parāśaras-mṛti has something to say.³⁴¹

The name Parāśara is an ancient one. In the Tai. Aranyaka (I. 1. 3. 37) we have a Vyāsa Parāśarya. In the Vāṁśa that occurs in the Bṛhadāraṇyaka we have a Pāraśarya. The Nirukta

341 क्षत्रियो हि प्रजा रक्षन् शस्त्रपाणिः प्रच्छदवत् । विजित्य परसेन्यानि क्षितिं धर्मेण पालयेत् ॥ पराशर ohap. I. p. 6. (B.S. Series); 'अत एवाचारकाण्डे व्यवहाराणामन्तर्भावमिमेव पराशरः पृथग्व्यवहारकाण्डमकृत्वा क्षितिं धर्मेण पालयेदिति सूचनमर्थं व्यवहाराणां कृतवात् । परा. मा. ३. ४.

gives an etymology of Parāśara.³¹² Pāṇini attributes a bhikṣusūtra to Parāśarya.³¹³

The introductory verses of the smṛti say that sages went to Vyāsa and requested him to instruct them in the dharmas and conduct beneficial to mankind in the Kali age and that the great Vyāsa took them to his father Parāśara, son of Śakti, in the Badarikāśrama, who then propounded the dharmas of the four *yugas*. The first chapter recites the smṛtis then known (19 in all) and lays down that in the four ages of Kṛta, Treta, Dvāpara, and Kali, the dharmas proclaimed by Manu, Gautama, Śaṅkha-Likhita and Parāśara were respectively to be the guiding ones. The following are briefly the contents of the Parāśara smṛti :

I. Introductory verses ; Parāśara imparts to the sages knowledge of dharma ; the dharmas of the four *yugas* ; differentiation of the four *yugas* from various points of view ; six daily duties, viz. sandhya, bath, *japa*, *homa*, Vedic study, worship of gods, Vaiśvadeva and honouring guests, eulogy of honouring guests, the proper means of livelihood for Kṣatriya, Vaiśya and Śūdra ; II. duties of householder ; agriculture ; the five unconscious acts of injury to animal life ; III. purification from impurity due to birth and death ; IV. concerning suicide ; punishment for wife deserting her husband though poor, foolish or diseased ; definition and rules about Kuṇḍa, Golaka, Parivitti, and Parivitta ; remarriage of women ; rewards for chaste widows ; V. expiation for minor things (such as dog-bite) ; about a Brahmana who has consecrated fires dying on a journey or committing suicide ; VI. Expiation for killing various beasts and birds, for killing Śūdras, artisans, women, Vaiśyas, Kṣatriyas, sinful Brāhmaṇas ; eulogy of Brāhmaṇas ; VII. purifications of various articles (such as vessels of wood, metal &c) ; about a woman in her menses ; VIII. Expiations for killing cows and oxen unwittingly in various ways ; approaching a pariṣad for expiation, constitution of a pariṣad ; praise of learned Brāhmaṇas ; IX. proper thickness of sticks for beating cows and bulls ; expiations for using thicker sticks and injuries to them ; X. other expiations such as cāndrāyana for intercourse with women with whom intercourse is forbidden ; the expiation called Santapana ; XI. expiation for partaking food from

312 पराशीर्षिष्य वसिष्ठस्य जले । निरुक्त VI. 30.

313 पराशर्यभिक्षास्मृतिर्निबन्धनः । वा. IV. 2. 110.

Caṇḍālas &c. ; rules as to whose food may be taken and whose not ; purification of wells &c. when animals fall in them ; XII. bath prescribed after evil dreams, vomiting, shaving &c. ; expiations for drinking wine and nasty things through ignorance ; five kinds of bath ; when bath at night allowed ; what things should always be kept in the house or seen ; definition of the unit of ground called *gocarma* ; expiations for the deadly sins of *Brahmahatyā*, drinking liquor, theft of gold &c.

Parāśara contains several peculiar views. He speaks of only four sons (*aurasa*, *kṣetraja*, *datta* and *kr̥trima*) though he does not expressly negative a larger number (chap. 1 p. 14). He eulogises the practice of *Sati* (last two verses of chap. 4). The well-known verse of Nārada (*Stripuṁsa-yoga* 97) “*naṣṭe mṛte &c.*” is read at the end as “*patir-anyo na vidyate*” (p. 15). There are a few verses in the *Indravajrā* metre (e. g. on pp. 11-12 and 36). The *Parāśarasmr̥ti* quotes the views of several writers on *dharma*. *Manu* is frequently cited in the words “*Manuḥ-abravid.*” In the 7th chapter alone those words occur four times.¹⁴⁴ None of them corresponds exactly with any verse of the *Manu-smṛti*. Yet *Manu* V. 133 may be compared with the first two. Besides these, in the 9th chapter *Manu*’s view is quoted that on killing an animal the guilty party should restore a similar one to the owner or its price.¹⁴⁵ In the 10th he says that according to *Manu* uncooked food, milk or oil brought from a *śūdra*’s house and used in cooking in a *Brāhmin*’s house could be eaten by a *Brāhmaṇa*. This is similar to *Manu* IV. 223.¹⁴⁶ In the 12th chapter *Parāśara* cites the view of *Manu* that a *Brāhmaṇa* fed on food (cooked) from *śūdras* would become a vulture for twelve births, a pig for ten and a dog for seven.

144 मज्जोरमक्षिकाकीटमृदकृर्मिदुर्गुराः । मेध्यामेध्यं स्पृशन्त्येव नोच्छिष्टान्मनुरब्रवीत् ॥
There are two more ending with नोच्छिष्टं ... ब्रवीत्. प्रभासादीनि तीर्थानि
गङ्गायाः सरितस्तथा । विप्रस्य दक्षिणे कर्णे सान्निध्यं मनुरब्रवीत् ॥ पराशर chap. 7 ;
compare *यो. ध. सू.* I. 4. 2. for the last.

145 प्रमाणे प्राणभृता दद्यात्तन्मतिरूपकम् । तस्मानुरूपं मूल्यं वा दद्यादित्यब्रवीन्मनुः ॥
पराशर 9th chap.

146 शुष्कान्नं गोरसं खेदं शुद्धवेश्मन आगतम् । पक्वं विप्रगृहे पूतं भोज्यं तन्मनुरब्रवीत् ॥
पराशर 10th chap. ; नायाच्छूद्रस्य पक्वान्नं विद्वान्भ्रातृनो द्विजः । आहृतीत्यमे-
वाह्नादनुत्तावेकरात्रिकम् ॥ मनु. IV. 223.

There is nothing corresponding to this in Manu. In the 9th Manu is spoken of as one who knows all śāstras.³⁴⁷ The first verse of the 6th chapter says that Manu deals at length with expiation for killing animals.³⁴⁸ This is probably a reference to Manu XI. 131-141. Numerous verses in the Parāśara-smṛti are word for word the same as those of the Manusmṛti. For example, Manu I. 85-86 occur in the first chapter of Parāśara, Manu V. 160 (about a widow remaining chaste) occurs with slight variations in the 4th; Manu XII. 114-115 (about *pariśad*) occur in the 8th chap. (p. 29); Manu XI. 212 (about the definition of *Sāntapana*) is the same as Parāśara (10th chap. p. 40). Several verses are common to Baudhāyana and Parāśara, e. g. Baud. Dh. S. I. 1. 8, 11, 14 occur in the eighth chapter of Parāśara (pp. 29, 30). The verse "na nārikelair na ca śanabālair" occurring in Parāśara (9th chap p. 35) is quoted as Vasiṣṭha's by Haradatta on Gautama (22 18). Parāśara is mentioned by name several times (chap. III. 2, p. 8, chap. VI. 1. p. 18 and p. 23, chap. VII. 1. p. 24, chap. X. 12 p. 38) Uśanas is cited on p. 19 (chap. 12), Prajāpati (in IV. 3 p. 13), Śaṅkha (chap. 4 p. 15). Veda, Vedāṅgas, dharmasastras and smṛtis are spoken of on p. 23 (6th chap). In the 11th chap Parāśara refers to several Vedic *mantras*, most of which occur in the R̥gveda, but two of them, "tejosi sukram." and "kvasya iva" are not found in the R̥gveda, but in the Vaj. S. (I. 1 and I. 24 respectively). Parāśara appears to have been a practical man. He exhorts his readers to save their bodies first in invasions, journeys, diseases, calamities and then care for dharma. He recommends the non-observance of rules of purity in times of difficulty and adherence to the strict rules of dharma when one is at ease.³⁴⁹

The Mit., Aparārka, Smṛticandrika, Īkṃādrī and other later works quote Parāśara very frequently. Most of these are found in the extant Parāśarasmṛti. For example, vide pp. 1169, 1177, 1180, 1191 &c. of Aparārka, all of which are traced in Parāśara pp. 42, 43, 42 and 16 respectively. Viśvarūpa quotes Parāśara several times

347 मनुना चैवमेकेन सर्वज्ञाज्ञाणि जानुती । पराशर 9th.

348 अतः परं प्रवक्ष्यामि प्राणिहत्यासु निष्कृतिः । पराशरेण पूर्वोक्तं मन्वर्थेयं च विस्तृताम् ॥

349 देशभङ्गे प्रवासं वा व्याधितु व्यसनेभ्यश्च । रक्षेदेव स्वदेहादि पश्चाद्धर्मं समाचरेत् ॥, आपत्काले तु संप्राप्ते शौचाचारं न चिन्तयेत् । स्वयं समुद्धरेत् पश्चात् स्वस्थो धर्मं समाचरेत् ॥ 7th chap., last three verses.

and these quotations can be verified ; e. g. on Yāj. III. 16 the verse “ anātham ” ascribed to Parāśara is found in Parāśara chap. III p. 10 ; on Yāj. III 257 ten verses are cited by Viśvarūpa from Parāśara which occur in Parāśara with considerable variations (chap. VII. pp. 20-21) ; on Yāj. III. 262 the verse “ gavām bandhana ” is cited from Parāśara, which is the first verse of the 8th chapter. Therefore it is quite clear that in the first half of the 9th century the Parāśarasmr̥ti that we have now was considered to be authoritative and the work of an ancient sage. It seems to have known a work of Manu, as seen above. Therefore it must be assigned to some period between the first and the 5th century of our era. In the same direction points the fact that the Garudapurāṇa (chap. 107) seems to have known the introductory verses of Parāśara and as shown above (p. 191) combines passages of Parāśara in a summary of its teachings.³⁵⁰ The Viṣṇu-dharmottara which is frequently quoted by Aparārka and other later works cites verses that are borrowed from Parāśara. For example, chap. 75. 1 of the former is the same as a verse of Parāśara.³⁵¹

There is an extensive work called Br̥hat-Parāśara-saṁhitā (published by Jivananda, part II pp. 53-309). It is divided into 12 chapters and the last verse says that it contains 3200 verses and that Suvrata proclaimed the Śāstra imparted by Parāśara. The introductory verses contain the same story as that in the Parāśara-smṛti and many of the verses in the first chapter of the two works (such as those about the 19 writers on dharma &c.) are almost the same in both. The total of verses in the printed work comes to about 3000 and not 3300. It appears that the work is a recast of the Parāśarasmr̥ti made by Suvrata. The subjects of the twelve chapters are :—I. Introductory, the proper sphere of Āryas ; summary of contents ; II. Disquisition on the 6 daily *karmas*, sandhyā, bath, *jaṭa*, worship of gods, Vaiśvadeva and honouring guests ; Gāyatri ; the dharmas of the *Varnas* ; III. duties and manners of a householder ; agriculture, honour to cows ; IV. forms of marriage ; duties of wives ; Jātakarma and other *ṛites* ; gifts ; proper persons to

350 पराशरोद्गीद् व्यासं धर्म वर्णाधमादिकम् । कल्पे कल्पे क्षयोत्पत्त्या रक्षयन्ते तु प्रजा-
दयः ॥ गरुडपुराण 107. 1. (Venkatesvar Press ed.).

351 अनार्थं ब्राह्मणं प्रेतं ये बहन्ति द्विजातयः । पदे पदे यत्फलवानुपूर्वाहमस्ति ते ॥
पराशर chap. 3. p 12.

receive gifts ; V. concerning śrāddhas ; VI. impurity on birth and death ; prāyaścittas for various acts ; VII. cāndrāyana and other penances ; VIII. gifts ; IX. rites for propitiating Gaṇeśa and the planets, Rūdra &c ; X Rājadharmā ; dharmas of forest hermit and *yati* ; XI. the different varieties of Brahmacārin, householder, forest hermit and *yati* ; XII. prāṇayāma and other āngas of *yoga*.

This Br̥hat-Parāśara contains a considerable number of verses mostly in the Indravajrā metre and a few in the Vasantatilakā (c. g. p. 134).

The Br̥hat-Parāśara appears to be a late work. It is a recast of the Parāśara-smṛti. It contains the Vināyakaśānti as elaborated by Yājñavalkya, since it speaks of only one Vināyaka (9th chap. p. 247) and not of four as in M. Gr. S. On p. 249 it quotes Yāj. I. 285 (about the names of Vināyaka) with the readings found in the Mit. It speaks of the rāsis (p. 214). It is not quoted by Viśvarūpa, the Mit. or Aparārka. It is mentioned in Bhaṭṭoji's comment on the Caturviṃśatimata (p. 138) and by Nandapandita in the Dattakamīmāṃsā, which quotes a verse (Br̥hat-Parāśara p. 153).¹¹

A Vṛddha-Parāśara is quoted by Aparārka (on Yāj. II. 318) immediately after Parāśara and as holding a different view. Mādhava also quotes a Vṛddha-Parāśara (Parāśara-Mādhaviya vol. 1, part 1, p. 230). This seems to be a different work from the Parāśara-smṛti and the Br̥hat-Parāśara. Hemādri (Caturvarga. vol. III, part 2, p. 48) and Bhaṭṭoji in his gloss on Caturviṃśatimata (p. 138) quote a Jyotiḥ-Parāśara.

36. The Nārada-smṛti

There are two versions of Nārada on Vyaḥāhāra, a smaller and a larger one. The smaller version was translated by Dr. Jolly in 1876 (Trübner & Co., London). The text of the longer version was published by the same scholar in the Bibliotheca Indica series (1885) and was translated by him in the Sacred Books of the East Series (vol. 33). The edition of the text is accompanied up to verse 21 of the 5th title ' abhīyupēyaśusrūṣa ' by extracts from the commentary of Asahāya as revised by Kalyāṇabhaṭṭa, who was encouraged in the task of revision by Keśavabhaṭṭa.

¹¹ अर्जुनस्य वितृष्यस्य तत्पुत्रो भ्रातृजो भवेत् । स एव तस्य कर्षति आहं विष्णोदक-
क्रियात् ॥ दशकमीमांसा p. 34.

From verse 22 of the same title the printed text is the same as the smaller version. A verse quoted as Nārada's by Kṣīrasvāmin is not found in the larger version but is found in the smaller version.³⁴³ An ancient Ms. of Nārada from Nepal dated 1407 A. D. contains two additional chapters on theft and ordeals. Dr. Jolly includes the first as an appendix and omits that on ordeals on the ground that it is not authentic. One of the colophons of the Nepalese Ms. describes it as 'iti Mānava-dharmaśāstre Nārada-proktāyāṁ saṁhita-yām &c.' This corroborates what was said above (pp. 149, 156) as to the close connection between Manu and Nārada.

Nārada is not mentioned by Yājñavalkya in the list of ancient writers on dharma, nor does Parāśara mention him. Viśvarūpa however quotes a verse of Vṛddha-Yājñavalkya (on Yāj. I. 4-5), where Nārada is the first among ten expounders of dharma enumerated therein (vide note 219).

The printed Nārada contains three introductory chapters on the principles of judicial procedure (Vyavahāra-mātrka) and on the judicial assembly (sabha). Then the following titles of law are dealt with one after another :—*rnādāna* (recovery of debts), *upanidhi* (deposit, lending, bailment), *sambhuṣa-samutthana* (partnership), *dattapradanika* (gifts and resumption thereof), *abhyupeṣya-aśuśrūṣā* (breach of contract of service), *vetanasya-anapākarma* (non-payment of wages), *asvamivikraya* (sale without ownership), *vikriyasampradana* (non-delivery after sale), *kṛtānuśaya* (rescission of purchase), *samayasyānapākarma* (violation of conventions of corporations, guilds &c.), *simābandha* (settlement of boundaries); *striputṁsayoga* (marital relation); *dāyabhāga* (partition and inheritance); *sāhasa* (offences in which force is the principal element) such as homicide, robbery, rape &c. ; *vākpa-ruṣya* (defamation and abuse) and *daṇḍapāruṣya* (hurt of various kinds); *prakīrṇaka* (miscellaneous wrongs). The appendix deals with theft, though a few remarks are made on that topic under the title of ' *sāhasa* . '

It will be noticed that Nārada follows the Manusmṛti to a considerable extent in the nomenclature and the arrangement of the

³⁴³ क्षीरस्वामी on the word बुधल in अमरकोश quotes the verse बुधो हि मनुष्यान्वर्ष-
स्तस्य यः कुरुते लब्धम् । which is मनु 8. 16 and द्वाप्तिर्वर्ष 9. 15.

eighteen titles. Some of the titles are differently named by Nārada, e. g. he speaks of upanidhi, while Manu employs the word *nikṣepa*. Nārada seems to have included the *svāmipālavivāda* of Manu in *vetanasya-anapākarma*. He makes one title of *dyūta* and *samāhvaya*. Nārada includes *strisaṃgrahana* under *sāhasa* and adds three titles, viz. *abhyupetya-aśuśrūṣā*, *vikriyāsampradāna* and *prakīrṇaka*. The *smṛticandrikā* expressly³⁵⁴ says that it follows the work of Nārada in preference to that of Manu as regards the nomenclature and sequence of the titles of law. Nārada follows Manu in speaking of witnesses in the section on *rnādāna* and in treating of theft after the eighteen titles have been dealt with (vide Manu IX. 256 ff.).

The printed Nārada contains 1028 verses (including 61 on theft in the appendix). About seven hundred of these verses occur in various *nibandhas* as quotations. Up to the 21st verse of the section ' *abhyupetyaśuśrūṣā* ' the commentary of Asahāya furnishes a valuable check for the authenticity of the text. For the remaining portion, there are important data as to its authenticity, sequence and readings. Viśvarūpa, who belongs to the first half of the 9th century, quotes about fifty verses of Nārada* (generally by name). The text that he had before him was essentially the same as that of the printed edition, except in a very few cases. Out of the seven verses of Nārada on ' *samavasya anapākarma* ' Viśvarūpa quotes five (on Yāj. II. 190 and 196) and expressly states that Nārada wound up his chapter on that topic with the verse ' *doṣavat karanam* &c. ' as the printed text does. On Yāj. II. 226 Viśvarūpa distinctly says that the verse ' *yameva hyatīvarteran* ' &c. is followed immediately by ' *malā hyete manuṣyeṣu* '. This is the case with the printed text also (*dyūtasamāhvaya* verses 13-14). On Yāj. III. 252 Viśvarūpa quotes a verse of Nārada about the three kinds of wealth, *śukla*, *śabala* and *kṛṣṇa*, which does not occur in that form in Nārada, though the latter contains similar dicta.³⁵⁵ Viśvarūpa contains no quotation from Nārada on the topics of *ācāra* or *prāyaścitta*. The same is the case with *Medhātithi* and the *Mitākṣarā*. *Medhātithi* somewhat inaccurately summarises the

³⁵⁴ नारदीयेद्वैशक्रमानुसारिणश्च वयमित्यनवयमिहामिधान् ।

³⁵⁵ शुक्लं च शबलं चैव कृष्णं च त्रिविधं धनम् । शुक्लं न्यायार्जितं धर्म्यमितरद् व्यावहारिकम् ॥ ; तत्पुनस्त्रिविधं ज्ञेयं शुक्लं शबलमेव च । कृष्णं च तस्य विज्ञेयाः प्रमेयाः समथा पृथक् ॥ (नारद, कणादान 44).

the introductory words (in prose) of Nārada (vide note 269 above). Medhātithi frequently quotes Nārada particularly from the sections on ṛṇādāna (vide on Manu 8. 47, 155, 149) and dāyabhāga (on Manu 8, 28, 29, and 207, 209, and 143). On Manu 8, 349 he quotes Nārada on partnership (verse 10), on 8. 216 he quotes Nārada (vetanasya-anapakarma verse 5). In some cases Medhātithi cites Nārada's verses without naming him e. g. on Manu 9. 76 he quotes the well-known verse 'nashte mrte pravrajite &c.' (Nārada on marital relation, verse 97) as 'smṛtyantara'. It was shown above (p. 172) that the vyavahāra section of the Agnipurāṇa dates from about 900 A. D. Chap. 253 of the Agnipurāṇa contains thirty verses of the extant Nārada-smṛti, viz. Agni 253. 1b-9a = Nārada (vyavahara-mātrkā chap. I. 8-15), Agni 253. 9l-12 = Nārada (vyavahara-mātrkā chap. I. 26-29a), Agni 253. 13-30 are the verses defining the eighteen titles from ṛṇādāna to prakīrnaha contained in Nārada and occur in the same order in both. The readings preserved in the Agnipurāṇa deserve some discussion. Agni (253. 3-4) reads 'dharmaś ca vyavaharaś ca ... uttarah purva-sādhakah', while Nārada has 'purvabādhakah'. Agni reads 'caritraṁ saṁgrāhe puṁsāṁ rajajñāyam tu sadhanam' (253. 5), while Nārada has 'caritraṁ pustakarane rajajñāyām tu sasanam'. Agni (253. 15) reads 'dattvā dravyaṁ ca samyag-yaj', while Nārada (dattapradānika I) reads 'dattvā dravyamasamyag-yaj'. The Agni (253. 11) reads 'Śaṅkā sadbhistu saṁsargat tattvaṁ sedhabhidaśsanat' and avoids the rare word 'hodhābhi-' in Nārada 'Śaṅkasatam tu saṁsargat tattvaṁ hodhābhidaśsanat' (Vyavahāramātrkā I. 27). For Nārada's 'akṣabradhnaśalākādyair &c.' (dyutasamāhvaṇya I) Agni reads 'Akṣavajra &c.' (253. 29). The Mit. (on Yaj. II. 199) and Vir. (p. 718) follow printed Nārada in the last case and also in the other cases. In the Smṛti-candrikā, Hemādri, Parāśaramādhaviya and other later *nīlandhas* numerous verses of Nārada are quoted on topics of ācāra, śrāddha, prāyaścitta. For example, Hemādri (caturvarga vol. III. part 2, pp. 159, 183, 185, 223, 235) quotes several verses of Nārada on Ekādaśī and a verse of Nārada about the astrological yoga called padmaka. The Smṛticandrikā (I. pp. 198-199) quotes 26 verses on the worship of Nārāyaṇa, the last of which is the well known verse 'dhyeyaḥ sadā savitrmaṇḍala-madhyavartī &c.' and the same work (on śrāddha p. 354) quotes a verse of Nārada in which Sunday and Saṁkrānti are mentioned. The question arises whether

these quotations of Nārada on ācāra and prāyaścitta and allied topics are the work of the same Nārada that wrote on Vyavahāra. From the fact that early writers like Viśvarūpa, Medhātithi and Vijñāneśvara do not contain a single quotation of Nārada on topics other than that of vyavahāra, it appears probable that the quotations on ācāra and prāyaścitta belong to a later date than the Nāradasmṛti on vyavahāra and either did not exist in the days of Viśvarūpa and Medhātithi or had not attained canonical authority in those days. There is in the India Office Library a ms. of Nāradasmṛti in three chapters and 322 verses dealing exclusively with ācāra and prāyaścitta (vide Jolly's Introduction p. 5 to edition of text).

The Nāradasmṛti, excluding the introductory passage in prose about the successive abridgments of the original work of Manu by Nārada, Markaṇḍeya and Sumati Bhārgava, is written in the śloka metre except in the case of two verses (verse 38 of the 2nd chap. of vyavahāra-mātrkā and the last verse of the chapter on sabha). Nārada himself is mentioned by name in connection with the ordeals (ṛṇādāna verse 253).^{355a} The first person also occurs in 'ataḥ param pravakṣyāmi' (ṛṇādāna 343). Ācāryas are cited in 'dattapradānika' (verse 5). Dharmasāstra and arthasāstra are mentioned (vyavahāramātrkā, chap. I, 37 and 39) and Nārada lays down the rule as in Yaj. (II. 21) that in a conflict between the two the former should furnish the rule of conduct.³⁵⁶ Nārada refers to Vasiṣṭha's rule about interest (ṛṇādāna 99). Two verses are quoted from a Purāṇa.³⁵⁷ Manu is named in several places (ṛṇādāna verses 250, 251, 326).³⁵⁸ The first passage about Manu is quoted by Viśvarūpa on Yaj. (II. 98) and corresponds closely with the teaching of Manu (8. 113). But the other passages

355a सन्दिग्धेर्धेभियुक्तानां विशुद्धयर्थं दुरात्मनाम् । प्रोक्तानि नारदेनेह सत्यानृतविशुद्धये ॥

356 यत्र विप्रतिपत्तिः स्यादुर्मशास्त्रार्थशास्त्रयोः । अर्थशास्त्रोक्तमुत्तुज्य धर्मशास्त्रोक्तमाचरेत् ॥

357 पुराणोक्तो द्वौ श्लोको भवतः । यः परार्थे ग्रहिण्यत्त्वा वाचं पुरुषाधमः । आत्मार्थे किं न कुर्यात्स पापो नरकनिर्भयः ॥ वाच्यार्थो नियताः सर्वे । वाक्मूला वाग्विनिर्मिताः । यो हि तां स्तेनयेद्वाचं स सर्वरतेयकम्बल ॥ नारद (ऋणादान 227-228).

358 सत्यं वाङ्मनसज्ञाणि गोबीजकनकादि च । ...इत्येते शपथाः प्रोक्ता मनुना स्वल्प-कारणे । ऋणादान 248, 250; देवं पञ्चविधं ह्येयमित्याह भगवान्मनुः । ऋणादान 251, ज्ञायानिवेशितो रक्षो दिनशेषमभोजनः । विषये गङ्गातीतः शुद्धोऽसौ ममुरमसीत् ॥ ऋणादान 326.

crediting Manu with dividing ordeals into five kinds and giving his view about poison ordeal have no corresponding passage in the extant Manu. Therefore Nārada had a version of Manu before him that was somewhat different in certain respects from our Manu or Nārada may be referring to Vṛddha or Bṛhat Manu. Besides this there is one remarkable fact to be noted about the relation of Manu and Nārada. There are about 50 verses that are common to Manu and Nārada. Manu 8. 12-14 and 18-19 are Nārada (sabhā, verses 8-10 and 12-13 in a different order), Manu 8. 140-141 = N. (ṛṇādāna 99-100), Manu 8. 148-149 = N. (ṛṇādāna 80-81), M. 8. 143 = N. (r. 129, M. 8. 64 = N. (r. 177), M. 8. 72 = N. (r. 189), M. 8. 93 and 113 = N. (r. 199, 201), M. 98-99 = N. (r. 208, 209 and Udyogaparva 35.33-34), M. 8. 89 = N. (r. 225), M. 8. 186-187, 189, 191 = N. (upanidhi 10-13), M. 8. 232-233, 235 = N. (vetanasya-anapākarma 14-16 in a different order), M. 9. 47 = N. (marital relation, verse 28), M. 8. 224-225 = N. (marital relation, 33-34), M. 9. 357-358 = N. (marital relation, 65-66 in reverse order), M. 9. 3 = N. (dāyabhāga 31), M. 9. 216 = N. (dāyabhāga 44), M. 8. 267-269 = N. (vākpāruṣya 15-17), M. 9. 270-272 = N. (vākpāruṣya 22-24), M. 8. 281-284 = N. (daṇḍa-pāruṣya 26-29), M. 4. 87 = N. (prakīrṇaka 44).

. Nārada (ṛṇādāna 158) 'śrotriyās-tāpasa vṛddha ye ca pravrajitā nārāḥ ! asākṣinas-te vacanan natra heturudahrtah' has probably Manu 8. 65 in view where we read 'na sākṣi . . . na śrotriyo na līngastho na saṅgebhyo vinirgataḥ'.

Besides these there are several cases where Nārada closely agrees with Manu though the verses are not identical, e. g. Nārada (sāhasa 19*) may be compared with Manu 9. 271 and Nārada (appendix on theft, verses 1-4) may be compared with Manu (9. 256-260). These facts establish that Nārada is based on a version of Manu that was essentially the same as the extant text of Manu, though there was some difference here and there. Nārada contains several verses that occur in the Mahābhārata. For example, Śānti 111. 66 = N. (vyavahāra-mātṛkā 72),¹¹⁹ Udyoga 35. 58 = N. (sabhā, verse 18), Udyoga 35. 31-32 = N. (r. 202-203). There are several cases where the text of Kautilya agrees with

300 तल्लब्धं दृश्यते ज्योम सद्योतो ह्यववादिष । न तल्लं विद्यते ज्योम्नि न सद्योतो हुतात्मनः ॥

Nārada.³⁶⁰ In some of these cases the agreement is almost word for word.³⁶¹

Though Nārada is based on Manu, he differs in several essential matters from Manu. We have seen the difference between them in the nomenclature of the titles of law. Manu only casually mentions the ordeals of fire and water (8. 114), while Nārada enumerates five kinds of ordeals, describes them at length and adds two more viz. *tanḍula-bhakṣaṇa* and *taptamaṣa* (ṛnādāna, verses 259-348). He allows *Niyoga* (marital relation, verses 80-88), while Manu strongly condemns it. He allows remarriage of women (Nārada, marital relation, 97), while Manu is against it. Manu mentions seven kinds of slaves (8. 415), while Nārada raises their number to fifteen (*abhupetyāśusrūṣā*, verses 26-28); Manu condemns gambling outright (9. 221-228), while Nārada allows it under state control and as a source of revenue; Nārada is further far more systematic than Manu and is full of divisions and subdivisions. For example, he divides property into three kinds, each of which is again subdivided into seven varieties (ṛnādāna 44-47); Nārada divides the law of gift into four sections, which are further subdivided into 32; he subdivides the eighteen titles into 132 (*vyavahāra-mātrkā* I. 25).

There are a few points which are almost peculiar to Nārada, such as the fourteen kinds of impotent persons (*stripuṁsayoga* 11-13), the three kinds of *punarbbhus* and four kinds of *svairipts* (*ibid.* verses 45-52).

Nārada is probably later than Yājñavalkya. Yāj. knows only five kinds of ordeals, while Nārada knows seven and the former's treatment of them is not so exhaustive as Nārada's. The rules of judicial procedure in Nārada are more systematic and exhaustive than those of Yāj. Nārada contains more definitions than Yāj. In some respects however Nārada is more conservative than Yāj. For example, Nārada nowhere recognises the rights of the widow to

360 Compare कौटिल्य, धर्मस्थीय, chap. I, verses at the end with नारद, व्यवहार-मातृका 1st chap., verses 2, 10-11, 28-40.

361 कर्मण्य व्यवहारश्च चरिर्न राजशासनम् । चतुष्पाद् व्यवहारोऽयमुत्तरः पूर्वपादकः ॥ तत्र सत्त्वे स्थितो कर्मो व्यवहारस्तु साक्षिषु । चरिर्न पुस्तककरणे राजाज्ञायां तु शासनम् ॥ नारद, व्यवहारमातृका I. 10-11; the first half in each verse is the same in कौटिल्य.

succeed to her deceased husband as Yāj. does; Nārada gives no rules about the succession of *gotrajas* and *bandhus* as Yāj. does. In a few respects Nārada agrees with the views of Manu instead of with Yāj., such as allowing a Brāhmaṇa to marry a śūdra woman. Nārada regards sexual intercourse with a pravrajitā (female ascetic) as a mortal sin (*śrīpurnasayoga* 74-75), while both Manu (8. 363) and Yāj. (II. 293) treat it lightly. Taking all these things into consideration it may be said that Nārada flourished nearly at the same time as or somewhat later than Yāj.

Nārada contains several rare words such as "hoḍha" (in *vyavahāramātrkā* I. 27, meaning 'one's property when lost or stolen'). He gives expression to certain principles of law and politics, such as that a man is master of his own house, in other words, a man's house is his castle;³⁶² he highly eulogises the office of king, almost assigning it a divine origin and exhorts the people to obey and honour even a weak and undeserving king.³⁶³ Mr. Jayasval sees in this and in the fact that Nārada speaks of *dināra* while the *Mṛcchakaṭika* speaks of *nāṇaka* indications that Nārada belongs to the fourth century, is later than the drama, is propping up the authority of a new dynasty and flourished under the Imperial Guptas (C. W. N. vol. 17, p. CCI XXXV). He regards a person as minor till the sixteenth year.³⁶⁴ This limit was probably first fixed by Nārada. Nārada further boldly says that in case of conflict between *dharma-śāstra* and usages, the latter have to be followed, as they are, directly observed.³⁶⁵

As Nārada's is regarded as an authoritative smṛti by Viśvarūpa, Medhātithi and other later writers and as Asahāya, who is mentioned by name in the commentary of Viśvarūpa, wrote a comment on

362 अथः स्वतन्त्रा लोकेस्मिन् राजाचार्यस्तथेव च । प्रतिवर्षं च सर्वेषां वर्णानां स्वे गृहे गृही ॥
कणादान 32. This idea occurs in शान्तिपर्व 321. 147 'सर्वः स्वे स्वे गृही राजा'.

363 Vīdo मकीर्णक verses 20-22 राजेति संचरत्येष भूमौ साक्षात् सद्भिक्षम् । न तस्मात्
ज्ञातकर्म्य संतिष्ठेरन् मजाः कश्चित् ॥... निर्बलोपि यथा स्त्रीणां पूज्य एव पतिः सदा ।
प्रजानां विगुणोप्येष पूज्य एव प्रजापतिः ॥

364 बाल आ षोडशाद् वर्षात् पोगण्ड इति शक्यते । परतो व्यवहारः स्वतन्त्रः विनो
विना ॥ कणादान 15-36.

365 धर्मशास्त्रविरोधे तु युक्तियुक्तो विधिः स्मृतः । व्यवहारो हि यत्कालमर्थस्तेनापहृयते ॥
व्यवहारमानुका 40.

Nārada, the Nāradaśmṛti must be older by some centuries than the 8th century, the latest date to which Asahāya can be assigned. Bāṇa in his Kādambārī compares the royal palace to Nāradiya.³⁶⁶ Ordinarily Nāradiya standing by itself would denote the Nārada-purāṇa (compare Viṣṇu-purāṇa 3. 6. 21 where we have the form Nāradiya for the purāṇa). The Nārada-purāṇa (Venkatesvara Press edition, Bombay) contains, however, no treatment of rājadharmā. Bāṇa may have intended a violent pun, meaning 'the palace where the duties of kings were being expounded (avarṇyamāna), like the Nāradiya in which rājadharmā has not been set forth (avarṇyamāna).' European scholars like Dr. Jolly and Bühler hold that Bāṇa refers to the extant Nāradaśmṛti. But on this explanation also the difficulty is not entirely got over. The extant Nārada can hardly be described as a treatise on rājadharmā. It deals only in an indirect way with one aspect of the king's duties and is rather concerned with vyavahāra and the duties of the subjects towards each other from the strictly legal point of view. If we turn to the Mahābhārata and other works, we shall find that rājadharmā meant something different from what is treated of in the Nāradaśmṛti. Therefore Bāṇa's reference to the Nāradiya is of a doubtful character. The Rājanīti-ratnākara of Caṇḍeśvara frequently quotes Nārada on politics (pp. 3, 13, 79). These quotations are not traced in the printed Nārada. Therefore it is highly probable that Bāṇa refers to a distinct work of Nārada on politics which has not yet been recovered.

The Vyavahāramātrkā of Jimūtavāhana and the Parāśara-Madhaviya (vol. III, part I, p. 203) quote a verse from Nārada, the latter half of which is the same as the latter half of a verse in the Vikramorvaśīya.³⁶⁷ The doctrine attributed to Nārada is found in Yaj. (II. 20) and the Viṣṇudharmasūtra, (6. 22) but not in the same words. Unfortunately the date of Kālidāsa is far from being universally accepted, but the fourth or first half of the 5th century is often accepted as the probable date. There is further diffi-

³⁶⁶ 'नारदीयमिवावर्ण्यमराजधर्मम्' (राजकुटुम्ब) p. 91 of Peterson's ed.

³⁶⁷ अनेकार्थानिपुकेन सर्वद्वयापलापिना । निनाविर्गदोदेन देवं वदन्निपुण्यते ॥ अथार्कः (०८ वाक्य. II. 20); व्यवहारमात्रका of जी. pp. 210-11; इति प्रपञ्च वे कान्ता गतिरस्यास्तथा इति । निनाविर्ग ... पुण्यते ॥ विक्रमोर्वशीय 1V. 17 (Pandit's ed);

culty in the fact that the text of the Vikramorvaśīya has been largely tampered with. If the verse is a genuine part of the drama, it seems natural to suppose that Kālidāsa turns a well-known legal maxim to a somewhat humorous use. It is hard to suppose that Nārada would borrow the words of a dramatist for setting forth a legal maxim. This would push back the date of Nārada far beyond the 5th century. Nārada in two places uses the word “dīnāra”, once in the sense of a golden ornament and again as a coin or unit of value also called “suvarna.” In this last case he says that “dīnāra is equal to 48 Kārṣāpaṇas or twelve dhanakas.” Jolly (R. u. S. p. 23) thinks that Indian *dīnāras* can scarcely be older than the 2nd century A. D., although in the times of the Indo-Scythian kings coins of the weight of dīnāra occur. Therefore Jolly is of opinion that Nārada is later than 300 A. D. Winternitz (History of Indian Literature, vol. II. p. 216 n. 4) follows him in this assumption that all Sanskrit works in which the word *dīnāra* occurs must be later than the 2nd or 3rd century A. D. It may be that the golden dīnāras most numerous found in India belong to the 2nd and 3rd centuries A. D. But as Keith points out (J. R. A. S. 1915 p. 504) Jolly's assumption is wrong and the introduction of *dīnāras* into India need not be later than the beginning of the Christian era. Golden *dīnāras* were first coined in Rome in 207 B.C. and the oldest Indian pieces corresponding in weight to the Roman Denarius were struck by Indo-Scythian kings who reigned from the first century B. C. (W. B. p. 44). Therefore there is nothing to prevent us from holding that Nārada flourished in the first centuries of the Christian era, i. e. between 100 and 300 A. D. Mr. Jayasval assigns him to the 4th century A. D. and after the Mṛcchakaṭika. Most scholars would not be prepared to assign to the Mṛcchakaṭika so early a date as the 3rd century A. D. Besides Mr. Jayasval builds his theory on very slender foundations. Because the drama employs the word nāṇaka and Nārada speaks of dīnāra only, no chronological conclusion as to the priority of the one to the other can be drawn. After both words became current in the language, one author, though later, may employ one word, while another, though earlier, may employ the other.

368 मन्त्रः पञ्चरागाद्या दीनारादि हिरण्यम् । मुकाविभुमशङ्कत्याः प्रकुराः स्वामिनामिनाः ॥
नारद, ज्योत्स्नानामुका II. 34; कार्ष्णिणीण्डिका नेवा ताभ्यस्तस्मै धानकाः । तद्-
द्वावश सुवर्णस्तु दीनारास्तुः स एव च ॥ परिशिष्टे verse 69.

It is difficult to say anything as to the home of Nārada. In the appendix on theft Nārada in one place says that in the south a silver kārṣāpaṇa is current, that in the east it is equal to twenty paṇas and that he does not follow the standard of kārṣāpaṇa current in the land of the five rivers.³⁶⁹ From these data and from the fact that the oldest mss. of Nārada come from Nepal and that an old commentary on Nārada in Newari was composed in Nepal, Dr. Jolly conjectures that Nārada's home was to be sought in Nepal. This is all pure guess-work. There is no reason why Nārada could not have hailed from central India. The places where the oldest and best mss. of a work are found can hardly ever be indications of the original home of an ancient author. Bhāmaha is by common consent a Kashmirian writer on Poetics, but the only mss. of his work so far found come from southern India.

Prof. Dr. Bhandarkar (Carnichael Lectures 1918, p. 90), probably following the Nayacandrikā, hazards the conjecture that the writer called Piśuna cited in the Kauṣīliya is another name of Nārada. Beyond the bare fact that Nārada is often credited in the purāṇas with the role of instigating feuds and quarrels and that the word piśuna means "wicked, back-biter", there is nothing to support this identification.

A Jyotir-Nārada is quoted by Bhaṭṭoji in his commentary on the Caturvīṃśatimata (p. 11). A Brhan-Nārada is quoted by Raghunāṇḍana and a Laghu-Nārada in the Nirṇayasindhu and the Saṁskāra-Kaustubha.

In the Mahābhārata several opinions are attributed to Nārada. One of them condemns the eating of flesh.³⁷⁰ The first half of the last verse is the same as Manu 5. 52. Nārada is credited with having divided utpātas (portents) into three varieties.³⁷¹ Nārada is said to have held the view that one must always be active.³⁷² It appears that all these views are taken from some work or works of a Nārada.

369 कर्षापणो दक्षिणस्यां दिशि रौप्यः प्रवर्तते । पणैर्निबद्धः पूर्वस्यां विंशतिस्तु पणाः स तु ॥... पाञ्चनद्याः प्रदेशे तु संज्ञा या व्यासहरिकी । कर्षापणप्रमाणं तु निबद्धमिह मेतया ॥ चोद्यप्रतिषेधप्रकरण 57 and 59.

370 स्वमांसं परमासेन यो वर्धयितुमिच्छति । नारदः प्राह धर्मात्मा निवर्तत सोवसीदति ॥ अनुशासन 115. 14.

371 कृत्यानिस्त्रिविधाः प्राह नारदो भगवानुचिः । दिव्याग्नेवाग्निरिहोऽथ वार्षिकीऽथ वितामह ॥ सभा 46. 8-9

372 तद्धनस्तर्कमेव कर्तव्यमिति ह्येषाच नारदः । उद्योगपर्व 49.

The first is probably taken from Nārada's version of the Manusmṛti of which the purāṇas speak as stated above (note 270).

For Asahāya the commentator of Nārada vide section 58 below.

37. *Brhaspati*

Brhaspati as a sūtra writer on politics has been dealt with above (section 26). In this section Brhaspati the jurist will be spoken of. The complete smṛti of Brhaspati on law has not yet been discovered. It will be, when discovered, a very precious monument of ancient India, exhibiting the high-water mark of Indian acumen in strictly legal principles and definitions. Dr. Fuhrer collected together 84 verses ascribed to Brhaspati in the legal treatises of Apararka and others with German translation and notes (Leipzig, 1879) and Dr. Jolly collected about 711 verses of Brhaspati on law and translated them in the Sacred Books of the East (vol. 33).

Yāj. (I. 4-5) enumerates Brhaspati among the writers on dharma, but he is probably referring to Brhaspati's work on politics. The com. on the Nitivakyāmṛta (p. 7) quotes the first verse of Brhaspati's Nittśāstra.

We saw above how Brhaspati closely follows the extant Manusmṛti, how he pointedly refers to the text of Manu (notes 282-286) and therefore might by analogy be styled a vartikakara of Manu. In many places Brhaspati explains and illustrates the laconic treatment of Manu. Manu (8. 153) speaks of four varieties of interest (Cakra, Kāla, Kārita, and Kāyika), but does not explain these terms. Brhaspati explains them clearly.³⁷³ Manu (8. 49) enumerates five modes of recovering a debt (dharma, vyavahara, chala, ācarita, bala) but leaves them unexplained ; Brhaspati devotes several verses to the explanation of these terms (vide Kullūka on Manu 8. 49). Brhaspati gives elaborate rules regarding partnership. Brhaspati enumerates nine ordeals (of fire, water, poison, balance, kośa, taptamāṣa, taṇḍulas, dharmādharma, phala); while Manu barely alludes to two. Manu devotes only three verses to samvidvyatikrama (8. 219-221), but Brhaspati must have devoted at least a score of verses to this topic, as Apararka alone quotes 17 verses of Brhaspati on this title.

373 Vide कुल्लुक on मनु 8. 153: तासां स्वरूपमाह बृहस्पतिः । कायिका कायसंबुका मत्त-
याणां च कालिका । बृहस्पतिश्चक्रमुचिः करिता कर्मिणा कृता ॥

The order in which the topics of law appeared in *Bṛhaspati* can be settled with tolerable certainty from the quotations in *Apararka*, *Vivādaratnākara*, *Vīramitrodaya* and others works. It was as follows:—the four stages of a law-suit, proof (*kriyā*, human of three sorts and divine), witnesses (of 12 kinds), documents (ten kinds), *bhukti* (possession), ordeals (nine), 18 titles, *ṛṇādāna*, *nikṣepa*, *asvāmivikraya*, *saṁbhūya-samutthāna*, *dattāpradānika*, *abhyupetyā-śuśrūṣā*, *vetanasya-anapākarma*, *svāmipālavivāda*, *saṁvid-vyatikrama*, *vikriyāsaṁpradāna*, *simāvivāda*, *pāruṣya* (of two kinds), *sāhasa* (of three kinds), *strisaṁgrahana*, *stripuṇḍharmā*, *vibhāga*, *dyūta*, *saṁbhava*, *prakīrṇaka* (otherwise called '*nṛpāśraya vyavahāra*,' wrongs for which proceedings are set on foot by the king).

Bṛhaspati was probably the first jurist to make a clear distinction between civil and criminal justice.³⁷⁴ He divided the eighteen titles into two groups, those springing from wealth (14 titles) and those springing from injury to beings (4 titles). This distinction was probably dimly perceived by even *Gautama*, when he says that in disputes based on injury there is no hard and fast rule about witnesses (i. e. about their interest in the subject of dispute).³⁷⁵ *Bṛhaspati* like *Nārada* lays down the rule that a legal decision should not be arrived at merely on the basis of *śāstra* and that when a decision is devoid of reasoning, there is loss of *dharma*, for even a good man may be held to be a bad one or what is good may be held to be sinful in a judicial proceeding, just as *Maṇḍavya* was held to be a thief on a decision without thoughtful reasoning.³⁷⁶ *Bṛhaspati* gives such elaborate definitions and rules about procedure from the filing of the plaint to the passing of the decree that he can very well stand comparison with modern legislators on the same subjects.

374 तदाह बृहस्पतिः । द्विपदो व्यवहारश्च धनहिंसासमुद्भवः । द्विसप्तधार्म्यमूलश्च हिंसामूल-
भृतुर्विचः ॥ व्यवहारमातृका of जीमूतः p. 377 ; vide also स्मृतिच. (ध्व. p. 9)
' पाठस्य द्वे वचन्येव परस्मादसंयुक्ततया । हिंसोद्भवानि चत्वारि पदम्याह बृहस्पतिः '.

375 न विहाकृते निबन्धः । गो. व. सू. 13. 9 on which इरक्त says ' विहाकृते हिंसा-
विषये । साक्षिणा निबन्धो न निरूप्यः । अर्थसंबन्धादि न किंचिदपि दूषणं भवति. '.

376 केवलं धातुमाश्रित्य न कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु धर्मज्ञानिः प्रजायते ॥
चोरौचोरो सम्बन्धात् जायेत व्यवहारतः । युक्तिं विना विचारेण माण्डव्यभोरता गतः ॥
quoted by अपरार्क on याज्ञ. II. 1 ; compare नारद (व्यवहारमातृका chap. I.
43) : चान्वचोरोपि चोरत्वं चोरिभ्यामन्वचोरतात् । अचोरिभोरता प्रतो माण्डव्यो
व्यवहारतः ॥ For the story of माण्डव्य, who kept silent, vide *Ādiśarva* 107.

Nārada and Brhaspati agree very closely in several respects. For example, both speak of three kinds of proof, four parts of a judicial proceeding, almost the same defects of plaints, four kinds of answer, four divisions of the law of gift and their subdivisions, five modes of recovering debts, four kinds of sāhasa.

We have seen that Nārada departs from Manu in several essential matters. On the other hand Brhaspati follows Manu very closely. But he too differs on some points from Manu, for example, we saw above how Brhaspati dissents from Manu on the question of the divisibility of clothes &c. (note 285). He appears to differ from Manu as to the maximum interest allowed on corn, fruit, wool and beasts of burden.¹⁷⁷ Manu and Nārada are both silent as to the widow's right to succeed to her deceased husband's estate. But Brhaspati agreeing with Yājñavalkya makes her the first heir of her sonless husband.¹⁷⁸

These considerations make it clear that Brhaspati is certainly later than Manu and Yāj. It is difficult to state his exact relationship to Nārada. He agrees more closely with Manu than Nārada does, but in some respects such as definitions and the rights of women he shows great advance over Nārada. So he is probably a contemporary of or not much later than Nārada. He employs the word *nāṇaka*.¹⁷⁹ He defines a *dināra*, also called "*suvarṇa*", as equal to twelve *dhānakas* and says that a *dhanaka* was equal to four *aṇḍikas*, an *aṇḍika* being a copper pana weighing a *karṣa* and bearing a stamp.¹⁸⁰ This agrees with what Nārada says about *dināra*.

377 हिरण्ये द्विगुणा वृद्धिबिगुणा वसकुत्यके । धान्ये चतुर्गुणा प्रोक्ता शदे वासो लवेषु च ॥
वृद्धस्पति quoted by अपरार्क on बाह्य. II. 39 ; compare मनु 8. 151.

378 आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभिः । शरीरार्थं स्मृता भार्या पुण्यापुण्यकलेः
समा ॥ यस्य मोघरता भार्या देहार्थं तस्य जीवति । जीवत्वधर्शरीरिर्था कथमन्यः
समाप्नुयात् ॥ स कुल्यैर्विद्यमानैस्तु पितृभ्रातृसनाभिभिः । असुतस्य प्रमीतस्य पत्नी
तद्भागहारिणी ॥ वृद्धस्पति quoted by अपरार्क on बाह्य. II. 135. The Mit.
has the last verse.

379 कुलीनवृक्षानलसैः प्राज्ञैर्नाजकचेदिभिः । अपरार्क on बाह्य. II. 259 ; वि. र. p. 711
and वीर. p. 383.

380 Vide note 268 above. तावत्कर्षतां मुद्रा विज्ञेया कार्षिकः पणः । स एव चाविवक्षा
प्रोक्ता ताभ्यतस्तु धानका ॥ ता द्वादश तुषर्जस्तु दीनारारूपाः स एव तु । वृद्धो
quoted in स्मृतिच. p. 29, वि. र. p. 667. कात्यायन is quoted on same page
by the स्मृतिच. for a similar definition.

Dr. Jolly (S. B. E. vol. 33 p. 276) assigns Brhaspati to the 6th or 7th century A. D. But this is much later by several centuries than the evidence warrants. Kātyāyana was looked upon as an authoritative writer along with Nārada and Brhaspati by Viśvarūpa and Medhātithi. This position he could not have attained in a century or two. So he cannot be placed later than the 6th century. Kātyāyana in several places quotes Brhaspati as an authority. Aparārka quotes Kātyāyana as saying that according to Brhaspati pastures, ways, clothes that are worn on the body, debts (or books for use according to others) and what is set apart for religious purposes should not be partitioned.³⁸¹ Kātyāyana says that according to Brhaspati, that wealth which a man acquires by means of his learning after refuting an opponent in a contest with a stake for the winner is styled “ vidyādhana ” and is not liable to partition³⁸²; and what is acquired through valour &c. by persons that were taught in the family or learnt under their father should be partitioned among the brothers, according to Brhaspati. If a man falsely denies his liability and if only a part of the claim is brought home to him, then he should be made to pay the whole.³⁸³ That the statement of a witness may be relied upon on a matter under his direct perception owing to his being near the plaintiff and the defendant and not otherwise; so says Brhaspati.³⁸⁴ The foregoing examples show that Kātyāyana looked upon Brhaspati as an authority who must therefore have flourished several centuries before. Therefore Brhaspati cannot be placed later than the 4th century A. D. As he knew the extant Manusmṛti, was later than Yāj. and probably than Nārada, Brhaspati must have flourished between 200 and 400 A. D. This conclusion is strengthened by the fact that Viśvarūpa quotes, without making any difference, prose and verse passages of Brhaspati and thereby shows that in his opinion the jurist Brhaspati

381 मोक्षचारश्च रय्या च वस्त्रं यथाज्ञोचितम् । प्रयोज्यं न विमज्जेत धर्मार्थं च बृहस्पतिः ॥
वि. र. p. 505 and अपरार्क on याज्ञ. II. 119.

382 वरं निरस्य यल्लब्धं विद्यातो द्यूतपूर्वकम् । विद्याधनं तु तद्विद्यान् विमाज्यं बृहस्पतिः ॥
quoted by अपरार्क on या. II. 119; परा. मा. III. 2 p. 589.

383 सर्वोपलभ्यं यः कृत्वा मिथ्याल्पमपि संवदेत् । सर्वमेव तु दाप्यं स्यादिति युक्तो बृहस्पतिः ॥
व्यवहारात्मिका of जीमूत. p. 311.

384 अविमर्शविमर्शान्निष्ठादनुमूर्तं तु यद्वदेत् । तद्वचस्य साक्षिणो वाक्यमन्वयाद् बृहस्पतिः ॥
quoted in the व्यवहारात्मिका of जीमूत. p. 317.

(In verse) was identical with the political writer Brhaspati and was a very ancient writer in his day. Medhātithi (on Manu 9. 153) quotes the verse "na pratigrahabhūr" (ascribed to Brhaspati by others) as Smṛtyantara. Brhaspati is cited in a few cases as referring to his own views in the third person³⁸⁵; sometimes he uses the first person also.³⁸⁶ Nothing can be said about his country at present. In a well-known passage Brhaspati refers to the usages of the southern people, of the people in the Madhyadeśa, of the eastern and northern people.³⁸⁷ In a striking and beautiful passage Brhaspati compares vyavahāra with yajña,³⁸⁸ the king with Viṣṇu, the successful party with the sacrificer and the defeated party with the victim, the plaint and the reply to food and the *pratijñā* to the sacrificial offering (prepared from food), the śāstras to the three Vedas and the *sabhyas* to the priests in a sacrifice. Brhaspati seems to have been very fond of such long-drawn metaphors.³⁸⁹

The Smṛticandrika quotes about seventy verses of Brhaspati in the Āhnika portion and about forty on Śrāddha. In the later works like the Paraśara-Madhaviya, the Nīrnayasindhu and Saṁskāra-Kaustubha, the number of verses quoted from Brhaspati is much larger than even those quoted by the Smṛticandrika. Those verses are quoted on such saṁskāras as puṁsavana, nāmakarana, caula, upanayana, vivāha and also on āśauca and purification of dravyas. Even the Mitākṣara quotes several verses of Brhaspati on matters

385 तादृशं बन्धनं चैव तथैव च विद्वन्मकम् । एष दण्डो हि शूद्रस्य नार्थदण्डो बृहस्पतिः ॥
परा. मा. III. 1. p. 212; स्मृतिच०

386 एष दण्डः समाख्यातः पुरुषापेक्षया मया । quoted by अपराक on याज्ञ. II. 211.

387 उबुधस्य दक्षिणात्म्यैर्मातुल्यस्य सुता द्विजैः । मध्यदेशे कर्मकराः शिल्पिनश्च गणाक्षिणः ॥
मत्स्यादाश्च नराः पूर्वे व्यभिचाररताः स्त्रियः । उत्तरे मयथा नार्यः स्पृश्या नृणां रजस्वलाः ॥
वीर. p. 29, ब्य. मा. ६०.

388 यज्ञे संपूज्यते विष्णुर्व्यवहारे महीपतिः । जयी तु यजमानोऽत्र जितः पशुव्याहृतः ॥
पूर्वपक्षोत्तराचार्यं प्रतिष्ठा च इषिः स्मृता । श्रयी शास्त्राणि सभ्यास्तु कृत्विजो दक्षिणा-
द्वजे ॥ quoted in ब्य. मा. p. 284.

389 • ६. विप्रो धर्मद्रुमस्यादिः रुक्म्यंशाक्षे महीपतिः । सचिवाः पद्मपुष्पाणि फलं व्याघ्रेण
पालयन् ॥ यशो वित्तं फलरसो भोगोपयइपूजयन् । अजेयत्वं लोकवर्षिकिः स्वर्गे स्थानं
च शाश्वतम् ॥ वीर० p. 14. Compare नारद (ब्य. मा. I, 33 for the second
verse).

other than vyavahāra. For example the Mit. on Yāj. I. 210 quotes a verse of Brhaspati that a nivartana (of land) is equal to 30 daṇḍas in area (daṇḍa being seven cubits in length) and ten nivartanas are equal to a gocarma.³⁹⁰ On Yāj. III. 17 the Mit. quotes two verses of Brhaspati about impurity on birth or death &c. On Yāj. III. 21 the Mit. cites the definition of deśāntara given by Brhaspati.³⁹¹ On Yāj. III. 24 the Mit. quotes Brhaspati's opinion that the period of mourning on the death of one's maternal grandfather, acārya or śrotriya is three days. On Yāj. III. 253 the Mit. quotes Brhaspati's rule as to prayaścitta for consciously drinking wine.³⁹² Vide also Mit. on Yāj. III. 30, 250, 254, 260, 290 for other quotations from Brhaspati.

The foregoing therefore establishes that Brhaspati was known at least to the Mit. and later writers as an expounder in verse not only of vyavahāra but also of other topics of dharma as well. As over a thousand verses of Brhaspati (including about 800 on vyavahāra) are quoted it appears that his work must have been an extensive one comprising several thousand verses. Such a work of Brhaspati has yet to be recovered.

The Mit. on Yāj. III. 261 quotes a Vṛddha-Brhaspati on the nine varieties of saṁkara.³⁹³ Kullūka on Manu (9. 181) cites a verse of Vṛddha-Brhaspati about the eleven subsidiary sons (vide note 283 above, where the verse is ascribed to Brhaspati). Hemādri (Caturvarga vol. III, part 2, p. 472) quotes a Jyotir-Brhaspati on the prohibition of a śrāddha on the thirteenth tithi of the dark half. Aparārka on Yāj. II. 3-4 quotes three verses from Vṛddha-Brhaspati

390 सप्तहस्तेन दण्डेन त्रिंशद् दण्डा निवर्तनम् । दद्यात्ताम्येव गोधर्मं दत्त्वा स्वर्गे महीयते ॥
A similar verse occurs in the बृहस्पतिस्मृति (Jīvananda part I. p. 645) where the reading is दद्यात्स्तेन.

391 महाजयन्तरं यत्र निर्विष्यव्यायकः । बाधो यत्र विनियम्यते तद् देशान्तरमुच्यते ॥
देशान्तरं वदम्येके षष्ठियोजनमात्रतम् । पञ्चवारिंशद्दशम्ये त्रिंशद्व्य तथैव च ॥

392 सुरापाने कामरुते ज्वलन्ती ता विनिक्षिपेत् । मुञ्चे तथा विनिर्वन्द्ये मृतः शुद्धिमवाप्नुयात् ॥

393 यथाह बृहद्बृहस्पतिः । एकशतपासवर्षं पञ्चिर्मासपञ्चयन्मभिन्नम् । पाजनाभ्यासौ चोनिक्षितथा च सह भोजनम् । नवधा संकरः प्रोक्तो न कर्तव्योऽप्येः सह ॥ These are ascribed to बृहस्पति by the बृहत्संहिता (folio 130a of D. G. Ms. No. 44 of A 1883-84).

about the derivation of the word “*prāḍ-vivāka*” and one on the punishment for *sabhyas* who take bribes. Three of these verses are ascribed to *Bṛhaspati* in the *Pārāśara-Mādhaviya* and other works and one of them to *Kātyāyana* in the *Vyavahāra-māṭṛkā*.

38. *Kātyāyana*

Nārada, *Bṛhaspati* and *Kātyāyana* form a triumvirate in the realm of the ancient Hindu Law and procedure. The work of *Kātyāyana* on *vyavahāra*, like that of *Bṛhaspati*, has yet to be recovered. The following account is based on the quotations from *Kātyāyana* contained in about a dozen works from *Viśvarūpa* to the *Viramitrodaya*.

Kātyāyana is enumerated as one of the expounders of *dharma* by *Śankha-Likhita*, *Yājñavalkya* (I. 4-5) and *Pārāśara*. A *Kātya*. is quoted as an authority in the *Baudhāyanadharmaśūtra* (I. 2. 47). A *Śrautasūtra* and *Śrāddhakalpa* of the white *Yajurveda* are ascribed to *Kātyāyana*.*

Kātyāyana appears to have taken *Nārada* and *Bṛhaspati* as his models in the order and treatment of the subjects to be dealt with in *vyavahāra*. He closely follows both the writers in terminology and technique. On several points he presupposes *Nārada* and expounds and elucidates the latter's dicta. For example, *Nārada* (Intro. chap. I. 10-11) lays down that *vyavahāra* has four *pādas*, each later one prevailing over the preceding, viz. *dharma*, *vyavahāra*, *caritra*, *rājaśāsana* (note 361) and then *Nārada* very briefly in one verse explains these four terms. *Kātyāyana* on the other hand devotes at least nine verses to the elucidation of the rule as to each succeeding one prevailing over its predecessor.³⁹⁴ *Nārada* contains very little on the topic of *stridhana* (*dāyabhāga* chap. verses 8-9). He merely enumerates the six kinds of *stridhana* and then lays down the rule of succession. *Kātyāyana*'s treatment of *stridhana* has attained classical rank. It appears that he was probably the first to carefully define the several kinds of *stridhana* (such as *adhyagni*, *adhyāvahanika*, *prītidatta*, *śulka*, *anvādheya*, *saudāyika*), to lay down woman's power of disposal over the several varieties of *stridhana* and to prescribe lines of devolution as to *stridhana*. The verses on this topic occurring in the *Nibandhas* number about thirty.

³⁹⁴ Vide *वरा. मा.* vol. III, part I, pp. 16-17, and *दीप.* p. 9-10, 120-121.

The leading nibandhas contain only a few quotations from Bṛhaspati on stridhana. Hence it may be surmised that Kātyāyana probably was the first smṛti writer to give elaborate rules on this topic.

It has been already shown (notes 381-384) how Kātyāyana often quotes the views of Bṛhaspati. A few more examples may be added here. According to Bṛhaspati, says Kātyāyana, when a man who stands surety with others on a joint liability goes abroad, his son would have to pay the whole debt, but if the man dies then the son would be liable for his father's share only.³⁹⁵ When cattle stray into fields, gardens, houses or cowpens, they may be, according to Bṛhaspati, caught hold of (by the ear &c.) or beaten.³⁹⁶ According to Bṛhaspati, a man of the kṣatriya, vaiśya or śūdra caste may employ one of his own caste to do the work of a dāsa (slave or serf), but even a Brāhmaṇa could never employ another Brāhmaṇa in the same way.³⁹⁷

About a dozen nibandhas on vyavahāra quote about 900 verses of Kātyāyana on vyavahāra, the Smṛticandrikā alone citing about 600 of them. In these verses Kātyāyana refers at least a score of times to the views of Bṛghu. It is remarkable that only a few of the views ascribed to Bṛghu are found in the extant Manusmṛti. Kātyāyana says, according to Bṛghu, whatever (ancestral) wealth was concealed by one coparcener from others, whatever was badly divided should be divided in equal shares when afterwards discovered (Parāśara-Madhaviya III, p. 566). This may well be compared with Manu 9. 215. Kātyāyana says according to Bṛghu, it is not Brāhmaṇa-murder to kill an ātāyini who is foremost by his austerities, learning and caste. This has in view Manu 8. 360. Kullūka distinctly says that Kātyāyana simply explains the verse of Manu by referring to it as Bṛghu's. On the other hand there are several places where the views ascribed to Bṛghu find no counterpart in the extant Manu. According to

395 एकच्छात्राग्निने सर्वं दद्यात् प्रोषिते कुतः । मृते पितरि विभ्रंशं परर्जं न वृहस्पतिः ॥
परा. मा. III, p. 251.

396 क्षेत्राग्रामविहीनेषु गृहेषु पशुपादेषु । यद्वर्जं तत्प्रविष्टानां ताडनं वा वृहस्पतिः ॥
वि. र. p. 241.

397 क्षत्रियैश्च द्रव्यमस्तु समकर्म कदाचन । कारयेद् दासकर्मणि ब्राह्मणं न वृहस्पतिः ॥
वि. र. p. 152.

Bhṛgu in all *sabhas* of the worst type the truth should be found out by means of divine proof (ordeals &c.) even though there may be witnesses.³⁹⁸ There is nothing in the *Manusmṛti* corresponding with this. According to Bhṛgu the ordeals of balance &c. are prescribed for those who are suspected to be in league with marauders and who have incurred popular censure, but in such cases there is no undertaking (by the complainant to pay fine).³⁹⁹ The *Manusmṛti* has not a word on this point. Household paraphernalia, beasts of burden, cattle, ornaments, slaves should be divided when discovered ; if they are (alleged to be) concealed, the ordeal of *kośa* should be resorted to ; so says Bhṛgu.⁴⁰⁰ Another important circumstance deserves to be noted. *Kātyāyana* several times refers to the views of *Manu*. *Kātyāyana* says that the view of *Manu* was that in certain charges (such as the commission of *mahapatakas*) the ordeals for the accused were to be performed by good men.⁴⁰¹ According to *Manu* if a woman deserted her son, though he may be able (to pay), her *stridhana* should be seized and the paternal debt should be paid thereout.⁴⁰² *Manu* declared, says *Kātyāyana*, that if animals be killed, the offender should offer (to the owner) another similar animal or its proper price (note 345 above where *Parāśara* also quotes it as *Manu's* view). All these views attributed to *Manu* by *Kātyāyana* are not found in the extant *Manusmṛti*. In certain places *Kātyāyana* refers to the views of the *Mānavas* ; e. g. according to the *Gārgiyas* and *Mānavas* if a bribe had already been paid, the person receiving it should be made to repay it and should be fined eleven times as much ;⁴⁰³ according to

398 उत्तमेषु च सर्वेषु साक्षिषु विचारयेत् । सद्भावं दिव्यकृष्टेन सत्सु साक्षिषु वे भृगुः ॥
परा. मा. III. p. 90.

399 लोकापवाददुष्टानां शास्त्रितानां च दस्युभिः । तुलादीनि नियोज्यानि न शिरस्तत्र वे भृगुः ॥
अपरार्क, स्मृतिच०.

400 गृहोपस्करवासाश्च दोषाभरणकर्मिणः । दृश्यमाना विभज्यन्ते कोशं गृहेष्वपीमनुः ॥
अपरार्क p. 723 and परा. मा. III, p. 557.

401 एषु वादेषु दिव्यानि प्रतिविद्धानि यत्नतः । कारयेत्सज्जनैस्तानि नाभिशास्तं त्यजेमनुः ॥
अपरार्क p. 696 who ascribes it to भृगु. The टोडरानन्द reads त्यजेन्नरः.

402 या स्वपुत्रं तु जह्यात्स्त्री समर्थमपि पुत्रिणी । आहृत्य स्त्रीधनं तत्र पित्र्यर्धं दद्याद्येमनुः ॥
वि. र. p. 65.

403 अथ प्रागेव दत्ता स्वात्मनिद्विष्यस्तथा बलात् । दण्डं चैकदशगुणमाहुर्गार्गीयमणवाः ॥
अपरार्क p. 723 ; वि. र. 633 (which reads आत्मीयमणवाः).

~~Manu~~ **Manu** thieves caught red-handed with their booty should be at once banished.⁴⁰⁴ As regards both these references, the teaching of the Manusmṛti seems to be different ; vide Manu 9. 231 and 270 respectively. These facts about Kātyāyana's references to Bṛghu and Manu raise several difficult questions, whether Bṛghu and Manu stand for two entirely different works or for the same work and whether he refers to some other version of the Manusmṛti ascribed to Bṛghu. In my opinion he is not referring to two separate works, and that he had before him a version of the Manusmṛti promulgated by Bṛghu but somewhat different from and probably larger than the present Manusmṛti.

In the *nibandhas* several verses are ascribed to Kātyāyana along with Manu, Yājñavalkya and Bṛhaspati. For example, the well-known verse about the sixfold division of stridhana (*adhyagnya-dhyāvahanikam &c.*) is ascribed by the *Dayabhāga* to Manu and Kātyāyana. The half-verse "*varṇānāmānulomyena dāsyam na pratilomataḥ*" is the same in both Yājñavalkya (II. 183) and Kātyāyana. The *Vīramitrodaya* (p. 140) ascribes a verse to Bṛhaspati and Kātyāyana, in which the opinion of Bṛhaspati is cited. There is very close agreement between the definitions proposed by the two last writers of dharma, *vyavahāra*, *caritra*, and *rājaśāsana*. Besides Manu (or Mānavas), Bṛhaspati and Bṛghu, Kātyāyana cites the views of several other writers on dharma. For Gārgya and Gautamī vide notes 403 and 404 above. He says, according to Kautsika, powerful robbers were to be guarded by chains of iron, were to be low-fed and were to undergo hard labour for the state till death (*Aparārka* p. 849). He quotes the view of Likhita that where a woman is deprived of food, raiment and dwelling (by her husband's coparceners) she would be entitled to demand her own* (*stridhana*) and a share from the coparceners. In one case (*Aparārka* p. 755). a verse is cited as Kātyāyana's in which Kātyāyana himself is named (*Parāśaramādhaviya* III. p. 235).

Kātyāyana contains the same advanced views about law and rules of procedure as are found in Nārada and Bṛhaspati. He is even in

⁴⁰⁴ मानवाः सद्य एषाहुः सद्येकानां प्रवासनम् । गौतमानामनिष्टं यस्मात्पुच्छेदद्विगुणितम् ॥
नि. १. 332. It is not unlikely that the correct reading is प्रवासनं for प्रवासनं, as the immediately following view of गौतम suggests. The words of मनु are सद्योऽपि सौमिकस्य चालयन्निवारयन्.

advance of these two writers in certain matters, such as definitions in general and the elaboration of rules about *stridhana*. He gives numerous definitions, such as those of *vyavahāra*, *prādvivāha*, *stobhaka*, *dharmādhikarāṇa*, *tīrita* and *anuśiṣṭa*, *sāmanta* &c. He seems to have been the first to invent some new terms. For example, he defines *paścātkāra* as a judgment given in favour of the plaintiff after a hot contest between the plaintiff and the defendant, while the term *jayapatra* is restricted by him to the judgment given on admission by the defendant or a judgment dismissing the suit on various grounds.⁴⁰⁵ He lays down a stringent rule that if a man abandons a ground of defence or attack and puts forward a less cogent one, he would not be allowed to put forward again the stronger ground after a decisive judgment of the court.⁴⁰⁶ This resembles the 4th explanation to section 11 of the Indian Civil Procedure Code (1908) about *res judicata*. The verses about *kārṣapaṇa* and *dinara* quoted above (note 368) from Nārada (*pariśiṣṭa* verses 58-60) are ascribed to Kātyāyana by the *Smṛticandrikā*.

The date of Kātyāyana can be settled only approximately. He is certainly much later than Manu and Yājñavalkya. As shown above he presupposes Nārada and regarded Bṛhaspati as a very leading authority on *vyavahāra*. Hence his upper limit is the 3rd or 4th century A. D. Viśvarūpa quotes eight verses as Kātyāyana's by name (vide on Yāj. II. 5, 6, 47, 63, 281) on such topics of *Vyavahāra* as the defects of the plaintiff, the contents of the plaintiff, the liability for the debts of a deceased person, payments of debts or honour (*satyamkāra*), punishment for abortion, grievous hurt and homicide of a Brāhmaṇa woman. Medhātithi (on Manu 7. 1) ascribes to Kātyāyana the rule that in case of conflict between the dictates of *dharmaśāstra* and *arthaśāstra* the king should prefer the former. Medhātithi on Manu (VIII. 216) speaks of Kātyāyana-sūtra, appears to quote a portion of it in prose and explains it.⁴⁰⁷ Medhātithi

405 निरस्तास्तु क्रिया यत्र प्रमाणेनैव बादिना । पश्चात्कारो भवेत्तत्र न सर्वास्तु निवीयते ॥
अन्यथायादिहीनेभ्य इतरेषां मदीयते । वृत्तानुवादसंनिधौ तस्य स्वात्मवचनकम् ॥
स्मृतिच०, टोडरानन्द, वीर०

406 क्रियां बलवतीं मुक्त्वा दुर्बलां योवस्यते । स जयेवपुते सन्धेः पुनस्तां नामुवाच क्रियाम् ॥ मिता० on बाह्य. II. 80, अ. मा. p. 381, वीर० p. 108.

407 ' यो वाक्यः कस्यचिद्वर्त्मनि धनमावश्य अर्पितो निर्वर्ततेति क्वात्वाक्येति सूत्रे यन्मावश्य आसत्य धनवचनं कारयित्वा यदि अर्पकते निर्वर्तत सोऽपि तद्वैदित्यनुवादः ॥'
M. D. 28.

says that Kātyāyana extended the maxim of the trader carrying merchandise (*bhāṇḍavāha-vaṇik* maxim) to all similar transactions. All known quotations of Kātyāyana are in verse. When Medhātithi speaks of a sūtra and quotes a portion of it (as “*vā*” and “*iti*” after “*nivarteta*” indicate) in prose, we must either suppose that he is referring to some other work of Kātyāyana than the one in verse from which hundreds of verses are cited by other writers or that Kātyāyana’s work on *vyavahāra* also contains some prose passages. As hardly any other writer quotes a prose passage of Kātyāyana on *vyavahāra*, the second alternative appears somewhat unlikely. Viśvarūpa and Medhātithi regarded Kātyāyana as an authoritative *smṛtikāra* along with Nārada and Brhaspati. This position he could not have attained in less than a few hundred years. Therefore the lowest limit to which Kātyāyana can be assigned is the 6th century. Hence it may be said that Kātyāyana flourished between the 4th and 6th century A. D.

The *Vyavahāramātrkā* (p. 307) quotes a Brhaṭ-Kātyāyana on the question of proof. The *Dāyabhaga* mentions a *Vṛddha-Kātyāyana*. The *Sarasvativilāsa* also quotes verses of *Vṛddha-Kātyāyana* on rescission of purchase and other topics (p. 320). In the present state of our knowledge it is very difficult to say whether these two are different works. The *Caturvarga-cintāmaṇi* (vol. III, part 2, p. 657) speaks of *Upakātyāyana*. *Aparārka* quotes a verse from *śloka-Kātyāyana* which is not found in the *Karmapradīpa* (*Jivananda*’s ed.), but appears to be a summary of a prose passage quoted as Kātyāyana’s immediately before by *Aparārka*.

In *Jivananda*’s collection of *smṛtis* (part I, pp. 603-644) there is one of Kātyāyana in three *prapāṣhakas* and 29 *khaṇḍas* and about five hundred verses. The same work is printed as *Gobhila-smṛti* in the *Ānandaśrama* collection (pp. 49-71). It contains also a few prose passages in the 12th, 13th and 14th *khaṇḍas*. The prevailing metre is *Anuṣṭubh*, a few verses being in the *Indravajra* and other metres. The work is styled the *Kārmapradīpa* of Kātyāyana. The opening verse justifies this name when it states that like a lamp the work will clearly show the mode of performing certain rites treated by Gobhila and other rites which are not clearly elucidated.⁴⁰⁸ The contents of this work are briefly as follows :— how

⁴⁰⁸ अथान्तो गोभिलोक्तालोकनेवायेन कर्मणाम् । अथान्ता विधिं सम्बन्धविधिं शरीरम् ॥

to wear the sacred thread ; sipping water and touching various limbs with water ; the worship of Ganeśa and fourteen mātṛs in every rite ; kuśas ; śrāddha details ; consecration of sacred fires ; details about aranis, sruc, sruva ; rules about cleansing the teeth and bathing ; saṁdhyā ; prāṇyāma, muttering of Vedic⁹ *mantras* ; tarpaṇa of gods and manes ; the great daily *yajñas* ; who is to offer śrāddha ; rules about periods of impurity due to death ; duties of wife ; śrāddhas of various kinds.

The Karmapradīpa mentions by name several authors. It very frequently cites the views of Gobhila (pp. 603, 626, 638) and Gautama (pp. 619, 620, 626, 630, 636, 639). The Karmapradīpa as the opening verse says is intimately related to the Gobhila Gṛhya-sūtra. It distinctly says that as Gobhila did not dilate upon the details as to time and procedure of goyajña and vājyajña, Kātyāyana dilates upon them. This is borne out by the Gobhila gṛhya-sūtra.⁴⁰⁹ Another⁴¹⁰ passage of Kātyāyana about the Aṣṭakas is based upon the very words⁹ of the Gobhila gṛhya. Frequent reference is made to the views of Vasiṣṭha on the worship of Mātṛs (p. 605), on śrāddha (pp. 608, 625). Vide also p. 642 (28. 16). Among the other authors named are Nārada on the sticks for dantadhāvana (p. 615), Bhārgava (probably Uśanas) on p. 640, Śāṇḍilya and Śāṇḍilyāyana on p. 626. Kātyāyana is named in several places (pp. 624, 627, 638) and once the first person is used (as in “ māmapyetaḥ hṛdi sthitam ” p. 643). The Kātyāyanasmṛti quotes the verse of Manu (III. 70) on the five great *yajñas*. On p. 633 four verses forming the consolation to be offered to the relatives of a person departed are the same as Yāj. (III. 8-11) and one verse in the same context occurs in the Mahābhārata (Śāntiparva

409 Vide p. 638 verses 1-11 of 26th khaṇḍa and compare with Gobhilagṛhya-sūtra III. 6. 10-15 (गोबिलो पायसश्चरुः । अग्निं यजेत पूषणमिन्द्रमश्विनम् । कषभपूजा । गोयज्ञेनैवाश्वयज्ञो व्याख्यातः । यमवह्णौ देवतानामन्नाधिको । गन्धर्वभुक्षणं गवाम् ।).

410 यस्तु शाकादिको होमः कार्योपूषाहकावृतः । अन्वहृत्तयं मन्थमायामिति गोभिलगौतमौ । चार्कसण्डिभ्य सर्वासु कौत्सो मेनेहकासु च ॥ कात्यायन० 17. 24 (p. 636) ; compare गोभिलगृह्य III. 10. 4-7 ‘ चतुरहको हेमस्तः ताः सर्वाः समासाश्विकीर्षेदिति कौत्सः । अन्वहृत् इत्योद्गाहमानिः । तथा गौतमचार्कसण्डी । चोर्षमायज्ञपञ्चास्तानि साहस्री तामपूषाहकेत्याचक्षते । ’

37. 31 and other places).⁴¹¹ On p. 631 Kātyāyana speaks of Rāma having performed yajñas taking as his spouse the golden image of Sītā.

The question is:—what is the date of this Kātyāyanasmṛti (Karmapradīpa) and whether it is the work of Kātyāyana the great jurist. The Mit. (on Yāj. I. 254) quotes a verse as Kātyāyana's which occurs in Jivananda's text (p. 624 verse 20); similarly the Mit. quotes two verses as Kātyāyana's (on Yāj. III. 247) which have a place in the Karmapradīpa (Jivananda p. 634 verses 4-5). Scores of verses cited as Kātyāyana's by Aparārka (on ācāra and prāyaścitta) are found in the Karmapradīpa. For example, vide Aparārka p. 43 (three verses) and Karmapradīpa (p. 605, 1110-12), Aparārka p. 51 (three verses about samidh) and Karmapr. (p. 613, 8. 17-19), Aparārka p. 135 (four verses about bathing in rivers) and Karma. (p. 615, 10. 5-7 and 14), Aparārka p. 532 (four verses on śrāddha in which Kātyāyana himself is cited as an authority) and Karma. (p. 624, 16. 16-19), Aparārka p. 872 (six verses) and Karma. (21. 2-7 p. 632), Aparārka p. 1066 (three verses about an *agnihotrin* being guilty of mahāpātaka) and Karma. (23. 4-6 p. 634). The Smṛticandrikā also quotes profusely from Kātyāyana on ācāra, śrāddha etc. and cites from the Karmapradīpa by name passages which occur in Jivananda's edition. The above references show that in the eyes of the Mitākṣara and Aparārka the Karmapradīpa was an authoritative work. Therefore it follows that it must have been composed centuries before the 11th century A. D. It is however remarkable that several quotations ascribed to Kātyāyana in the Mitākṣara, Aparārka and other works are not found in the Karmapradīpa. For example, the Mitākṣara (on Yāj. III. 242) cites Kātyāyana's verse about five varieties of lapses in conduct viz. mahāpātaka, atipātaka, pātaka, prasaṅgika, upapātaka and on Yāj. III. 260 quotes a verse of Kātyāyana about what are atipātakas. These are not to be traced in the Karmapradīpa printed by Jivananda. Similarly Aparārka (pp. 94-95) quotes three verses of Kātyāyana that are very interesting but are not found in

411 उषे शुक्लान्ता निषदाः पतनास्ताः समुत्प्लूयाः । संयोगा विप्रयोगस्ता मरणात्स हि परिहितम् ॥

Jivananda's edition.⁴¹² Later works like the Nirṇayasindhu, the Saṁskāramayūkha, the Madanapārijāta quote numerous verses of Kātyāyana on upanayana, marriage and other saṁskāras which we vainly seek to find in the Karmapradīpa. Hence it follows that there was some large work of Kātyāyana of which the Karmapradīpa is either an abridgment or only a portion.

The next question is whether Kātyāyana the jurist and the author of the Karmapradīpa are identical. There are not sufficient data to identify the two. The only fact that points to the identity is that such eminent and early writers as Viṇṇaneśvara and Apararka appear to make no distinction between the two. Besides the Karmapradīpa is also an early work. Against this it has to be remembered that Viśvarūpa, probably the most ancient of all extant commentators, nowhere quotes Kātyāyana on ācāra and prāyaścitta. This absence of quotations is not a very cogent argument, still it raises a doubt in one's mind whether a work of Kātyāyana on ācāra and other non-fural topics was known to Viśvarūpa.

The other principal versified smṛtis will now be described in (Sanskrit) alphabetical order.

39. Āṅgiras

• From Viśvarūpa downwards Āṅgiras is quoted very frequently on all topics except that of civil law (vyavahāra). Āṅgiras⁴¹³ is one of the writers on dharma enumerated by Yāj. Viśvarūpa⁴¹⁴ (on Yāj. I. 9) states that according to Āṅgiras a *pariśad* may comprise 121 Brāhmaṇas. On Yāj. I. 50 Viśvarūpa quotes a verse of Āṅgiras that what is done according to one's own will without following the dictates of śāstra is fruitless.⁴¹⁵ On Yāj. III. 248 Viśvarūpa says that the *vrata* called Vajra was prescribed by Āṅgiras for Brāhmaṇas guilty of deadly sins. Viśvarūpa (on Yāj. III. 265) quotes two verses of Āṅgiras on the prāyaścitta for killing the wife of a Brāhmaṇa who has kindled the sacred fires, for killing wives of

412 वरयित्वा तु यः कश्चित्पुण्यं यत्कुर्यात् । तदा । तस्मात्पुण्यं वरयेद्वा ॥
प्रदाय नष्टेऽप्युक्तं यः कश्चापि क्षीयते तथा । धर्मा सा वर्धते न तु देवाः कश्चिन् विधा-
नतः ॥ पूर्वदत्ता तु या कश्चा अग्रेनोता वदा भवेत् । संरुतापि भवेत्वा त्वात्तत्त्वे पूर्व
प्रतिश्रुता ॥ .

413 स्वस्वामिमावकृतं कर्म वस्तु धर्मविरहितम् । कीदाकर्मैव वात्मानां तत्तत्त्वं निम्नयोगवत् ॥

other Brāhmaṇas and Kṣatriyas and Vaiśyas. On Yāj. III. 266 he quotes two verses of Aṅgīras laying down *prāyaścitta* for killing certain beasts and birds, wherein Aṅgīras himself is mentioned with honour (*bhagavān*). Aparārka (pp. 22-23) quotes thirteen verses from Aṅgīras on the constitution of *pariṣad*, wherein such terms as *chāturvidya*, *vitarkī*, *aṅgavid*, *dharmapāṭhaka* are explained and the last of which says that a *pariṣad* sitting in judgment over those who are guilty of *mahāpātakas* may consist of hundreds. The *Mitākṣarā* (on Yāj. I. 86) quotes several verses on the practice of *satī* and ascribes them to both Śaṅkha and Aṅgīras.⁴¹⁴ Aparārka (pp. 109, 112) quotes four other verses on the same practice, one of which is in the *Indravajrā* metre and another prohibits a Brāhmaṇa wife from following that practice. *Medhātithi* (on Manu. V. 157) quotes the view of Aṅgīras on *satī* and disapproves of it. The *Mitākṣarā*, *Haradatta* and others quote numerous verses of Aṅgīras on *āśauca* and *prāyaścitta*. *Haradatta* on *Gautama* (20. 1) quotes a verse of Aṅgīras about the seven *antyajas*.⁴¹⁵ *Viśvarūpa* (on Yāj. III. 237) quotes a *sūtra* of *Sumantu* in which Aṅgīrasa is cited as an authority. The *Śuddhi-mayūkha* quotes a verse of Aṅgīras which relies upon *Śatātapa*.⁴¹⁶ The *Smṛticandrikā* quotes Aṅgīras on the enumeration of *Upasmṛtis* (vide note 260 above). The *Smṛticandrikā* also contains a few prose quotations from Aṅgīras; the same work cites a verse of Aṅgīras holding the *dharmāśāstra* of *Manu* as the supreme guide.⁴¹⁷

The Aṅgīras-smṛti (in *Jivananda* part I, pp. 554-560) in 72 verses is probably an abridgment. It lays down *prāyaścittas* for various occasions, such as taking food and drink from *antyajas*, for cruelly beating or causing various injuries to cows. It also lays down various rules for the wearing of the dark cloth (*niliṣṭra*) by women. It cites Aṅgīras and *Āpastamba* by name. The penultimate verse condemns those who rob women of their wealth.

414 One of them is the well known verse तिस्रः कोट्योर्धकोटी च यानि लोमानि मानुषे । तावत्कालं वसेत्स्वर्गे भूतारं यानुगच्छति ॥

415 चण्डालः श्वपचः क्षुत्ता सुतो वैदेहिकस्तथा । मागधाबोगवो चैव सप्तैर्मन्यवसाविनः ॥

416 सर्वेषामेव वर्जानां सूतके मृतके तथा । दशाङ्गुष्ठद्विरेतेषामिति शातातपोऽप्यमी ॥

417 यत्पूर्वं मनुना प्रोक्तं धर्मशास्त्रमनुत्तमम् । नहि तत्समतिक्रम्य वचनं हितमात्मनः ॥
स्मृतिच० (आह्निक),

There are several mss. in the Deccan College Collection which contain a varying number of verses on *prāyaścitta* agreeing more or less with Jivananda's text. For example, No. 53 of 1879-80 contains about one hundred verses, No. 205 of 1882-83 contains 54 verses, while No. 65 of *Viśrāmbāg* collection and No. 83 of 1895-1902 contain only 32 ; No. 81 of 1884-86 is styled *Brhad-Āṅgīras* and contains 251 verses, many of which are identical with those in the Calcutta text.

The *Mitākṣarā* (on *Yāj. III. 277*) and the *Smṛtiratnāvalī* of *Vedācārya* (I. O. cat. No. 1552 p. 475) quote a *Brhad-Āṅgīras* and the *Mitākṣarā* also quotes a *Madhyama-Āṅgīras* several times (on *Yāj. III. 243, 241, 258, and 260*).

40. *Rṣyaśṛṅga*

This is a writer who is frequently quoted on *ācāra*, *āśauca*, *śrāddha*, and *prāyaścitta* by the *Mit.*, *Aparārka*, *Smṛticandrikā* and other works. *Aparārka* (p. 724) quotes as *Rṣyaśṛṅga*'s a verse ascribed to *Śaṅkha* in the *Mitākṣarā* (on *Yāj. II. 119*) and other works, which states that when one coparcener recovers with his own efforts family property that was lost to the family, he gets a fourth share of it and the others become sharers in the rest.⁴¹⁸ The *Smṛticandrikā* (I. p. 32) quotes ' *api vāsasā yajñopavitārthan kuryāt tadabhāve trivṛtā sūtreṇa* ', which is in prose.

41. *Kārśnājini*

This writer is quoted by the *Mit.* (*Yāj. III. 265* three verses), *Aparārka*, *Smṛticandrikā* and other works mostly on *śrāddha*. *Aparārka* (p. 138) quotes a verse from him which enumerates the seven sons of *Brahmā*, *Sanaka*, *Sanandana*, *Sanātana*, *Kapila*, *Āsuri*, *Voḍha* (?) and *Pañcaśikha*. *Aparārka* (p. 424) quotes a verse which refers to the two signs of the Zodiac, *Kanyā*, and *Vṛścika*.

42. *Cararvimsatimata*

There are two Mss. of this work in the Deccan College Collection (No 244 of A. 1881-1882 and J 111 of 1895-1902). It contains 525 verses. The work is so called because it embodies the essence of the teachings of 24 sages, *Manu*, *Yājñavalkya*, *Atri*, *Viṣṇu*,

⁴¹⁸ पूर्वपक्षं तु यो भूमिमेकमेवद्वारेण कमात् । यक्षांशं तु लग्नमेव्ये दक्षांशं तु तुल्यकम् ॥

Vasiṣṭha, Vyāsa, Uśanas, Apastamba, Vatsa, Hārta, Guru (Brhaspati), Nārada, Parāśara, Gārgya, Gautama, Yama, Baudhāyana, Dakṣa, Śaṅkha, Āṅgiras, Sātāpa, Śaṅkha (Śaṅkhyāyana?), Saṁvarta. The subjects treated of are :—The usages of the varṇas and āśramas, āuca, acamana, cleansing the teeth, bath, prāṇāyāma, repeating the Gāyatri, study of the Vedas, marriage, agnihotra, five great daily yājñas, means of livelihood, forest hermits, saṁnyāsins, duties of Kṣatriyas and the other two varṇas, prāyaścittas for the deadly sins and other lesser misdeeds, means of livelihood, śraddha, āśauca (on birth and death).

The work often quotes the views of Uśanas, Manu, Parāśarya, Āṅgiras, Yama, Hārta. It quotes Manu III. 5 (asapindā ca yā etc.) and Manu 12. 95 (yā vedabāhyāḥ smृतayaḥ.). Two other verses which it contains are indicated as interpolated in several editions of Manu.⁴¹⁹ It says that the teachings of Arhat, Cārvāka and Buddhas delude people.⁴²⁰ Its position is that whatever is not found in the Veda or the Purāṇas, the Rāmāyaṇa, or Mahabhārata or in the śāstras of Manu and others is as good as non-existent.⁴²¹

The Caturviṁśatimata is frequently quoted by the Mit., Aparārka and later works, but not by Viśvarūpa and Medhātithi. It was probably compiled about the time when the latter two writers flourished. Aparārka (p. 1121) quotes a prose passage from the work on the prāyaścitta for a dvijāti procreating children on a Śudra wife. This passage could not be traced in the two mss. referred to above.

The portions of the work on saṁskāra and śraddha together with the commentary of Bhaṭṭoji, son of Lakṣmidhara, have been

419 वृद्धो च मातापितरौ साध्वी आयां शिशुः सुतः । अप्यकाशंशतं ह्मवा भतंभ्या मनु-
रवपी ॥ (after मनु. XI. 10), पुराणं मानवो धर्मः साध्वो वेदभिरिक्तित्तम् ।
आकाशित्तानि चत्वारि न ह्मन्भ्यानि हेतुभिः ॥ (after मनु XII. 110). This
occurs in यशस्तिलक, 4th आध्याय p. 117 and the first half of it occurs in
the तन्त्रवार्तिक.

420 अहंकारार्कवाक्यानि बोद्धादिपठितानि च । विप्रलभकवाक्यानि तानि सर्वाणि वर्जयेत् ॥
This occurs in the ह्मृतिच. I. p. 5. (Gharapure) and पुरा. मा. vol. I,
part I, p. 10.

421 कस्मास्ति वेदे न च कस्यपुराणे रामायणे भारतसंगरे वा । मन्वादिशास्त्रेषु च कस्य वाकं
तन्नास्ति नास्तीति न तेन कार्यम् ॥

published in the Benares Sanskrit Series (Nos. 137 and 139). The commentary is a very learned one and refers to a host of writers. This commentary is in some mss. ascribed to Rāmacandra (vide I. O. cat. No. 1554, p. 475).

43. Dakṣa

Dakṣa is one of the writers on dharma enumerated by Yāj. Viśvarūpa quotes verses of Dakṣa several times, viz. on Yāj. I. 17 (on clods of earth for purifying the body), on Yāj. III. 30 (two verses on āsauca), on Yāj. III. 66 (about a parivrajaka), on Yāj. III. 191 (about padmāsana). The Mit. (on Yāj. I. 89) quotes a half verse of Dakṣa to the effect that a dvija should not remain unattached to an āśrama (i. e. without a wife in the context) even for a moment; on Yāj. III. 58 two verses about bhikṣus; on Yāj. III. 243 (one verse). Aparārka cites numerous verses of Dakṣa on ācāra, āsauca, śrāddha and similar topics. In one case (p. 368) he attributes a prose passage to Dakṣa about the gift of gold.⁴²² Two of Dakṣa's verses most frequently quoted by writers on vyavahāra are those that lay down what nine things cannot be the subjects of gift.⁴²³

In Jivananda's collection there is a Dakṣasmṛti (part II, pp. 383-402) in seven chapters and 220 verses (vide also Anandaśrama collection pp. 72-84). The principal subjects treated of are:—Four āśramas, two kinds of brahmacarins; the daily round of duties for dvijas; various subdivisions of actions, nine karmans, nine vikarmans, nine actions that should be concealed, nine acts that should be made public, nine things that should not be gifted; gifts; eulogy of a good housewife; sauca of two kinds; impurity due to birth and death; Yoga and its six aṅgas viz. prāṇāyāma, dhyāna, pratyahāra, dhāraṇā, tarka and samādhi, maithuna of eight kinds to be avoided by ascetics, duties of bhikṣu, dvaita, and advaita.

This smṛti is certainly a very old one. All the quotations from Dakṣa cited by Viśvarūpa occur in the printed Dakṣa (vide pp. 395,

⁴²² सुवर्णमेव स्वर्णमस्य च देशकालपात्रसुवर्णपरिमाणस्य कलाविशेषः । अपरार्कः.

⁴²³ सामान्यं चाचितं व्यस्तमाधिर्दाराश्च तद्वनम् । अम्वाहितं च निक्षेपः सर्वस्य चाग्नये सति ॥ आपत्स्वपि न देयानि न च वस्तूनि पण्डितैः । यो ददाति स मृदात्मा प्रायश्चित्तीयते नरः ॥ अपरार्क p. 404. These occur in the दक्षस्मृति (Jivananda part II, p. 381).

396, 384, 397 which reads 'na pathyāśanād yogo'). Similarly all the quotations in the Mit. from Dakṣa are found in the Calcutta text. Aparārka contains over forty verses from the printed Dakṣa, though there are a few verses cited by him as Dakṣa's which are not found therein. The Smṛticandrikā quotes about ten verses of Dakṣa on woman which are all found in the 4th chap. of the Calcutta text.

In the Deccan College collection there is a ms. of Dakṣa (No. 120 of 1895-1902) which contains 197 verses on the same topics as above, many of which are identical with the Calcutta text. The Bombay University has also a similar ms. Vide I. O. cat. No. 1320 p. 385 for a similar ms. in 197 verses.

44. Pitāmaha

Pitāmaha is enumerated among writers on dharma in a verse of Vṛddha-Yājñvalkya quoted by Viśvarūpa. The Smṛti of Pitāmaha is drawn upon mostly on vyavahāra. Viśvarūpa cites (on Yaj. I. 17) a verse from him on śauca.⁴²⁴ Mit. and Aparārka quote verses from Pitāmaha only on vyavahāra and specially on ordeals. The Smṛticandrikā quotes about ten verses on ahnikā, 130 on vyavahāra and only a few on śrāddha. Pitāmaha regards the Vedas with the angas, Mimāṃsā, the smṛtis, Purāṇa and Nyāya system as dharmaśāstras.⁴²⁵ Pitāmaha like Brhaspati enumerates nine kinds of ordeals,⁴²⁶ while Yaj. and Nārada name only five, though the latter seems to have known two more, viz. taṇḍula and taptamaṣa. The Smṛticandrikā quotes a dozen verses about 50 *chalas* on which a king took action without any complaint.⁴²⁷ Pitāmaha seems to have followed Vyāsa in defining documents called krayapatra, sthitipatra, saṁdhipatra, viśuddhipatra.⁴²⁸ The Smṛticandrikā cites

424 त्रिषु ये नोपनीयन्ते शूद्राः सोधन्वाः स्त्रियः । गन्धलेपापक (र्षणं !) तेषां शौचं मृदाम्भसा ॥

425 वेदाः साङ्गानस्तु चत्वारो मीमांसा स्मृतयस्तथा । एतानि धर्मशास्त्राणि पुराणं म्यायदर्शनम् ॥
अपराकं p. 601 ; compare याज्ञ. I. 3.

426 अहमं कालमित्युक्तं नवमं धर्मजं भवेत् । दिव्याभ्येतानि सप्तार्ण निर्विष्टानि स्वयंभुवा ॥
quoted by अपराकं p. 694.

427 कलानि चापराधाश्च पदानि नृपतेस्तथा । स्वयमेतानि गृहीयान्मृपस्त्यावेदकैर्विना ॥
स्मृतिच.

428 विदेवरा. मा. vol. III. p. 128 and स्मृतिच.

Pitāmaha for an enumeration of the 18 prakṛtis viz. washerman, leather worker, etc.⁴²⁹ The same work states that according to Pitāmaha the titles of law to be taken cognisance by the king himself were twenty-two. In the hall of justice, he says, there should be eight constituents viz. the scribe, the accountant,* śāstra, the sādhyapāla, the assessors, gold, fire and water.⁴³⁰ Some of the other noteworthy dicta of Pitāmaha are —a suit should be⁴³¹ first tried before the village (pancāyat), then before the town (court of appeal), then before the king; between litigants of the same country, town, societies, cities and villages, the decision should be arrived at according to their own peculiar conventions and usages, but when there is a dispute between these and strangers, the decision must be according to the śāstra; possession⁴³² in order to be recognised by the courts as decisive must have five characteristics, it must have title, long duration, it must be uninterrupted, it must not have been impeached and it must be before the eyes of the opponent, a private document⁴³³ under one's own hand is inferior to a *maṇḍapa* (a publicly written and attested) deed, the latter is inferior to a royal edict, this last is inferior to possession continued for three generations.

Pitāmaha is later than Brharpati,⁴³⁴ as he cites the latter's view that a litigation between members of the same village, society, town, guild, caravan or army must be decided according to their peculiar usages. Therefore Pitāmaha must be assigned to some date between the 4th and 7th century A. D.

429 राजकर्मकारश्च नटो बुरुड एव च । केवतंकश्च विज्ञेया स्लेच्छामिहो तथैव च ॥
वेमरस्थिरविव्याधहस्तलाक्षद्रुपट्टकाः । कौसेदकाभरिपद्मातङ्गाण्डागोपकाः ॥ एताः
प्रकृतयः प्रोक्ता अष्टादश मुनीर्षिभिः । वर्णानामाश्रमाणां च सर्वदा त् बहिः स्थिताः ॥
स्मृतिच०.

430 लेखको गणकः शास्त्रं साध्यापालः समासदः । हिरण्यमभिदृक्कमण्डपकरणं स्मृतम् ॥
स्मृतिच० (व्य.), compare नारद (Intro. chap. verse 15).

431 ग्रामे दृष्टः पुरे यायातुरे दृष्टस्तु राजानि । राज्ञा दृष्टः कुदृष्टो वा नास्ति तस्य पुनर्भवः ॥
स्मृतिच०, देशपत्तनगोष्ठेषु पुरग्रामेषु वासिनाम् । तेषां स्वसमर्थमर्थमशास्त्रतोर्व्येषु तैः सह ॥
स्मृतिच०.

432 सागमा दीर्घकाला चाविच्छिन्नापरवोञ्जिता । प्रत्यर्थिसंनिधाना च भुक्तिः पञ्चाविधा स्मृता ॥

433 स्वहस्तकाज्ज्ञानपदं तस्मात् नृपशासनम् । ततश्चोपुषो भोगः प्रमाणतरमिष्यते ॥

434 ग्रामगोष्ठपुरभेगिसार्थसेनानिवासिनाम् । व्यवहारभरिभ्येय निर्जेतव्यो बृहस्पतिः ॥

45. Pulastya

Pulastya is one of the expounders of dharma enumerated by Vṛddha-Yājñavalkya. Viśvarūpa quotes a verse from him on śārīraśauca.⁴³⁵ The Mit. (on Yāj. I. 261) cites a verse from Pulastya that a Brāhmana should principally use ascetic's food (i. e. vegetable food) in śrāddha, that kṣatriyas and vaiśyas should use meat and śūdras honey.⁴³⁶ The Mit. (Yāj. III 253) quotes two verses of Pulastya who enumerates eleven intoxicating drinks together with *sura* as the twelfth.⁴³⁷ Aparārka quotes several verses from Pulastya on saṁdhyā, śrāddha, āśauca, duties of yatis, prāyaścitta. Aparārka quotes two verses from Pulastya propounding the view that a combination of jñāna and karma is the correct view.⁴³⁸ The first of these verses is ascribed by him to Yoga-Yājñavalkya elsewhere (no. 336). The Smṛticandrikā quotes about forty verses from Pulastya on āhnikā and śrāddha. In one place it quotes Pulastya on the efficacy of bathing on Sunday, Tuesday, and Saturday.⁴³⁹ In another place it refers to the *japa* of Rāma, Paraśurāma, Nrsimha, Trivikrama.

The Dānaratnākara of Candēśvara cites a prose text from Pulastya on the gift of deer-skin.⁴⁴⁰

The Pulastya-smṛti must have been composed between 4th and 7th century A. D.

435 स्नातकस्य त्रयोपानं पञ्चापानेभिर्होत्रिणः । सर्वानेवं गृहस्थेषु शौचकल्पान्नियोजयेत् ॥
विश्वरूप ०० या. I. 17.

436 मुन्यन्नं ब्राह्मणस्योक्तं मांसं क्षत्रियवैश्ययोः । मधुप्रदानं शुद्धस्य सर्वेषां चाविरोधि यतः

437 पानसं द्वाक्षमाधूकं सार्जूरं तालमेक्षवम् । मधूत्थं सैरमारिष्टं मेरेयं नारिकेलजम् ॥
समानानि विजानीयान्मयान्येकादशेष तु । द्वादशं तु सुरामयं सर्वेषामधमं स्मृतम् ॥

438 ज्ञानकर्मसमायोगात्परं प्राप्नोति पुरुषः । पृथग्भावान् सिध्यन्ति उभे तस्मात्समाश्रयेत् ॥
ज्ञानं प्रधानं न तु कर्महीनं कर्म प्रधानं न तु बुद्धिहीनम् । तस्माद्बुद्धान्यां तु
मवेत्यसिद्धिर्न रोक्पक्षो विद्वगः प्रयाति ॥ अचरार्क ०० या. III. 57, p. 911.

439 रज्ज्वत्तरुक्षनेवारीः स्नानं कुर्वन्ति ये नराः । व्याधिभिस्ते न पीडयन्ते मृगेः केसरिणो
वथा ॥ स्मृतिच०.

440 अथातः कृष्णाजिनविधिं व्याख्यास्यामः । कार्त्तिक्या पौर्णमास्या वैशाखा च चन्द्र-
सर्ववदे विजयदश्या कृष्णाजिनं सकुरं सकृद्वनचर्चनं मनोहरम् । ms. No. 114 of 1824-25
from Deccan College (folio 81 a),

46. Pracetas

Pracetas finds a place among the sages enumerated by Parāśara though not in Yājñavalkya. In both Mit. and Aparārka there are passages in prose and verse ascribed to Pracetas on daily duties, śrāddha, āśauca, prāyaścitta. The Mit. (on Yāj. III. 27) quotes a verse from Pracetas saying that workmen, artisans, physicians, male and female slaves, kings, royal officers have not to observe periods of impurity⁴⁴¹ (on death). This verse is cited as a smṛti by Medhātithi on Manu V. 60 without ascribing it to Pracetas. So Medhātithi looked upon Pracetas as equally authoritative with Manu, Viṣṇu and others.

The Mit. (on Yāj. III 20, 263-64), Haradatta (on Gautama 22. 18) and Aparārka frequently cite verses from Bṛhat-Pracetas on āśauca and prāyaścitta. The Mit. and Aparārka also quote verses on the same topics from Vṛddha-Pracetas.

A few prose quotations from Pracetas are noted in the Smṛti-candrikā and by Haradatta (on Gautama 23. 1).

47. Prajāpati

Prajāpati is cited as an authority by the Baudhāyanadharmasūtra (II. 4. 15 and II. 10. 71). Vasiṣṭha several times quotes Prajāpatya ślokaś (viz. III. 47, XIV 16-19, 24-27, 30-32). It has been shown above that most of these verses are found in the Manusmṛti or have close correspondence with verses of Manu. So it is not unlikely that both the writers of dharmasūtras mean Manu by Prajāpati.

In the Ānandaśrama collection (p. 90-98) there is a smṛti of Prajāpati in 198 verses on the various details of śrāddha, such as the time, place, the persons authorised to perform, proper food, Brahmanas to be invited etc. The prevailing metre is Anuṣṭubh, but there are nine verses in the Indravajrā, Upajāti, Vasantatilakā (verse 137) and Sragdharā (verse 96). It speaks of Kalpaśāstra, smṛtis, dharmasāstra, purāṇas. It contains a verse referring to the Kanyā and Vṛścika (scorpion) signs of the zodiac, which is almost the same as a verse of Kārṣṇājini.

441 कारवः शिल्पिनो वेद्या दासीदासा तथेष च । राजानो राजवृत्ताश्च सयःश्रीवाः
प्रकीर्तिताः ॥

The Mit. (on Yaj. III. 25 and 260) quotes verses of Prajāpati on āsauca and prāyaścitta. Aparārka cites verses of Prajāpati on purification of various substances, śraddha, witnesses, ordeals and āsauca. None of these is traced to the printed text of Prajāpati. Aparārka (p. 952) gives a long prose text of Prajāpati on the four orders of parivrājakas, viz. kuṭicaka, bahūdaka, haṁsa, paramahaṁsa. Aparārka (p. 542) cites a verse of Laugākṣi which refers to the view of Prajāpati that the son of a putrikā was to offer piṇḍas to his mother by the gotra of his maternal grand-father.⁴⁴² Aparārka, Smṛticandrikā, Parāśara-Mādhaviya and other works quote several verses of Prajāpati on vyavahāra. Witnesses are of two kinds, kṛta and akṛta. In this he seems to have followed Nārada (ṛṇādāna, verse 149). Prajāpati lays down the characteristics of valid reply (uttara) of the defendant and defines⁴⁴³ the four varieties of uttara. The Parāśara-Mādhaviya cites several verses of Prajāpati on ordeals. Prajāpati recognised the right of the sonless widow to succeed to her husband's wealth⁴⁴⁴ and enjoined on her the duty of offering śraddha every month and year to her husband's manes and to honour his relatives.⁴⁴⁵

48. Marīci

This sage is relied upon as an authority by the Mit., Aparārka, Smṛticandrikā on Ahnika, Āsauca, Śraddha, Prayaścitta and Vyavahāra. Aparārka quotes several verses on *tarpaṇa* one of which speaks of Sunday.⁴⁴⁷ Marīci disallows bathing in the rivers in the months of Śravana

442 मातामहस्य गोत्रेण मातुः पिण्डोदकक्रियाम् । कुर्वीत पुत्रिकापुत्र एवमाह प्रजापतिः ॥
अपरार्कः.

443 साक्षी द्विभेदो विज्ञेयः कृत एकोऽपरोऽङ्कृतः । लेख्यादयः कृतो ज्ञेयः मुक्तकोऽकृत उच्यते ॥ अपरार्कः p. 666, स्मृतिच० (व्य. p. 80 reads उत्तरोऽकृत).

444 स्मृतिच० (व्य. p. 42-43), परा. मा. vol. III. p. 69-73.

445 पूर्वं मनीषाभिज्ञेन मृते भर्तरि तद्धनम् । लभेत् पतिव्रता नारी धर्म एष सनातनः ॥

446 जन्मनं स्थावरं द्रेम कुप्यं धाम्बरसाम्बरम् । आदाय दापयेच्छास्त्रं माससंवत्सरादिकम् ॥
वितृष्यगुह्यदोहित्रान् भर्तृस्वकीयमातुलान् । पूजयेत्कन्यपूतान्या बृहन्नाथानिर्धीस्तथा ॥
स्मृतिच० (p. 291), परा. मा. vol. III. p. 536.

447 सप्तम्यां रविचारे च गृही जन्मदिने तथा । मृत्युपुत्रकलत्रार्थी न कुर्यात्तिलतर्पणम् ॥
अपरार्कः p. 122; स्मृतिच० (आश्विन p. 122).

and Bhādrapada.⁴⁴⁸ Marici made a very near approach to the modern conceptions underlying the Transfer of Property Act. 'Completeness is not attained without writing in the transactions of sale, mortgage, partition and gift of immoveable property'.⁴⁴⁹ If a buyer purchases a chattel before a row of merchants and to the knowledge of the king's officers and in broad daylight, he is free from blame and gets back his money (if the thing turns out to be another's property), while if the price (paid by a buyer for a chattel) cannot be recovered (from the vendor who sells without title) owing to the vendor's address being not known, the loss should be apportioned between the buyer and the original owner of the chattel.⁴⁵⁰ Marici divides adhi into four varieties, bhogya, gopya, pratyaya, ajñadhi.

It is to be noted that Aparārka (p. 908) quotes a prose passage of Marici on āsauca.

49. Yama

The Vasiṣṭha-dharmasūtra (18. 13-15 and 19. 48) cites four ślokas of Yama and quotes (11. 20) one verse in which Yama is spoken of as an authority. All the ślokas except one are found in Manu.⁴⁵¹ Vasiṣṭha quotes a śloka of Prajapati wherein Yama's view

- 448 नभोनभस्ययोर्मध्ये सर्वा नद्यो रजस्दलाः । तासु स्नानं न कुर्वन्ति देवर्षिपितृनर्षणम् ॥
अपरार्क p. 235.
- 449 स्थावरे विक्रयाधने निभागे दान एव च । प्रणिभूते च क्रीते च नातेत्या सिष्यन्ति
क्रिया ॥ परा. मं. vol. III. p. 128 ; स्मृतिच० (द्य. p. 60 reads लिसिनेनापुयात्
सिद्धिमविसंवादमेव च).
- 450 अविज्ञाननिवेशत्वाद्यत्र मूल्यं न लभ्यते । हानिस्तत्र समा कल्प्या क्रेतृनाष्टिकयोर्द्वयोः ॥
अपरार्क p. 775.
- 451 अथापि यमगीताश्रुश्लोकानुदाहरन्ति । श्मशानमेतत्सत्यक्षं ये शूद्राः पापचारिणः । तस्मा-
च्छूद्रसमीपे तु नाप्येतथ्यं कदाचन ॥ न शूद्राय मर्तिं दद्यान्लोच्छिष्टं न दधिष्कृतम् ।
न चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत् ॥ यश्चास्योपदिशेद्धर्मं यश्चास्य व्रतमादिशेत् ।
सोऽसंबुधं तमो घोरं सङ्गं तेन प्रपद्यते ॥ वसिष्ठ 18. 13-15. The last two are almost
the same as मनु IV. 80-81 and the first is a paraphrase of आप. श्रौ.
'पय इ वा एतच्छूद्रानं यच्छूद्रः । तस्माच्छूद्रसमीपे नाप्येतथ्यम्'. नापदोपोस्ति
राज्ञा ये व्रतिनां न च सन्निधाम् । ऐन्द्रस्थानमुपासीना ब्रह्मभूता हि ते सदा ॥ वसिष्ठ
19. 48 and मनु V. 93. 'अथाप्युदाहरन्ति । अथ चेन्मन्त्रादिशुकः शारीरैः पश्चिदुपजैः ।
अदुष्यं तं यमः प्राह पश्चिपावन एव सः ॥ वसिष्ठ ॥ 11. 20; vide बृहदार 3. 41. चूर्तं वा
पादं वा तैलं विमो नाद्यान्मृगशुतम् । यमस्तदशुचि प्राह तुल्यं गोमांसमक्षयैः ॥
वसिष्ठ. 14. 30.

is set forth. Yama is one of the sages enumerated in the list of Yājñavalkya. Govindarāja (on Manu 5. 16) and Aparārka quote a verse of Śaṅkha wherein Yamas' view that the flesh of certain birds could be eaten is referred to.⁴⁵² Aparārka (p. 1231) also cites a verse of Śaṅkha in which the view of Bhagavan Yama that one should save one's life in all ways (even by incurring sin) is relied upon.

In Jivananda's collection (part I. pp. 560-568) there is a *smṛti* of Yama in seventy-eight verses on *prāyaścitta* and purification (*śuddhi*). In this *smṛti* Yama himself is cited in the third person (verse 65). One verse (33) refers to the view of Bhāsvati (son of the sun, by which may be meant either Manu or Yama himself).⁴⁵³ Some of the verses are identical with those of Manu (e. g. verses 26, 28 are the same as Manu 11. 178 and 3. 19). Verse 44 is in the *Upajāti* metre. In the *Ānandāśrama* collection there is a *Yamasmṛti* in 99 verses on *prāyaścitta*, *śrāddha*, and purification. Most of the topics of this *smṛti* are the same as those of the Calcutta text, but most of the verses are not identical. A few verses are found in both, e. g. the verses about the seven lowest castes⁴⁵⁴ (*antyajās*). Verse 11 quotes the view of Śātātapa. This *smṛti* contains the well-known text that a woman passes on marriage into the *gotra* of her husband, which is cited by the *Mit.* (on *Yāj.* I. 254).⁴⁵⁵ In the same collection there is a *smṛti* of *Brhad-Yama* (pp. 99-107). It is divided into five chapters and contains 182 verses. It deals with *prāyaścittas* for various lapses, purification from various kinds of contacts (*śuddhi*), *śrāddha*, partition and a few matters of medical procedure. In this *smṛti* Yama is frequently cited by name. Śātātapa is cited on partition (V. 20). Many of the verses of this text are identical with those of Yama in Jivananda's text. For example, Jivananda (p. 561) verses 15-17 are the same

452 निक्षिपिं च मयूरं च लावकं च कपिञ्जलम् । बाधीजसं वर्तकं च मृश्यामाह यमः
सताम् ॥ (सदा v. 1.) अपरार्क p. 1167.

453 ततो देवलकश्चैव भूतको वेदविश्वी । एते वज्याः प्रयत्नेन एतद्वाच्यनिरमयीम् ॥
Compare *Manu* 8. 180.

454 राजकर्मकाश्रम मटो बुद्ध एव च । केवर्तमेदमिह्याश्च सन्ति अमयजाः स्मृताः ॥
Jivananda verse 84, *Ānandāśrama* verse 38.

455 स्वगोचाद्वरपते नारी विवाहस्तस्मै वदे । स्वामिनोन्नेज कर्तव्यास्तस्याः विप्रोदक-
क्रियाः ॥ verse 78.

as Bṛihad-Yama III. 1-3, Jivananda p. 563 verses 29-33 are the same as Bṛhad-Yama III. 34-38, Jivananda verses 35-36 are the same as Bṛhad-Yama III. 16-17. The verse in the Upajāti metre (Jivananda 44) is Bṛhad-Yama III. 61. Two of the verses at the end of chap. V. are the same as Yāj. II. 17 and 23.

The numerous mss. of Yama contain either one or other of the above three texts or different texts bearing on the same topics. For example, Deccan College collection Nos. 209-211 of A 1881-82 and No. 153 of 1895-1902 are the same as the Yamasṃṛti in the Ānandāśrama collection, No. 401 of 1891-95 seems to be the same as Bṛhad-Yama in the Ānandāśrama collection. But the I. O. Cat. No. 1334 p. 390 contains 57 ślokas, the last 20 of which are in the Indravajrā metre.

Viśvarūpa, Viṇṇaśvara, Apararka, the Smṛticandrikā and other later works quote over three hundred verses of Yama on all topics of dharmaśāstra including vyavahāra. This establishes that they had an extensive work of Yama before them from which it is probable various abridgments corresponding with the printed works were made. Viśvarūpa quotes about ten verses of Yama on water as purifier (on Yāj. I. 187), on śraddha (on Yāj. I. 225 and 252) and on prāyaścitta for killing a cow (on Yāj. III. 262). The identical verses are not found in the printed texts. Some of the verses quoted from Yama in Apararka and the Smṛticandrikā can be traced in the printed text. For example, Apararka (p. 42) quotes a verse of Yama in which Yama himself is referred to as an authority.⁴⁵⁶ It occurs in Jivananda's text (verse 65). The two verses in Jivananda's text (verses 26, 28) that are identical with Manu are cited in the Smṛticandrikā as Yama's. Two verses of Bṛhad-Yama (III. 20-21) about the proper age of marriage in the case of girls are quoted as Yama's in the Smṛticandrikā.⁴⁵⁷ In some of the verses quoted by Apararka from Yama, the opinions of Manu are cited which can be identified with the views of the Manu-

456 अपः करनस्तृष्टा य आचामति वै द्विजः । सुरा पिबति स व्यकं दमस्य वचनं यथा ॥ This is attributed to यम in the स्मृतिच० also.

457 अष्टवर्षा भवेद्गौरी नववर्षा च रोहिणी । दशवर्षा भवेत्कन्या अत ऊर्ध्वं रजस्वला ॥ प्राप्त द्वादशमे वर्षे कन्या यो न प्रयच्छति । मासि मासि रजस्तत्त्वाः पिता पिबति शोभितम् ॥ स्मृतिच० (आह्निक P. 79.).

smṛti. For example, according to Yama food polluted by the touch of hair, moths and insects, or seen by sinners and women in their courses is purified by water, holy ashes etc.⁴⁵⁸ This refers to Manu V. 125. Similarly the Smṛticandrikā quotes a verse of Yama which says that according to Manu those who administer poison, who are incendiaries and robbers and those guilty of homicide and abetment thereof should pay the extreme penalty of death.⁴⁵⁹ Aparārka (p. 988 on Yāj. III. 109) quotes five verses of Yama which refer to the 26th *tattva* well known in the Sāṅkhya system, regard Puruṣottama as a 26 *tattva* and propound that he who correctly understands the 25 *tattvas*, in whatever āśrama he may be, reaches the highest abode of Viṣṇu. Aparārka quotes a few prose passages from Yama on the garments to be worn by brahmacārins,⁴⁶⁰ on prāyaścitta for killing various kinds of birds and insects, for cutting trees and bushes, for drinking wine, for stealing gold and for the other deadly sins etc.⁴⁶¹

The Mahābhārata (Anuśāsana 104. 72-74) quotes *gāthas* of Yama.

The Smṛticandrikā quotes a verse of Yama which speaks of the sun being in the zodiacal sign Virgo.⁴⁶²

Yama required the king to look into the disputes of litigants carefully and impartially.⁴⁶³ Yama cites the authority of Manu for the proposition that everything brought about by coercion such as a gift or a deed was liable to be set aside. This is almost identical with Manu 8. 168. Yama lays down that a Brāhmaṇa was never to be awarded corporal punishment, but that a Brāhmaṇa guilty of

458 अवधुतं केशपतङ्गकीटिस्पर्शयया वा पतितैश्च बृहद् । अलातभस्मान्बुद्धिरण्यभागैः
संस्पृष्टमग्नं मनुराह भोज्यम् ॥ अपरार्क P. 267.

459 विषमिदायकाभ्योरा घातकाभ्योपघातकाः । स्वशरीरेण दण्डयाः स्युर्मनुराह प्रजापातिः ॥
स्मृतिच०, vide मनु. 9. 278.

460 सर्वेषां शरीरक्षान्क्षोमाग्निकानि सामर्थादपेक्षणीयानि न । अपरार्क P. 58.

461 Vide pp. 1130, 1135, 1213, 1232.

462 इति वर्षासु कम्पारथे &c. स्मृतिच० (भा. P. 266 Gharpure.).

463 राजा मन्त्रिसद्व्यवस्तु हर्षोर्विषदमानयोः । सम्यक्कार्पाण्यपेक्षेत रागद्वेषविवर्जितः ॥
अपरार्क P. 506.

464 यस्माद्दत्तं यस्माद्भुक्तं यस्मादप्युपायि लेखितम् । सर्वान् यस्तुष्टान्मार्गान् निर्ममोन्मद वै
शोः ॥ स्मृतिच० (भा. P. 130).

crimes was to be imprisoned and made⁴⁶⁵ to work. Yama, like Yāj. (II. 145), prescribed that the stridhana of a woman married in the Āsura form went to her father,⁴⁶⁶ if she died childless. Aparārka (p. 822) quotes two verses of Yama that prescribed the first ammercement for him who, though forbidden, wrongfully takes the water of a lake or disturbs a water-course and the highest ammercement for him who breaks a lake. Aparārka (p. 860) also cites Yama for the fine of five kṣṇālas in the case of adultery with another's wife of the same caste as that of the paramour and twelve panas in case the wife is of a lower caste. The Smṛticandrikā and the Vyavahāramayūkha on the other hand direct that the king should punish the Brāhmaṇa woman guilty of adultery with a Śūdra by throwing her to dogs and by forcible tonsure and riding on an ass in case of adultery with a Kṣatriya or Vaiśya. The Smṛticandrikā, Parāśara-Mādhaviya and Vyavahāramayūkha quote a verse of Yama about a debtor, who, being able to pay, does not wantonly pay, being punished by taking twice the amount. Yama remarks that the order of saṁnyāsa is not allowed to women in the Vedas or in the śāstra⁴⁶⁷ (dharmaśāstra) and that her real dharma is to be the mother of children from one of her own caste. A Brhad-Yama is cited by the Mit. (on Yāj. III. 255 and 290), Haradatta and by Aparārka on prāyaścitta. Similarly a Laghu-Yama is cited by Haradatta and Aparārka and a Svalpa-Yama (probably same as Laghu-Yama) by the Smṛtiratnākara of Vedācārya.

50. Laugākṣi

The Mit. (on Yāj III. 1-2, 260, 289) quotes verses of Laugākṣi on āsauca and prāyaścitta. Aparārka quotes prose passages and verses of Laugākṣi on the saṁskāras, vaiśvadeva, cāturmāsya, purification

465 न शारीरो ब्राह्मणस्य दण्डो भवति कर्हिचित् । गुप्ते तु बन्धने बद्ध्वा राजा मकं प्रदापयेत् ॥ ... यथापरार्थं विप्रं तु विकर्मण्यपि कारयेत् । अक्व्या ब्राह्मणा गावो लोकेस्मिन् वेदिकी भुक्तिः ॥ स्मृतिच० (व्य. p. 316).

466 आसुरादिषु यद् द्रव्यं विवाहेषु प्रदीयते । अप्रजायामतीतायां पितृषु तु धनं हरेत् ॥ स्मृतिच० (व्य. p. 286.). Note अप्रजायामतीतायां, which is the reading in विष्णुप (p. 173 above).

467 स्त्रियाः भृतो वा शास्त्रे वा प्रज्यया न विधीयते । प्रजाः हि तस्याः स्यो धर्मः सप्तर्षादिति धारणा ॥ स्मृतिच० (व्य. p. 254).

of substances, śrāddha, āśauca and prāyaścitta. Aparārka cites (p. 512) a verse of Laugākṣi which regards Prajāpati as an authority. The Mit. and almost all works on vyavahāra cite a verse of Laugākṣi defining yoga and kṣema and prescribing that they are impartible.

51. Viśvāmitra

Viśvāmitra is one of the writers on dharma enumerated by Vṛddha-Yājñavalkya as quoted by Viśvarūpa. Aparārka, the Smṛti-candrikā, the Kālaviveka of Jimūtavahana and other works quote verses of Viśvāmitra on almost all topics of dharma except vyavahāra, such as on the five deadly sins, on śrāddhas, prāyaścitta etc. Viśvāmitra defines dharma as that which is esteemed by Āryas (respectable people) who know the Vedas.⁴⁶⁸ His verses on the mahāpātakas are frequently quoted.⁴⁶⁹ The Madras (Govt.) Mss. cat. (p. 1985 No. 2717) notices a smṛti of Viśvāmitra in verse in nine chapters.

52. Vyāsa

In Jivananda (part II pp. 321-312) and in the Anandāśrama collection of smṛtis there is a smṛti ascribed to Vyāsa. The two texts are the same with a few variations. It is in four chapters and contains about 250 verses. Vyāsa is said to have declared the 'smṛti in Benares. The contents briefly are — the dharmas herein laid down prevail only in that region where the black deer roam about; the authoritativeness of śruti, smṛti and puranas; mixed castes; sixteen saṁskāras; duties of Brahmachāri; marriage; Brahmana may marry Kṣatriya or Vaiśya girl but not Śūdra; duties of a wife; the nitya, naimittika and kāmya acts of householders, eulogy of the householder stage and of gifts.

Viśvarūpa quotes a few verses of Vyāsa. They are mostly taken from the Mahābhārata and are concerned with topics of marriage, daily duties (such as washing the teeth and bathing), śrāddha and prāyaścitta. Similarly Medhātithi quotes several verses from the

⁴⁶⁸ वसार्वाः क्रियमाणं तु शंसन्त्यागमवेदिनः । स धर्मो यं विगर्हन्ति तमधर्मं प्रचक्षते ॥
स्मृतिच० (आह्निक पृ. ७).

⁴⁶⁹ ब्राह्मणो न च हस्तव्यः सुरा पेया न च द्विजेः । ब्राह्मणस्वर्णहरणं न कर्तव्यं कदाचन ॥
गुरुपत्नीं न गच्छेच्च संसर्गं नैव नाचरेत् । महापातकिसंज्ञा तु निर्दिष्टेषा मनीषिभिः ॥
अथर्वार्क पृ. 1044.

Mahābhārata as Vyāsa's. In Aparārka, the Smṛticandrikā and other works about two hundred verses of Vyāsa are cited on vyavahāra. From these it appears that Vyāsa dealt with rules of procedure and the several titles of law (vyavahāra-padas) and that his doctrines closely agreed in most respects with those of Nārada, Kātyāyana and Bṛhaspati. He gives rules on the four kinds of uttara (mithya, sampratipatti, kārāṇa and prāṇ-nyāya), divides documents in three varieties (svahasta, jānapada, rājāsana), divides laukika documents into eight sub-varieties (just as Kātyāyana seems to have done); he closely follows Bṛhaspati in his requirements about royal grants and two of his verses about grants (ṣaṣṭim varṣa &c. and sāmānyoṣaṁ dharmasetur nṛpāṇām) occur very frequently in inscriptions (vide Aparārka on Yāj. I. 318). Vyāsa lays down that if a stranger enjoy a person's land for twenty years when the king is there (i. e. when there is no revolution or anarchy) and when the owner is able (to resist) the latter loses his property.⁴⁷⁰ He speaks of adverse possession as having five characteristics.⁴⁷¹ He mentions seven kinds of sureties, while Hārita and Kātyāyana speak of only five, and Bṛhaspati of four. He speaks of only five kinds of ordeals. He defines a *niṣka* as equal to 14 suvarṇas, a suvarṇa being equal to eight palas.⁴⁷² Vyāsa seems to represent a middle stage in the evolution of the rights of the widow to succeed to her deceased husband. He says that a woman was to get a maximum of two thousand (kāṛṣāpanas) from the estate of her deceased husband⁴⁷³ (besides what he gave her when living). Vyāsa gave to the father and sons equal shares in ancestral property and allowed partition even against the wish of the father.⁴⁷⁴ From these important charac-

470 वर्षाणि विंशतिर्यस्य भूभुक्ताथ परेरिह । सति राक्षि समर्थस्य तस्य सेह न सिष्यति ॥
अपरार्क p. 632.

471 सागमो दीर्घकालश्च छेदोपाधिविवर्जितः । प्रत्यर्थिसंनिधानश्च पञ्चाङ्गो भोग उच्यते ॥
अपरार्क p. 635.

472 पलान्यष्टौ सुवर्णस्य सुवर्णाश्च चतुर्दश । एतन्निष्कप्रमाणं तु व्यासेन परिकीर्तितम् ॥
स्मृतिच०.

473 द्विसाहस्रः परो दायः स्त्रिये देवो धनस्थं च । यच्च भर्त्रा धनं दत्तं सा वधाकाममाप्नु-
यात् ॥ अपरार्क p. 752.

474 क्रमागते गृहे क्षेत्रे पितृपुत्राः समाशिनः । पेतृकेण विभागाद्वैः पुत्राः पितुरविच्छिनः ॥
अपरार्क p. 728.

teristics of Vyāsa it may safely be concluded that Vyāsa flourished about the same time as Yājñavalkya and Bṛhaspati, i. e. between the second and the fifth century.

In Aparārka and other works there are numerous verses attributed to Vyāsa which are certainly not taken from the Mahābhārata or from the Vyāsa-smṛti in the Ānandaśrama collection (pp. 357-371). For example, on Yāj. I. 12 he cites a verse of Vyāsa in the Vasantatilaka metre about the auspicious asterism for *caula* and another verse laying down Saturday, Sunday and Friday as unsuitable for *caula*. Similarly Vyāsa's verses dealing with the merit of bathing on Sunday, Monday, Tuesday and Wednesday in conjunction with certain *tithis* are cited by Aparārka (p. 213). Vyāsa speaks of śrāddhas when the Sun is in the sign of Virgo (Aparārka p. 424). These indications are sufficient to assign Vyāsa to a comparatively later date. But as Aparārka evidently makes no distinction between Vyāsa the jurist, Vyāsa the reputed compiler of the Mahābhārata (e. g. he quotes on p. 961 six verses of the Bhagavat-gītā as Vyāsa's) and Vyāsa who wrote on the saṁskāras, śrāddha and other topics, it appears that the jurist and the writer on other topics of dharma were separated from him by several centuries. Whether the jurist and the writer on other topics of dharma are identical is a difficult problem. All that can be said is that the two may probably be identical. The Smṛticandrikā quotes a Gadya-Vyāsa and about 150 verses of Vyāsa on āhnikā, vyavahāra and prāyaścitta.

Aparārka quotes a verse of Vṛddha-Vyāsa on Saudāyika, a kind of śrīdhana. The Mit., the Prāyaścitta-mayūkha and other works cite verses of a Bṛhad-Vyāsa. Ballālasena in his Dānasāgara quotes Mahā-Vyāsa and Laghu-Vyāsa as authorities and also Dāna-Vyāsa, which probably means the dāna-dharma portions of the Mahābhārata.

53. Śaṭ-triṁśan-mata

This appears to have been a work like the Caturvīṁśatimata described above. Quotations from it are cited in the Kalpataru, the Mitākṣarā, the Smṛticandrikā, Aparārka, Haradatta and a host of writers and works. Mitramiśra⁴⁷⁵ says that though the Śaṭ-triṁśan-

⁴⁷⁵ चतुर्विंशन्मतादिकं तु केचिदेव परिगृहीतत्वाद्भिन्नित्वाद्प्रमाणमित्युक्तम् । कल्पतरुणा विज्ञानेश्वरवरार्कशूलपाणिप्रभृतिसिंहसु प्रमाणत्वेन परिगृहीतम् । परिभाषाप्रकाश २. 17.

mata has been accepted as an authority by the above-mentioned writers, yet certain other writers did not hold the work authoritative. The fact that Viśvarūpa and Medhātithi do not mention this work, taken along with the above statement of Mitramiśra, may be relied upon for holding that this compilation must have been among the latest products of the age of smṛtis and was probably compiled some time between 700-900 A. D. Almost all the quotations from this compilation are concerned with the topics of purification of substances (śuddhi), śrāddha and prāyaścittas for sins and pollutions of various sorts. No verse of this compilation dealing with vyavahāra could be discovered. One verse quoted from it prescribes a bath on touching Bauddhas, Pāśupatas, Jains, atheists and followers of Kapila.⁴⁷⁶ Another verse quoted by Aparārka cites the view of Brhaspati.⁴⁷⁷ In another verse the view of Vaivasvata is referred to.⁴⁷⁸ Aparārka quotes a prose passage from this compilation prescribing the prāyaścittas for touching the corpse of a cāṇḍāla etc. As no ms. was available, it is difficult to say what 36 sages are relied upon as authorities.

54. Saṁgraha or Smṛtisamgraha

This work is frequently cited by the Mitākṣarā, Aparārka, the Smṛticandrikā and other works on all topics of dharma. The quotations on vyavahāra are copious and are very important for the history of Hindu Law. A few of the important views of the Saṁgrahakāra are set out below. He gives the requisite characteristics of a plaint in five verses.⁴⁷⁹ According to him documents are of two kinds, rājakiya and janapada. The ordeals from dhātā (balance) to poison (i. e. four) are prescribed in cases where the subject matter is of great value (i. e. above 500 panas), while kośa and the (other)

476 बौद्धान् पाशुपताञ्जेनान् लोकायतिककापिलान् । विकर्मस्थान् द्विजान् स्पृष्ट्वा सचेतो जलमाविशेत् ॥ स्मृतिच० 1. p. 118; अपरार्क p. 923 omits जेनान् and reads लोकायतिकनास्तिकान्.

477 तिलहोमायुतं येष पराकट्टयमेव च । गायत्र्या लक्षमेकं च समान्याह बृहस्पतिः ॥ अपरार्क p. 1249.

478 समुच्छिद्यस्तु यो भुङ्क्ते भुङ्क्ते वा मुक्तभोजनः । एवं वैवस्वतः प्राह मुक्त्वा साम्नापनं चरेत् ॥ अपरार्क p. 1174.

479 Vldo मित्ता० on बाह्य. II. 6, स्मृतिच० (व्य. p. 36), व्यवहारमनुष्य (2-12), वीर० (p. 63).

ordeals (in all three) are prescribed in disputes for lesser sums.⁴⁸⁰ This is slightly opposed to Nārada (ṛṇādāna verse 336) according to whom the five ordeals from tulā to kośa were prescribed in substantial disputes.⁴⁸¹ The Saṁgrahakāra has in view the seven ordeals spoken of by Nārada (ṛṇādāna verses 252, 337, 343), while Brhaspati and Pitāmaha enumerate nine. He defines *daya* as the wealth that is handed down through father and mother.⁴⁸² He held that ownership arose from the dictates of śāstra and was not an affair of the world (*laukika*) and puts forward two reasons in support of his theory, viz. if ownership were *laukika*, then it would not be possible to make such assertions as 'his wealth has been wrongfully seized by another' and the texts (vide Gautama X. 39) laying down the means of acquisition of wealth for the several *varnas* would be meaningless.⁴⁸³ Dhāreśvara held the same view. These views were elaborately criticized by the Mit. According to the Saṁgrahakāra,⁴⁸⁴ partition creates ownership in the son as regards paternal wealth (in which he has no rights by birth). Dhāreśvara entertained the same opinion, which was vehemently controverted by the Mit., holding that partition takes place of that in which one has already ownership. According to the Saṁgraha,⁴⁸⁵ ownership does not consist in being able to dispose of a thing at one's sweet will, since it is the śāstra that prescribes the proper disposal or application of all things. The Saṁgraha⁴⁸⁶ laid down that the special share given to the eldest son, the practice of *niyoga* and the offering of a cow are all forbidden in the present age. Dhāreśvara also held the same

480 अटादीनि विद्यान्तानि गर्वधेषु दापयेत् । कोशादीनि पुनर्हीणि लब्धधेषु यथाक्रमम् ॥
स्मृतिच० (व्य. 98); परा. मा. III. p. 153.

481 कोशान्तानि तुलादीनि गुरुवर्धेषु दापयेत् ।

482 पितृद्वारागतं द्रव्यं मातृद्वारागतं च यत् । कथितं दायशब्देन तद्विभागोऽनुसूचने ॥
परा. मा. III. p. 478.

483 अस्वापहतमेतेन न युक्तं बहुमन्यथा । विहितोऽर्थागमः शास्त्रे यथावर्जं पृथक् पृथक् ॥
प्रतिपक्षमिवागिज्यह्वयभूषाख्या यथाक्रमम् । स्मृतिच० (व्य. p. 257).

484 कियते स्वं विभागो पुत्राणां देतृकं धनम् । स्वस्य सति प्रवर्तन्ते तस्माद्द्विर्वाः पृथक्
क्रियाः ॥ स्मृतिच० (व्य. p. 259).

485 न च स्वमुच्यते तद्यस्त्वेष्वप्या विनियुज्यते । विनियोगोऽयं सर्वस्य शास्त्रेणैव नियम्यते ॥

486 यथा विनियोगो नो नामुच्यमानोऽपि वा । तथोद्धारविभागोऽपि नैव संमतिं कर्तते ॥
स्मृतिच० (व्य. p. 266); परा. मा. III. p. 482.

view about the eldest son's rights and the Mit. also approves of it and quotes anonymously the same verse (on Yaj. II. 117). The Saṁgraha in two verses, apparently following Manu 9. 182-183, lays down that, if of several full brothers one has a son, all thereby have issue and that, if one out of the several wives of a person has a son, all the co-wives may be regarded as putravati. The Smṛticandrikā says that Devasvāmī explained this dictum of the Saṁgrahakāra. The Saṁgraha says that the widow of a separated coparcener dying childless would inherit his whole estate if she submitted to *Niyoga* at the behests of her elders.⁴⁸⁷ This was also the opinion of Dhāreśvara and was refuted according to the Smṛticandrikā by Viśvarūpa. The Mir. also criticizes this view. He names Manu in connection with the succession of a person dying without leaving any one out of the twelve kinds of sons.⁴⁸⁸ He has in view Manu 9. 185. According to the Saṁgrahakāra the order of succession to a sonless man is — widow, the daughter who is a putrikā, mother, paternal grandmother, father, full brothers, half-brothers, the line of the father (pitṛsantati), the grandfather's line, the great-grand-father's line, other sapinḍas, sakulyas, the preceptor, the pupil, a fellow-student, a learned Brāhmaṇa. The Mit. notes that relying on Manu (9. 217) Dhāreśvara placed the paternal grandmother after the mother and before the father (thus agreeing with the Saṁgraha). The Saṁgraha says that homicide and other offences when committed with force are called *sahasa*.⁴⁸⁹

It will be seen from the above that the views of the Saṁgrahakāra closely agreed with those of Dhāreśvara in many respects and were not approved of by the Mit. and other later writers. In vyavahāra the Saṁgraha certainly marks a far more advanced stage than Yājñavalkya and Nārada, whose works do not contain the controversial questions about ownership, partition etc. As Dhāreśvara agrees very closely with the Smṛtisaṁgraha it may be argued that they were not separated by a long interval of time. It has to be

487 आनुषु प्रविभक्तेषु संसृष्टेष्वसत्सु च । गुर्वादेशान्नियोगस्थ । वल्मीकमनवाप्रवात् ॥ वरा. मा. III. p. 533.

488 अशेषात्मजङ्गिनस्य मृतस्य धनिनो धनम् । केनेदानीं यद्गीतव्यामिश्वेतज्जनुनोऽवते ॥ स्मृतिच. (ज्य. p. 290.).

489 मानुष्यमादजादीनि कृतानि प्रसक्तं यदि । साहसानीति कथ्यन्ते यथाकथमव्ययथा पुनः ॥ स्मृतिच. (ज्य. p. 7).

also noted that Viśvarūpa and Medhātithi do not refer to the Saṁgraha. It is not unlikely that the Saṁgraha was in vogue in the territory ruled over by Bhoja of Dhārā and was therefore followed by Bhoja Dhāreśvara. Taking all things into consideration the Saṁgraha was probably compiled between the 8th and 10th centuries of the Christian era. The Smṛticandrikā no doubt says in one place that the Saṁgrahakāra follows the views of Dhāreśvara.⁴⁹⁰ But this statement should not be emphasized and interpreted too literally. All that it means is that both held the same opinion. There is no intention to state that Dhāreśvara preceded the Saṁgrahakāra. Chronology was never the strong point of Indian commentators, particularly when the writers whose opinions were referred to flourished several centuries earlier. We know that Bhāruci and Dhāreśvara preceded the Mitākṣarā which names both; but the Sarasvativilāsa in several places (e. g. pp. 347, 361, 383) says that Bhāruci cannot tolerate the view of Viññāneśvara and also says that Dhāreśvara and Devasvāmī follow the view of Viññānayogin (p. 395).

The Smṛticandrikā quotes several verses from the Saṁgraha on topics of śrāddha in which Gautama, Kātyāyana, Parāśara, Manu, Yājñavalkya, Yama and Śaunaka are cited by name.⁴⁹¹

55. Saṁvarta

Saṁvarta occurs as a Smṛtikāra in the list of Yājñavalkya. He is cited on all topics of dharma by Viśvarūpa, Medhātithi, the Mit., Haradatta, Aparārka, the Smṛticandrikā and a host of other writers. Viśvarūpa quotes either wholly or in part about twenty verses of Saṁvarta on evening *sandhya-vandana*, on the duties of a yati and on the *prāyaścittas* for theft, adultery of various kinds, deadly sins. Medhātithi quotes verses of Saṁvarta on Manu V. 88 and XI. 116. The Mit. quotes him on *prāyaścitta* and *āśauca* (Yaj. III. 6, 17, 19 etc.). Aparārka had a large work before him and quotes about 200 verses.

490 संयङ्करस्य भारेण्वरंमतामुसरित्याद् ।

491 For example 'वाङ्मयस्यो विसर्गात्माद् पात्रमुत्तानमिच्छति । यमो विसर्जने कृत्वा गृह्यकर्तापि शौलकः ॥ श्रुतिग्रन्थादि देवानां पूर्वं कात्यायनादयः ।' स्मृतिच. (II. p. 484), compare वा. I. 248. 'यस्मिन्ने संसृष्टः पूर्वमर्च्यपात्रे निवेष्टिताः । विमुपात्रं तदुत्तानं कृत्वा विमद् विसर्जयेत् ॥'.

A few of the views of Sathvarta on topics of *vyavahara* may be noted here. According to him oral testimony when in opposition to writing was to be discarded.⁴⁹² This is in striking agreement with section 92 of the Indian Evidence Act. He says that if houses and fields are being enjoyed (by one person as against another) when the king is there (i. e. when the central government is strong and there is no anarchy), then it is possession that counts and not mere writing (i. e. possession will be protected and not mere paper title without possession).⁴⁹³ He lays down that no interest was to be allowed if not stipulated for in certain cases, viz., on *stridhana* (when used by the husband), on interest, on deposit (as long as it is not lost or deteriorated) and in suretyship.⁴⁹⁴ He enumerates ten wrongs (*aparadhas*) of which the king was to take cognisance *suo motu* without any private person's complaint, viz., restraint of the defendant (before judgment), obstruction of the public road, women conceiving in adultery, becoming rich without any ostensible means, destruction of a meeting-hall and of trees and crops, kidnapping of maidens, sinning Brāhmanas, champerty and maintenance, destruction of the roads where tolls are to be paid, the danger of robbers, rape, injury to cows and Brāhmanas.⁴⁹⁵ He prescribed that disputes were not to be investigated on the full moon and new moon day, and on the 14th and 8th *tithis*.

492 लेख्ये लेख्यक्रिया प्रोक्ता वाचिके वाचिकी मता । वाचिके तु न सिध्येत्सा लेख्यस्यो-
परि वा क्रिया ॥ लेख्यस्योपरि यत्साक्ष्यं कूरं तदभिधीयते । अधर्मस्य हि तद् द्वार-
मतो राजा विवर्जयेत् । वाचिकेयादि सामर्थ्यमह्वराणां विहन्यते । क्रियाणां सर्वनाशः
स्यादनवस्था च जायते ॥ अपरार्क pp. 691-92.

493 मुज्यमाने गृहक्षेत्रे विद्यमाने तु राजनि । मुक्तिर्यस्य भवेत्तस्य न लेख्यं तत्र कारणम् ॥
परा. मा. III. p. 146.

494 न वृद्धिः स्त्रीधने लाभे विक्षेपे च यथास्थिते । संदिग्धे प्रातिभाष्ये च यदि न स्यात्स्वर्ण-
कृता ॥ स्मृतिच० (ध्व. p. 157).

495 आसेधं पथि भङ्गं च यश्च धर्मः पतिं विना । स्वयमन्वेषयेद्वाजा विना चैव विवादिना ॥
यस्य दृश्यस्य (!) संपत्तिर्न दृश्येतायुमः कृत्वा । स्वय ... दिना ॥ समाभक्तं
तरुच्छेदं सत्यव्याघानमेव च । स्व....॥ कन्यापहारकं पःपं विप्रं च वनितं तथा । परार्थ-
वादसंयुक्तं स्वयं राजा विचारयेत् ॥ अङ्गभागकगृह्णार्थं मागेभेदकमेव च । स्वराज-
चोर्यभीतिं च परदारानिमर्शनम् ॥ गोबाह्णानिहन्तारं सरस्यना चैव घातकम् । दशतान-
पराधाश्च स्वयं राजा विचारयेत् ॥ स्मृतिच०, परा. मा. III. 44-45.

In Jivananda's collection (part I, pp. 584-603) and in the Anandaśrama collection (pp. 411-424) there is a *smṛti* of *Saṁvarta* in 227 and 230 verses respectively. It purports to have been declared to Vamadeva and other sages by *Saṁvarta*. Its main contents are :— that is the religious country where the black deer roam about, rules of conduct for a *Brahmacārin*, *prāyaścittas* for various lapses on the part of a student, duties of householder, eulogy of liberality, duties of forest hermit and *sannyāsin*, *prāyaścittas* for various sins and actions. *Saṁvarta* is sometimes cited as an authority (verses 38, 123). He recommends the marriages of girls at the age of eight (verse 67) and condemns marriage with a maternal uncle's daughter (verse 157).

In a few Mss. (e. g. I. O. cat. No. 1367) the *Saṁvartasmṛti* comprised is different from the printed *Saṁvarta*.

The printed *smṛti* appears to be an epitome of a portion of the original *smṛti* of *saṁvarta*. Many of the verses in the printed texts are found in *Aparārka*. For example *Aparārka* p. 19 = *Saṁvarta* verse 6; *Aparārka* p. 693 = *Saṁvarta* verses 107-108, *Aparārka* p. 1053 = *Saṁvarta* verses 111-113; *Aparārka* p. 1091 (eight verses out of which five) = *Saṁvarta* verses 130-134. The *pāda* of *Saṁvarta* which *Viśvarūpa* quotes (*ardhastamitabhaskaram*) on *Yāj. I. 25* occurs in verse 6 of the printed text. This shows that the printed *smṛti* preserves very ancient material, the authenticity of which is vouched for by so early a writer as *Viśvarūpa*.

The *Mit.* quotes a *Brhat-Saṁvarta* (on *Yāj. III. 265, 288*).

A *Svalpa-Saṁvarta* is quoted in *Harinātha's Smṛtisāra*.

56. Hārīta

The verse quotations from *Hārīta* on topics of *vyavahāra* deserve some treatment. He defines *vyavahāra* as that whereby the recovery of one's own wealth and the avoidance of (doing) the duties peculiar to another (caste or class) are effected in due course of law.⁴⁹⁶ He further says that that judicial proceeding is proper which is based on the dictates of *dharmaśāstra* and *arthaśāstra*, which is in conformity with the usages of respectable people and which is free from

⁴⁹⁶ स्वधनस्य वधा प्राप्तिः परधनस्य वर्जनाय । न्यायेन यत्र क्रियते व्यवहारः स उच्यते ॥

fraud.⁴⁹⁷ Hārīta calls upon the king to know the śāstras, the duties of the varṇas and of the lowest castes.⁴⁹⁸ He like Nārada said that vyavahāra had four aspects, each succeeding one prevailing against the preceding one⁴⁹⁹, viz., dharma, vyavahāra, carita, ~~nyaya~~. He attached the greatest importance to writing and said that a transaction consigned to writing is effective even after great lapse of time and that he who has a writing in his hands is entitled to possession (probably in cases of mortgages and pledges).⁵⁰⁰ He lays down very elaborate rules about the requisites and defects of plaints, about summoning the defendant, about the contents, faults and kinds of the defendant's reply, and about the burden of proof.⁵⁰¹ He protects long possession of property even if it originated without title provided it had lasted for three generations.⁵⁰² He says that title is the decisive factor as to various kinds of possession, viz., when possession is forcibly taken by soldiers and freebooters, when a thing is stolen or kept concealed, when it was delivered through affection and friendship or when it was lent on hire, or when it was handed over for wearing or safe custody or was borrowed through friendship.⁵⁰³ To illustrate the relation of title and possession he uses a very apt figure, viz. just as a branch cannot be seen expanding in the sky unless it is supported by the roots, so title is the root and possession

497 धर्मशास्त्रार्थशास्त्रोक्तः शिष्टाचारादितत्क्षणः । दलेन च व्यपेतो यः व्यवहारः स धार्मिकः ॥
• स्मृतिच०.

498 शास्त्राणि सर्वधर्मास्तु प्रकृतीनां च भूपतिः । व्यवहारस्वरूपं च ज्ञात्वा तत्सर्वमाचरेत् ॥
स्मृतिच०.

499 धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्पाद् व्यवहारोयमुत्तरः पूर्ववाचकः ॥
सरस्वतीधिलास p. 58 (Mysore ed.). Vīdo नारद (Intro. chap. verse 10).

500 सुदीर्घेणापि कालेन लिखितः सिद्धिमाप्नुयात् । स्मृतिच०, लेख्यं यस्य भवेद्वस्ते भोगे
तस्य विनिर्दिशेत् । अपरार्क on या. II. 90.

501 Vīdo मिता. on या. II. 6 and 7.

502 अत्र्यायेनापि बहुकं पित्रा भ्रात्राथवापि च । न तच्छक्यं पराहर्तुं तृतीयं समुपागतम् ॥
स्मृतिच०, 'यद्विनागममत्यन्तं भुक्तं पूर्वोक्तिमिर्भवत् । न तच्छक्यमपाहर्तुं क्रमाद्विपुष्पा-
गतम् ' ॥ मिता. on या. II. 27. •

503 भट्टभाटवल्गादुक्तं कृतं गुप्तमथापि वा । जेष्ठपण्यदत्तं च प्रदत्तं भाटकेन वा ॥ तथा
वसनरक्षार्थं याचितं प्रणयेन वा । एवं बहुविधे भोगे आगमो निर्धनः स्मृतः ॥
न मूलेन विना शास्त्राऽऽप्सरिस्ते प्ररोहति । आगमस्तु भवेन्मूलं युक्तिः शास्त्रा
प्रकीर्तिता ॥ स्मृतिच०.

is its offshoot. According to him sureties are of five kinds,⁵⁰⁴ *abhaya* (for keeping the peace), *pratyaya* (for confidence), *dāna* (return of money or carrying out one's obligations), *upasthāna* (return of money lent on pledge) and *darśana* (for appearance). He prescribed an absolute tutelage for women as regards the giving away of the husband's wealth and allowed only maintenance to a young widow of improper conduct.⁵⁰⁵ But *Hārita* was humane in his treatment of even erring wives. He does not allow a husband to cast adrift an adulterous wife and prescribes that she should be given food to keep body and soul together and bare clothes.⁵⁰⁶

It appears from the above that *Hārita* the jurist must have flourished nearly at the same time as *Brhaspati* and *Katyāyana*, i. e. between 400 and 700 A. D.

57. Commentaries and Nibandhas (digests)

The literature on *Dharmaśāstra* falls into three well-marked but somewhat over-lapping periods. The first period is that of the ancient *dharmaśūtras* and of the *Manusmṛti*. It is a period dating from at least the 6th century B. C. to the beginnings of the Christian era. Next comes the period when most of the versified *smṛtis* were composed and it ranges from the first centuries of the Christian era to about 800 A. D. The third period is that of the commentators and the writers of digests. This covers over a thousand years from about the 7th century to 1800 A. D. The first part of this last period was the golden era of famous commentators. Commentaries on *smṛti* works continued to be written almost to the end of this period, e. g. *Nandapāṇḍita* wrote the commentary called *Vaijayanti* on the *Viṣṇudharmaśūtra* in the 17th century. But the general tendency from the 12th century onwards was to write works not professing to be commentaries on a particular *smṛti*, but works that were in the nature of digests containing a synthesis of all the dicta of *smṛti* writers on topics of *dharma*. Examples of this class

504 अश्वे प्रसवे दाने. उपस्थाने च दर्शने । पंचस्वेव प्रकारेण याज्ञोषि प्रसिद्धैर्बुधैः ॥ स्मृतिच ०.

505 दानार्थे वा धनार्थे वा धर्मार्थे वा विशेषतः । आदाने वा विसर्गे वा न स्त्री स्वात्मन्य भर्तुनि ॥ स्मृतिच ०, विधवा यौवनस्था पेम्नारी भवति कर्कशा । आपुनः क्षपणार्थं तु दानव्यं जीवने तदा ॥ मित्रा ० ०० वा. II 135.

506 नार्वावा ध्वनिचारिणा वरिष्माणो न म्रियते । दद्यान्निष्ठं कुवेरं च अथःसर्पा च श्वावेकं ॥ स्मृतिच ०.

of works are the Kalpataru, the Smṛticandrikā, the Caturvarga-cintāmaṇi, the Ratnākaraś of Caṇḍeśvara. Even when in the earlier part of this period writers professed to compose only commentaries on particular works, they adopted the style of digests trying to introduce order out of a chaotic mass of Smṛti, dicta and explaining away apparent contradictions. For example, Viśvarūpa's commentary (in the ācāra and prāyaścitta sections), the Mitākṣarā and Aparārka's work, though professing to be commentaries on Yājñavalkya, are really in the nature of digests. In fact there is no hard and fast line of demarcation between a *tika* and a *nibandha* (digest). Viṇṇāneśvara is described by the Dvaitanirṇaya of Śaṅkara-bhaṭṭa as the most eminent of all writers of *nibandhas*. Therefore, though it is usual to speak of the third period as one of commentators and *nibandhakāras*, there is no necessity in this work to observe any sharp line of distinction between the two. In the following pages a few prominent and typical commentators and *nibandhakāras* who have written on all or most of the branches of dharmaśāstra and whose works have attained classical rank will be dealt with in chronological order as far as that can be done with any accuracy.

58. Asahāya

Dr. Jolly in his edition of the Nāradaśmṛti (B. I. series) has incorporated a portion of the bhāṣya of Asahāya as revised by Kalyāṇabhaṭṭa. Even this revised version comes up to only verse 21 of the fifth title *abhyupetya-aśrusuśa*. The exact relation of Kalyāṇabhaṭṭa's labours to the original *bhāṣya* cannot be accurately gauged from the opening⁵⁰⁷ words 'finding that the *Nārada-bhāṣya* composed by Asahāya was spoilt (*bhīṣṭa*) by bad scribes, Kalyāṇa composes this after revising the ancient one'. The colophon at the end of the first chapter of the Vyavahāramātrkā says that Kalyāṇabhaṭṭa revised the bhāṣya of Asahāya at the encouragement of Keśava-bhaṭṭa.⁵⁰⁸ Kalyāṇabhaṭṭa seems to have taken great liberties with the text of the original bhāṣya. On p. 9 verse 15 (rājā satpuruṣaḥ sabhyaḥ śāstram gaṇakalekhakau), the comment on śāstra is 'Manu-Nārada-

507 दृष्ट्वास्तद्वाच्यं नारदभाष्यं कुलेसकेर्भट्टम् । कल्याणेन कियते प्राकनमेतद् विशोष्य
पुनः । (first-verse).

508 इति अस्तद्वाच्यं नारदभाष्ये . केशवभट्टप्रोत्साहिन-कल्याणभट्टपरितोषिन-ज्यवाहरमात्रकावा
प्रथमोच्चावः ।

*Viśvarūpātma*kam'. If *Viśvarūpa* named here be identical with the *Viśvarūpa* who commented on *Yāj.* (as is almost certain), this passage could not have occurred in *Asahāya's* *bhāṣya*. *Viśvarūpa*, in commenting on *Yāj.* III. 263-64, mentions 'Asahāya by name and cites his explanation of a *sūtra* of *Gautama* (22. 13). The name *Kalyāṇabhāṭṭa* frequently occurs in the printed commentary itself (p. 81, 86, 89).⁵⁰⁹

In the I. O. ms. there is a salutation to *Śiva* and *Ganeśa* at the beginning. There is a ms. of the *Nāradiyabhāṣya* as printed by Dr. Jolly in the Deccan College collection (No. 27 of 1874-75). It does not contain the first folio and curiously enough it ends just where the printed text stops. Dr. Jolly omits a few lengthy passages occurring in the ms. and generally indicates such omissions by dots. In a few cases Dr. Jolly omits only a word or two for no apparent reason, e. g. on p. 8 (folio 7b of No. 27 of 1874-75) he omits the word '*paramasamṛddhyā*' after '*vyavahārah*' and before '*caturṇām-api varṇānām*'.

The *Hāratalā* of *Aniruddha* who was the *guru* of king *Ballala-sena* of Bengal the author of *Adbhutasāgara* (about 1168 A. D.) tells us that *Asahāya* composed a *bhāṣya* on the *Gautamadharmasūtra*.⁵¹⁰ *Viśvarūpa* also cites, as said above, *Asahāya's* explanation of a *sūtra* of *Gautama*.

It appears that *Asahāya* probably wrote a commentary on the *Manusmṛti* also. A passage of the *Sarasvativilāsa*⁵¹¹ says that partition of *dharma* was approved of by *smṛtikāras* like *Manu*,

509 तथा चोक्तमेव सामान्यमाहपत्रलक्षणविचारप्रकरणे कल्याणभट्टेन । P. 81 ; यथोक्तं शिर्षह-
लेख्यप्रकरणकारकल्याणभट्टेन । P. 86 ; कल्याणकृतं श्लोकप्रथममिति । P. 89.

510 हारलता (B. I. series) p. 35. 'गौतमः । बालदेशान्तरितप्रजितानां सद्यःशोधः ।
(गौ. ध. सू. 14. 44) यत्र मृतोऽप्यौचाभ्यन्तरे न भूयते तद्देशान्तरं तत्र मृतो देश-
ान्तरित इति गौतमभाष्यकृतसङ्गाधेन व्याख्यातम् ।', हारलता P. 97 'गौतमः ।
विष्टमिदृशिः सप्तमे वक्ष्ये वा । (गौ. ध. सू. 14. 13) । अत्रासङ्गाधव्याख्या । यदा
पितृपितामहप्रपितामहस्यचो जीवन्ति तदा प्रपितामहस्यैव त्रिभ्यः विष्टदानम् । ...
इदं तु व्याख्यानं न क्षोभनं प्रतिपादति ।'

511 धर्मविभागो अनुवाक्यवत्कवदित्मृत्तिकाराणां तत्स्मृतिव्याख्यानुवाक्यवत्कवदित्मृत्तिकाराणां
नेवरापराकाणां निष्कर्षाणां चन्द्रिकाकारादीनां च समेत एव । सरस्वतीविलास para. 83
and p. 348 (Mysore ed.).

Yājñavalkya, by their commentators, viz. Asahāya, Medhātithi, Vijñāneśvara and Aparārka and by writers of *nibandhas*, viz. the author of the Candrikā and others. Here the order in which the commentators are named requires that Asahāya like Medhātithi was known to be a commentator of Manu. This conclusion is to some extent corroborated by the fact that the Vivadaratnakara¹² quotes with reference to Manu 9. 182 the words of Asahāya thereon. On Manu 8. 156 Medhātithi quotes the opinion of Asahāya.¹³

The foregoing establishes that Asahāya composed bhāṣyas on the Gautamīadharmaśūtra, on the Manusmṛiti and on Nārada. When the Smṛticandrikā¹⁴ refers to a bhāṣya of Nārada it is most probably referring to Asahāya. In the Mit. (on Yāj. II. 124) the opinion of Asahāya and Medhātithi on the right of an unmarried sister to receive one-fourth as provision for her marriage from her brothers is preferred to that of Bharuci.¹⁵ This seems to be rather a reference to Asahāya's commentary on Manu (9. 118) which contains a rule similar to Yāj. (II. 124), while Nārada contains no such rule about a fourth share. It is a strange irony of fate that the

The सरस्वतीविलास often refers to a writer called निबन्धनकर. He is likely to be असहाय. Vide सरस्वतीविलास p. 457 ' अत्र (मनुस्मृतौ) वाक्यार्थ-दण्डपाठ्यसंस्पृष्टानन्तरं दायविभागः कर्मकः । निबन्धनकरेण तु त्रयोदशविवाद-पदं दाय इत्युक्तम् । उभयोर्महान् विरोधः । स परिहृत्यते । तथोक्तं नारदेन । . . . नारदवचनानुसारि निबन्धनकारवचनम् । अतश्च तद्व्याख्येयस्यापि गौतमसूत्रस्य नारदवचनानुसारित्वमेव ।' तथा च गौतमः । प्रतिषेधे पुमान्दण्ड्यस्तदर्थं स्त्री इति । अस्यार्थो विवृतो निबन्धनकारेण ' p. 468.

513 The verse of मनु is भ्रातृणामेकजातानामेकश्वेत्युत्रवान् भवेत् । The words of असहाय are ' अत्रासहायानोक्तं पुंसां सति भ्रातृजे स्त्रीणां सपत्नीपुत्रे क्षेत्रजादयः प्रतिनिधयो न कर्तव्या इति ।' वि. र. p. 583.

513 बन्धासहायनारदानां तु मते काकिणीमात्रमपि शक्तः कारणपरिवृत्तिकाले दापयितव्यः । on the verse अदर्शयित्वा तत्रैव.

514 स्मृतिच. (व्य. p. 36) on दर्शनविधि ३५३ ' एवं तदीयभार्ये व्याख्यातम् ।' तथा च नारदः । स्त्रीकृतान्यप्रमाणानि कार्याण्याहुरनापदि । . . . अत्रापवादप्रदर्शनार्थमाह स एव । विशेषतो गृहस्थेभ्योर्दानाधमनविक्रयाः । इति । गृहस्थेभ्योर्दानाधमनविक्रयास्त्वापयण्यन्व-तन्मकुता न सिध्यन्तीत्यर्थः । एवं तद्भाष्ये व्याख्यातम् ।

514 अतोसहायमेधातिथिप्रभृतीनां व्याख्यानमेव चतुरस्रं न भाव्येः । मिताररा.

very name of Asahāya who is profusely quoted by the Sarasvatīvilāsa in the first half of the sixteenth century was forgotten by later writers, so much so that the Bālanībhāṭṭi understands the word Asahāya (in note 515 above) as an attribute of Medhātithi in the sense of 'peerless'.

As Viśvarūpa and Medhātithi both name Asahāya, his lowest limit is about 750 A. D. How much earlier he flourished it is difficult to say. He can hardly be earlier than the 6th century. In the com. on Nārada (p. 48) there is a story from Pāṭaliputra about the repayment of a debt by sons, grandsons and great-grandsons. It has been argued (Calcutta Law Journal, vol. 17 p. 59) that, as Pāṭaliputra was a deserted city in the middle of the 7th century and as the reference shows that Pataliputra was a living and flourishing city, Asahāya must have lived long before the 7th century. But as the very authenticity of the text of the bhāṣya is doubtful owing to the drastic 'revison' of Kalyāṇabhāṭṭa, such a conclusion is extremely hazardous. In the ms. of the bhāṣya other places such as Vāṭapadraka (probably modern Baroda), Avāvadu and Sāmāduka are mentioned. There is nothing to show that the author was either a native of or had a first-hand knowledge of Pāṭaliputra. He might have been relying on traditions when he gave the story. Dr. Jolly not being aware of the express mention of Asahāya by Medhātithi argued that he flourished earlier than Medhātithi (Tagore Law Lectures p. 5; S. B. E. vol. 25 p. VII) on the ground that the Mit. and the Sarasvatīvilāsa always place Asahāya before Medhātithi whenever authorities on vyavahāra are enumerated. Dr. Jolly's conclusion is right as shown above, but his reasoning is faulty. There is hardly anything of chronology in the order in which authors are named, since we find that the Sarasvatīvilāsa⁵¹⁶ names Vijñāneśvara even before Asahāya, though the former flourished centuries after the latter.

Some of the views attributed to Asahāya may be quoted here. The definition of *dāya* (heritage) given by the Mit. was identical with Asahāya's.⁵¹⁷ Asahāya explained the dictum of Uśanas that

516 स. वि. (para 195) 'विज्ञानेश्वरसहायमेधातिथीनामिदं व्याख्या' (p. 371 of Mysore ed.).

517 असहायविज्ञानयोगिप्रभृतीनां तु यस्त्वामिसंबन्धादेव निमित्तादभ्यस्य स्वं भवति तद् दायसम्बन्धोच्यते इति । स. वि. (para 19).

fields were impartible by taking it to refer to the son of a Brāhmaṇa from a Kṣatriya wife, who does not participate in land gifted to a Brāhmaṇa.⁵¹⁸ The Mit. on Yāj. II. 119 takes the same view. Asahāya held that as regards succession to the *Sulka* of a woman even step-brothers should be given something, though the major portion would go to the full brothers.⁵¹⁹ According to Asahāya, the wealth of a childless Brāhmaṇa went to the teacher, then to the teacher's son, then to the teacher's widow, the pupil, pupil's son, pupil's widow (one after another) and then to the fellow-student.⁵²⁰ The Vivādaratnākara⁵²¹ (p. 578) quotes the Prakāśa as referring to the views of Asahāya and Medhatithi on Manu IX. 198 that the special rule of Manu applies to all the *śrīdhana* belonging to a Kṣatriya woman who has a brāhmaṇi co-wife. The Vivādaratnākara⁵²² quotes a verse of Nārada about *māsa* and a verse of the bhāṣyakāra thereon. It probably refers to Asahāya's bhāṣya.

59. Bhartr̥yajña

This seems to have been a very ancient commentator. Medhatithi⁵²³ in his bhāṣya on Manu 8. 3 says 'other explanations have been well brought out by Bhartr̥yajña and they should be understood from his work'. Trikaṇḍa-Mandana (who flourished before 1100 A.D.) in his Apastambasūtradhvanī-tārtha-kārikā⁵²⁴ (I. 41) refers to the views of Bhartr̥yajña that one who had committed to

518 स. वि. para 195 (or p 371).

519 अतश्च कन्याशुल्कविषये सोऽद्रसे द्रविभागेऽसोऽद्रगणामपि किञ्चिद् देयमित्यसहायव्याख्यानमसहायम् । स. वि. para 314 (or p 384). Here there is a play on the word असहाय which means 'unsupported baseless.'

520 स. वि. para 608.

521 पित्रा दत्तमिति स्त्रीधनमात्रोपलक्षणमित्यसहायमेधातिथिरिति (यही इति !) प्रकाशकारः ।

522 तथा चोक्तं नारदेन—माषो विंशतिभागस्तु ज्ञेयः कर्पादप्यस्य च । स च राजतो विषक्षितः । तथा च भाष्यकारः । सौवर्णेमाषकेः संख्या दण्डकर्मसु शस्यते । पशूनां शस्यचरणे माषैरन्यैश्च राजतोः ॥ वि. र. १. 234.

523 व्याख्यानान्तराणि भर्तृयज्ञेनैव सम्बद्धानि इति तत एवावगन्तव्यानि सर्वथा प्रमाणमूलानि ।

524 यद्वाध्ययनसंसिद्धविज्ञानराहितोपि सन् । नातीवाधिकियशूष्यो भर्तृयज्ञादिदर्शनात् ॥ त्रिकाण्डमण्डन (B. I. series),

memory the text of the Veda had the privilege (the *adbikāra*) of consecrating the sacred fires, though he may be innocent of the meaning of the Vedic texts. From Ananta's bhāṣya it appears that Bharṭṛyajña composed a bhāṣya on the Kātvāyanaśrautasūtra which had been lost (utsanna) in the former's day. From Gadādhara's comments on the Pāraskara grhvasūtra it appears that Bharṭṛyajña commented on Pāraskara.⁵²⁵ The Grhastharatnākara of Caṇḍeśvara quotes Bharṭṛyajña's explanation of the word *samvibhāga* occurring in Gautamadharmasūtra (10. 39 'svāmī riktha-kṛaya-samvibhāga-parigrahādhighamesu').⁵²⁶ The Nityācārapradīpa (B. I. series) after quoting Gautamadharmasūtra (11. 29 varnāśramāḥ svadharma-niṣṭhāḥ &c.) cites the comment of Bharṭṛyajña⁵²⁷ on the word *tac-cheṣena* occurring in that sūtra. Therefore it appears probable that Bharṭṛyajña like Asahāya was an ancient commentator of the Gautamadharmasūtra. The Grhastharatnākara, after quoting from Vasiṣṭha (17. 1) and Viṣṇu the well-known verse of the Āitareya-brāhmaṇa (rnam-asmin sam-nayati) cites the explanation of Bharṭṛyajña as to the word ' jātasya ' occurring therein .

Since Bharṭṛyajña is quoted by Medhātithi who also mentions Asahāya but not Viśvarūpa, it follows that Bharṭṛyajña must have flourished before 800 A. D. and was probably a contemporary of or slightly later than Asahāya.

60. Viśvarūpa

The commentary of Viśvarūpa called Bālakrīdā on the Yājñavalkya-smṛti has been recently published in two parts by M. M. T. Gaṇapati Śāstri in the Trivandrum Sanskrit Series. The Mit. states in the introductory verses that the dicta of Yāj. were expanded by

525 on पारस्करगृह्य I. 1. 2. ' एते पञ्च भूस्त्कारा इति भर्तृयज्ञभाष्ये अन्वयार्थ इति कर्कोपाध्यायाः ' ; on पारस्कर I. 2 1. the भाष्य of भर्तृयज्ञ on the word द्वार-काले is quoted ; on the सूत्र ' केशसंमितो ब्राह्मणस्य &c ' (पारस्कर II. 5. 38) गदाधर २२७६ ' इदं च सूत्रं सूत्रत्वेन हरिहरभाष्ये तिष्ठति भर्तृयज्ञकर्कादियन्धेषु नोपलभ्यते ' .

526 संविभागो भर्तृदाय इति भर्तृयज्ञः । गृहस्थरत्नाकर folio 78a of 1) O. ms. No 44 of 1883-84.

527 अत्र तच्छेषेण इति तस्यैव नित्याचारकर्मणः शेषेणेति भर्तृयज्ञः । नित्याचारप्रदीप p. 12.

528 अत्र जातस्येति अण.पाकरणचोभ्यस्येति भर्तृयज्ञः । गृहस्थरत्नाकर folio 129a.

the voluminous or ample (*vikāṣa*) explanations of *Viśvarūpa*. In commenting on Yāj. I. 81 the *Mit.* tells us that *Viśvarūpa* looked upon the words of Yāj. I. 79 (*tasmin yugmāsu saṁviśet*) as a *niyama*. In *Viśvarūpa*'s commentary on Yāj. I. 80 (*evam gacchan &c.*) we do find that the verse of Yāj. and similar passages of *Manu* (3. 49), *Vasiṣṭha* and *Gautama* (5. 1) are understood to contain a *niyama* and not a *parisaṁkhyā*.⁵²⁹ On Yāj. III. 24 the *Mit.* informs us that *Viśvarūpa*, *Medhātithi* and *Dhāreśvara* looked upon certain texts of *Ṛṣyasrṅga* on *aśauca* as in conflict with well-known *smṛtis* and discarded them. Mr. S. Sitaram Śāstri published (in 1900 at Madras) the text and translation of *Viśvarūpa*'s comment on inheritance and Mr. Setlur also published the *vyavahāra* section. In the following pages the Trivandrum edition is relied on.

The printed com. of *Viśvarūpa* on the *vyavahāra* section is extremely meagre and scarcely merits the epithet *vikāṣa* applied to it by the *Mit.* But the comment of *Viśvarūpa* on the *ācāra* and *prāyaścitta* sections is truly voluminous and compares favourably with the *Mit.* The style of *Viśvarūpa* is simple and forcible and resembles that of the great *Śaṅkarācārya*. He quotes profusely from Vedic works, mentions the *Carakas* and *Vajasaneyins* (on Yāj. I. 32), the *Kāṭhaka* (on Yāj. III. 237 and 243) and very often supports his position by quotations from the *Rgveda* (e.g. on Yāj. II. 121 and 206), the *Brāhmanas* (e.g. the *Satapatha* on Yāj. I. 53 and III. 257) and from the *Upaniṣads* (e.g. on Yāj. II. 117, the well-known *Chāndogya* passage about the ordeal for theft and on Yāj. I. 50 *Chāndogya* II. 23. 10 about the three branches of *dharma*). He speaks of the *pada-pāṭha* and the *kramapāṭha* as due to human agency (on Yāj. III. 242). He frequently quotes the *Grhyasūtras* of *Paraskara* and less frequently those of *Bhāradvāja* and *Āśvalāyana*. He cites a host of *smṛtikāras*.⁵³⁰ Most of the quotations attributed to

529 मानवं तु ' ऋतुकालाभिगामी स्यात् ' इति ... नियमपरतयेव व्याख्येयम् । एतेनैव...
वासिष्ठं व्याख्यातम् । ... गौतमीयं त्वनृतुपरिसंख्यार्थं ' ऋतावुपेयात् ' इति केचित् ।
...तस्मात्तदपि नियमार्थमेव व्याख्येयम् ।

530 The स्मृतिकारः mentioned by name are : अङ्गिरसः, अत्रि, आपस्तम्ब, उशनसः, कात्यायन, काश्यप, गार्ग्य, बृह्गार्ग्य, गौतम, जातुकर्ण (or-र्षि), दक्ष, नारद, पराशर, पारस्कर, पितामह, पुलस्त्य, पेंढीनासि, बृहस्पति, बोधायन, भारद्वाज, भृगु, मनु, बृहमनु, वस, वासिष्ठवल्क्य, बृहस्पतिवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शालानप, शौनक, संयत्, सुमन्तु, स्वयंभु (L. ०. मनु), हारीत.

Svayambhū are found in the extant Manusmṛti, but this is not the case with the quotations ascribed to Bṛghu (vide p. 138 above). Most of the quotations from Bṛhaspati (even on such topics as repayment of debts, sureties, the rights of śūdrāputra) are in prose, only a few being in verse (e. g. a verse about ordeals on Yāj. II. 117, a verse about the method of partition on Yāj. II. 153). It appears therefore that Viśvarūpa either knew a work of Bṛhaspati in prose on arthaśāstra in which occurred a few verses or he had before him a prose work of Bṛhaspati and a versified smṛti of Bṛhaspati, both of which he regarded as the compositions of the same author. He quotes a verse (on Yāj. I. 328) from Viśālākṣa, a well-known writer on politics quoted even by Kauṭilya. He refers to the arthaśāstra of Uśanas along with that of Bṛhaspati. Kauṭilya is nowhere quoted by name. The learned editor of Viśvarūpa thinks (Intro. p. V) that Viśvarūpa took Bṛhaspati and Viśālākṣa as *arṣa* writers long anterior to Yāj. and therefore used their *dicta* to elucidate and support Yāj., while he omits Kauṭilya because he thought Kauṭilya to be posterior to Yāj. This argument contains several fallacies. In the first place it is wrong because Viśvarūpa quotes verses from Nārada and Kātyāyana to supplement Yāj. There is nothing to show that Viśvarūpa regarded Nārada and Kātyāyana also as anterior to Yāj. and we have seen above that they are several centuries later than the smṛti of Yāj.. Moreover Kauṭilya himself looked upon both Bṛhaspati and Viśālākṣa as high authorities and so Viśvarūpa might have quoted them rather than Kauṭilya. Even taking the latest date assigned to Kauṭilya (about 3rd century A. D.), he flourished several centuries before Viśvarūpa. It is impossible to believe that Viśvarūpa was in possession of the exact chronological relation of Yāj. and Kauṭilya. Many scholars, besides, place Kauṭilya's work centuries before Yāj. It appears, however, that Viśvarūpa had the work of Kauṭilya before him. On Yāj. I. 307 he speaks of ministers tested by the four allurements (*upadhā*) of *dharma*, *artha*, *kāma* and *bhaya*. This is an echo of Kauṭilya (I. 10). On Yāj. I. 343 Viś. refers to the view of some that a march should be made when neighbouring chiefs are overwhelmed in calamities.¹⁸¹ This is the view of Kauṭilya almost in

¹⁸¹ तथा चाहुः-सामन्तव्योर्ध्वसगसाम्येन यातव्यं तममित्रमेव बांधव-इति । विवरूप, compare 'सुखसामन्तव्यसन्ने यातव्यममित्रं वा इष्टममित्रमभियावाद् । कौटिल्य VII. 8: किं पुनस्तन्मित्रजीवद् । उक्तं च दिक्पचारद्वयसंवेप-कामदिशेभ्यश्चित-

the same words. On Yāj. I. 3.41 Viś. speaks of the manifold aspects of the work of a minister, some words of his comment being almost identical with Kautīlya's.

Viśvarūpa's work is thoroughly saturated with the lore of the *Pūrvamīmāṃsā*. He quotes Jaimini by name (on Yāj. I. 225 where Jaimini VI. 8. 15 is quoted). Curiously enough he applies the term *nyāya* to *Mīmāṃsā*. He takes 'nyāya-mīmāṃsā' in Yāj. I. 3 as one *vidyā*, while he notes that others explain *nyāya* as the system of logic propounded by Akṣapāda. He quotes the sūtras of Jaimini as those of Yājñīkas who know *nyāya* (e. g. on Yāj. I. 53 he quotes Jaimini I. 3. 16 and on Yāj. I. 87 he quotes Jaimini VI. 8. 17). He applies the epithet *nyāyika* to a *mīmāṃsaka* like Śābara and speaks of the *mīmāṃsakas* as *nyāyavidah*.⁵³² He mentions the Śābarbhāṣya by name (on Yāj. III. 243) and in several places quotes the very words of Śābara (e. g. on Yāj. III. 181).⁵³³ He quotes the śloka-vārtika of Kumārila (I. 12 the verse 'sarvasyaiva hi &c.') in his introductory remarks. In his comment on Yāj. I. 7 he cites over fifty verses in the nature of *karikas* dealing with the relation of śruti and smṛti and kindred topics. These verses are his own composition, as in one of them he assures us that a certain point will be dealt with by him in detail in the section on śraddha.⁵³⁴ In interspersing his commentary with *karikas* of his own and in their style and pithiness he greatly resembles Kumārila. Throughout his work he relies upon *mīmāṃsā* maxims and methods of

गृहपतिकेदेहकृतापसव्यञ्जनावस्थितचाग्रप्रश्नरूपणरप्रयुक्तकापटिकायुच्छेदबुर्गादि-
करणकन्यासंप्रदानकुमारचिन्ता—अन्तःपुरप्रचारायनेकविधं च । विश्वरूप. The
words कापटिको ... व्यञ्जन occur in कौटिल्य (I. 11) and कौटिल्य has
chapters on राजपुत्ररक्षण (i. e. कुमारचिन्ता), अवरुद्धवृत्त (i. e. अन्तःपुर-
प्रचार), दुर्गविधान and दूतप्रणिधि.

- 532 न्यायविद्वां धर्मिकाः 'अपि वा सर्वधर्मः स्यात्'; न्यायविद्वां याज्ञिकाः सर्वार्थत्वात्पु-
त्रार्थे न प्रयोजयेदित्याहुः (this is Jaimini VI. 8. 17); न च लक्ष्यमाणस्य
विशेषणं विवक्ष्यत इति न्यायविद्वां (on याज्ञ. III. 250). The last is a well-
known *mīmāṃsā* maxim. "तथा च नैयायिकाः 'नहि वचनस्यातिभारोस्ति' इत्याहुः."
These words occur in Śābarbhāṣya on Jaimini III. 2. 3.

- 533 तथा चोक्तं 'चोदना भूतं भवन्तं भविष्यन्तमित्याद्येवंजानीयकमर्थं शक्नोति वचनमवितुम्'
इति । This is Śābarbhāṣya p. 4 (B. I. edition).

- 534 सर्वं चैतत्प्रपञ्चेन वक्ष्यामः आह्वयस्ये । विश्वरूप part I. p. 16.

discussion. For example, on Yāj. I. 4-5 he discusses the rule of Jaimini II. 4. 8 ff (about 'sarvaśākhāpratyayam ekam karma') in its application to smṛtis; on Yāj. I. 225 he relies upon the position that words like *yata* and *varaha* are to be taken as employed in the Vedas in the same sense in which *śiṣṭas* use them (vide Jaimini I. 3. 9); on Yāj. II. 144 he speaks of wealth (*dravya*) being *puruṣārtha*, where he alludes to the well-known distinction between *kratvartha* and *puruṣārtha*, the subject of Jaimini's 4th chap. His commentary on Yāj. III. 212, 237, 262 are fine examples of his superb skill in the interpretation and reconciliation of apparently conflicting texts.

Though Viśvarūpa was a past master in Purvaṃmānisa lore, his philosophical views seem to have been identical with those of the great Śaṅkara. According to him, *mokṣa* results from correct knowledge alone and the whole saṃsāra is due to *avidyā*.¹⁵ He quotes anonymously one of Gauḍapāda's *kārikās*¹⁶ (III. 5) on Yāj. I. 134.

He speaks on Yāj. III. 103 of Narada who knew the Veda of music (*gitivedavid*), of purāṇa (on III. 175), and quotes verses (on Yāj. III. 85) from an *abhidhānaśāstra* (lexicon) and from a *Nāmaratnamālā* (on III. 266). He speaks of the śloka of Bhikṣa-*tanakāyā*,¹⁷ which is mentioned by the *Sahityadarpaṇa*. Among commentators he mentions Asahāya's bhāṣya on Gautama by name (on Yāj. III. 263). On Yāj. III. 256 he explains Mleccha as *pulindas* and *Tajikas* (i. e. Arabs).

535 In his com. on वाङ्मय III. 66 he says 'अथर्थाश्च हि पारिभाष्ये ज्ञानेक-साधनं न तत्र कर्मणा प्रयोजनमित्युक्तमेव ।', 'तत्वायङ्मात्मकेनविद्योत्पत्त्यन्वय-स्येवमादिषोयानवकाश एव । ... तत्त्वेन ब्रह्मणो नाम्यद्वैतस्यन्तरमस्तीति ब्रह्मविदां स्थितिः ।'.

536 तथा चाह—यथैकस्मिन्बटाकाशे रजोधूमादिर्मयुते । न सर्वे संप्रयुज्यन्ते तु सर्वे दुःखं तथात्मनः ॥ इति । तथाञ्चैरपि—धूमपूणेपटानां च यथैकस्यैव रेषणम् । उत्पाद्य कियते तत्र जायते व्योम निर्मलम् ॥ इति. In the Ānandāśrama edition of गोडपाद् the fourth pūṭa is तद्वृत्तीर्वा ब्रह्मादीनिः. I could not trace the *Āśrita* धूमपूणे.

537 Vide I. O. cat. p. 1448 for the निष्ठातमकाल्य of शिवमकिदास alias कालेका-वलय who names वाग्मीकि, कालिदास and the कादम्बरी of काम.

It has been shown above (§34 pp. 169-170) how Viśvarūpa's text of Yaj. varied in some respects from that of the Mit. ; how he frequently refers to the views of commentators of Yaj. earlier than himself (in the words ' apare, ' ' anye '), how he proposes several explanations of the same words in several cases.

Dr. Jolly (Journal of Indian History 1924, pp. 7-8) says that the citations of Viś. in the Smṛticandrikā about his having refuted the views of Dhāreśvara cannot be traced in the printed Bālakrīḍā, as also the reference to Viś. in the Mit. on Yaj. I. 81 and II. 135. It has been shown above (note 529) that the printed Viś on Yaj. I. 80 does contain the view attributed to it by the Mit. As regards the Mit. on Yaj. II. 135 it has to be noted that the Mit. does not mention Viś. by name there, but only speaks of ' bhagavān ācārya, ' ' which words are interpreted by the Subodhini and the Bālabhāṭṭi as referring to Viśvarūpa. It is true that the printed Viś. does not contain in so many words the explanation attributed by the Mit. to ' bhagavān ācārya. ' But it is worth considering that in the printed Viś. the two quotations from Manu and Śaṅkha do occur and are put in the mouth of an objector and are explained away in a way somewhat similar to that put forth in the Mit. ' ' As regards the passages of the Smṛticandrikā, the matter requires careful examination. The Smṛticandrikā (II. p. 294 Gharpure's ed.) says that according to the Saṁgrahakāra a widow was allowed to succeed to her sonless husband's wealth if she submitted to *niyoga*, that the

538 The words of the Mit. are : यदपि मतं पिता हरेदपुत्रस्य रिक्तं भातर एव वा (मनु 9. 185) इति मनुस्मरणात्, तथा-स्वर्थात्तस्य अपुत्रस्य भातृगामि द्रव्यं तदभावे पितरौ हरेयानां ज्येष्ठा वा पत्नीति शङ्खस्मरणाच्च अपुत्रस्य धनं भातृगामीति मातं भरणं चास्य कुर्षीन् स्त्रीजामाजीविनक्षयादित्यादिवचनाच्च भरणोपयुक्तं धनं पत्नी लभत इत्यपि स्थितम् । एवं स्थिते बहुधने अपुत्रे स्वर्थात् भरणोपयुक्तं पत्नी गृह्णाति शेषं च भातरो यदा तु पत्नीभरणमात्रोपयुक्तमेव द्रव्यमस्ति ततो मूलं वा तदा किं पत्न्येव गृह्णाति उत भातरोपीति विरोधे पूर्ववर्तीयस्त्वज्ञापनार्थं पत्नी बुद्धिर इत्यारब्धमिति । तदप्यत्र भगवानाचार्यो न भूष्यति । यतः । पिता हरेदपुत्रस्य ... इति विकल्पस्मरणान्नोद् क्रमपरमपि तु धनमङ्गणेधिकारप्रदर्शनमात्रपरम् । तच्चास्तत्पि पत्न्यादिगणे घटते इति व्याचक्षते । .

539 मनु एतद्व्यसति । ' पिता हरे ... वा ' इति । मातन्वसत्यामेतद् द्रव्यम् । कथं शङ्ख-वचनं ' स्वर्थात्तस्य ... पत्नी ' इति । उक्तलक्षणपत्नीबुद्धिप्रभावे सोद्वैधाप्रतिपादनम् । विष्णुप.

same was the view of Dhāreśvara and that Viśvarūpa refuted the view of Dhāreśvara. In no place does the printed Viś. name Dhāreśvara. The words of the Smṛticandrikā are not to be taken literally. It will be shown below that the author, Devappa-bhaṭṭa, flourished about 1200 A. D., while Dhāreśvara flourished between 1000-1050 A. D. Devappa had no correct idea of their relative chronological position. It has been shown above (p. 249) how though Asahāya is named by the Mit., the Sarasvatīvilāsa very often says that Asahāya does not like (or tolerate) the views of Vijñāneśvara. Similarly the same work (para 392) says that Dhāreśvara and Devasvāmin do not tolerate the view of Vijñāneśvara, but Dhāreśvara is one of the predecessors of Vij. actually named by him. So all that the Smṛticandrikā means is that Dhāreśvara and Viśvarūpa differed in their views on the particular points mentioned by it. The word *patni* is taken by Viś. to mean a widow who is pregnant at the time of her husband's death and quotes the sūtras of Vasiṣṭha and Gautama in support of his view as *jñāpakaṣ*. So this view entirely differs from the view of Dhāreśvara that the widow of a sonless person succeeds if she submits to *niyoga*. The Smṛticandrikā (II. p. 300) says that the Saṃgrahakāra placed the father's mother immediately after the mother and before the father, that the Saṃgrahakāra relied on the same arguments that were employed by Dhāreśvara and that Viśvarūpa and others refuted those arguments. The passage in the printed Viś. is somewhat corrupt in this place. Viś. does place the mother before the father on the ground of the word *mātā* occurring first when the word 'pitarau' or the compound 'mātapitarau' is expanded. The comment does mention the verse of Manu (9. 217) about the grandmother, but it makes no clear sense, as it stands.¹⁴⁰ For the reason given above Rai Bahadur M. M. Chakravarti (JASB for 1912, p. 345 and for 1915, p. 322) is not right when he places Viśvarūpa later than Bhojadeva because of the remarks of the Smṛticandrikā.

In the works of Jīmūtavāhaṇa (viz. the Dāyabhāga and the Vyavahāramātrkā), in the Smṛticandrikā, the Hārata, and other later works like the Sarasvatīvilāsa, the views of Viśvarūpa are frequently cited and discussed. Several such citations have been

¹⁴⁰ क्षमिष्यामि तु पुत्रानां तु वितति मातुरग्राहे ' सिनुर्जता इरेद् वनद् ' इत्येव विच्यः ।

already examined by me (JBBRAS for 1926, pp. 200-204). From considerations of space I do not repeat here the discussion of those passages. In the *Gṛhastharatnākara*⁵⁴¹ of Candēśvara (D.C. No. 44 of 1883-4, folio 133a) the explanation of *Viśvarūpācārya* on *Yāj. I. 135* is cited, which does not exactly tally with the printed *Viś. Hemādri*⁵⁴² refers to *Viśvarūpa*'s explanation given in his section on partition which does not occur in the printed text. The result of the examination of these citations is that the printed text of *Viś.* is in the main genuine, but that in a few cases (particularly in the *vyavahāra* section) it is corrupt or deficient.

Though *Viś.* holds the same view as the *Mit.* that ownership does not for the first time arise on partition but that partition takes place of what is already (jointly) owned, yet on numerous points the two disagree. A few of them may be set out here.

(1) *Viś.* allows (on *Yāj. II. 118*) the father unrestricted freedom of distribution of property among his sons during his lifetime, while the *Mit.* expressly says that this power of unequal distribution is restricted to self-acquired property.

(2) *Viś.* (on *Yāj. II. 119*) allows a share of property to the widows of predeceased sons and grandsons of a man when a partition takes place during his lifetime. The *Mit.* restricts the words 'patnyah' to the father's own wives when he effects a partition during his lifetime.

(3) *Viś.* connects the words ' without detriment to the paternal estate ' (in *Yāj. II. 122*) with the words ' whatever else is acquired by himself ' and not with ' maitra ' (gifts from a friend) and ' audvāhika ' (gifts on marriage), while the *Mit.* connects the half verse ' whatever else is acquired by the man himself without

541 विष्वरूप on याज्ञ. I. 135 is तथा चान्नायः । तस्माद्वर्षत्वमावृतो न ब्रजेत्-इति ।

अयं मे वज्रः पाप्मानमहतात्-इत्येतदेव मन्त्रस्य कात्स्न्यम् । यदा वर्षति गच्छेत् तदैवमिति व्याख्येयम् ।, while the गृहस्थरत्नाकर says ' अयं मे वज्रः सर्वं पाप्मानमहन्ति-इति सर्वं मन्त्रं पठन् वर्षत्वमावृतो (! आवृतो) गच्छेद् वायम्मन्त्र-समाप्तिः ऊर्ध्वमनियमः । तावत्तेवतिषष्टमनोपहतत्वादिति विष्वरूपाचार्यः ।

542 भ्राता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव च । सपिण्डकक्रियां कृत्वा कुर्वाद्याभ्युदयिकं ततः ॥ इत्यत्र वचने अभ्युदयशब्देन आभ्युदयिकं भ्रातृं विभागप्रकरणे विष्वरूपा-चार्येण व्याख्यातम् । चतुर्थेर्ग० (कालनिर्णय p. 43).

detriment to the paternal estate ' as a qualifying clause to the next half verse and to another verse ' kramād abhyāgatam &c. ' In the Mit. the two verses ' pitṛdravyāvirodhena &c. ' and ' kramād &c. ' occur consecutively, while in Viś. they are separated by three verses and Viś. takes the verse ' kramād ' &c. as referring to the re-opening of a partition for a son born after partition.

(4) Viś. allows *niyoga* only to *śūdras* in general and to *kṣatriya* kings in case of danger of extinction of line (vide com. on Yāj. I. 69 and II. 131), while Mit. forbids *niyoga* in general and holds the texts speaking of it as applicable to a girl who is only betrothed and not married.

(5) Viś. appears to allow one share out of ten to the son of a *śūdra* wife from a *brāhmaṇa* without restriction of any kind, while Mit. restricts the share to estates other than land acquired by gift.

(6) Viś. interprets the expression ' half share ' (in Yāj. II. 138) with reference to the illegitimate son of a *śūdra* as meaning ' some portion, not necessarily exactly half, ' while Mit. interprets it literally.

(7) Viś. allows a widow to succeed to her husband if she is pregnant at his death, while Mit. allows a widow to succeed without any restriction except that of chastity.

(8) Viś. restricts the word ' *duhitarāḥ* ' in ' *patnī duhitaras-caiva* ' (Yāj. II. 138) to *putrikā* only and so does not allow all daughters whatever to succeed, while Mit. does not introduce any such qualification.

(9) Viś. reads ' *anyodaryasya samsṛṣṭi* ' for *anyodaryastu* &c. ' and ' *sodaro* ' for ' *samsṛṣṭo* ' in Yāj. II. 143 and his interpretation of the verse is entirely different from that of the Mit.

(10) Viś. reads ' *ādhivedanikam caiva* ' for ' *ādhivedanikadyam ca* ' of Mit. and holds that *bandhudatta*, *śulka* and *anvadbeyaka strīdhana* of a childless woman goes on her death to her full brother; while Mit. connects these three with the preceding verse and takes the half verse ' *attāyām* ' as laying down a general rule of succession to *strīdhana* of all kinds and interprets ' *bāndhavāḥ* ' as meaning ' husband and the rest '.

(11) Viś. takes the verse ' *adhivinna-striyai* ' &c. (on Yāj. II. 152) as applicable to a wife superseded without any ground of

supercession allowed by the texts ; while Mit. does not introduce any such qualification.

As Viśvarūpa quotes Kumārila's Śloka-vārtika and is mentioned by the Mit. as an authoritative commentator it follows that he flourished between 750 A. D. and 1000 A. D. A greater approximation as to the date of Viśvarūpa can be made, if the identity of Viśvarūpa with Sureśvara be held established. Sureśvara, as he himself tells us in the Naiṣkarmyasiddhi, the Taittiriyaopaniṣadbhāṣya-vārtika and other works, was a pupil of the great Śaṅkarācārya whose generally accepted period is 788-820 A. D. Mādhavācārya in several works of his quotes as Viśvarūpa's passages from the well-known works of Sureśvara. For example, the Parāśara-Mādhaviya (vol. I, part I, p. 57) quotes a kārīkā of Sureśvara as that of Viśvarūpācārya.⁵⁴³ In the Vivaraṇaprameyasamgraha (Vizianagaram series p. 92) also Mādhava quotes a verse from the Brhadāraṇyakopaniṣadbhāṣya-vārtika as Viśvarūpa's.⁵⁴⁴ In the Puruṣārthaprabodha⁵⁴⁵ of Brahmanānda-bhāratī (ms. in Bhau Daji collection, Bombay) composed in 1476 (probably of the Śaka era) the author speaks of the Naiṣkarmyasiddhi as a work of Viśvarūpa. In the Saṅkṣepa-Śaṅkara-jaya Viśvarūpa is said to be the author of the two vārtikas on Śaṅkara's bhāṣya.⁵⁴⁶ According to tradition embodied in the various lives of Śaṅkara, the latter had four pupils, Sureśvara, Padmapāda, Totaka and Hastāmālaka. Several works mention Viśvarūpa as one of the four pupils and omit the name Sureśvara. For example, in the Dvādaśa-vākya-vivaraṇa of Gopāla (Aufrecht's Oxf. cat. No. 557, p. 227 b) the four pupils of Śaṅkara are named as Viśvarūpa, Padmanābha, Totaka and Hastāmālaka. In the Mānasollāsa-vṛttānta-vilāsa of Rāmatīrtha we are expressly told that Sure-

543 इदं च वाक्यं नित्यकर्मविषयत्वेन वार्तिके विभक्त्याचार्य उदाजहार—आद्ये कलाधं हस्यादि सापस्तम्बस्मृतेर्वचः । कलवत्त्वं समाचरे नित्यानामपि कर्मणाम् ॥ The sutra of आपस्तम्ब is आप. ध. सू. I. 7. 20. 3 and the कारिका occurs in the बृहदारण्यकोपनिषद्भाष्यवार्तिक (I. 1. 97).

544 The verse is on p. 640 of the बृहदारण्यकोपनिषद्भाष्यवार्तिक.

545 इत्येवं नेष्कर्मसिद्धौ ब्रह्माद्यैर्महावित्तमैः । श्रीमद्विभिन्नरूपारथेराचार्यैः करुणार्जवैः ॥ (folio 6).

546 इत्थं स उक्तो भगवत्पदेन श्रीविभक्त्यो विदुषां परितः । चकार भाष्यद्वयवार्तिके (तौ)आज्ञा गुरुणा साविचारणीया ॥ संक्षेपशाङ्करजय 13.68 (Aufrecht's Oxford Cat. p. 287).

Viśvarūpa is another name of Viśvarūpa, a pupil of Śaṅkara (vide Mitra's Notices vol. V. No. 1763, p. 82). In the *Septsastīra-saṅghyāpaddhāni* (Mitra's Notices, vol. VI, p. 296) the four pupils are said to be Svārūpācārya, Padmācārya, Toṭaka and Prthivīdhara. The *Guruvāṃśakāvya* (Vanivilas ed.) identifies Sureśvara and Viśvarūpa (II.59) and makes him a pupil of Kumārila and Śaṅkara. It may therefore be held as fairly established that Viśvarūpa and Sureśvara are identical. Some corroboration is afforded by the fact that Viśvarūpa quotes Gauḍapāda the ' paramaguru ' of Śaṅkara and holds the same philosophical views as those of Śaṅkara. Just as Viśvarūpa quotes Kumārila's *Ślokaṃvārtika*, Sureśvara also in his *Taittiriyaopaniṣad-bhāṣya-vārtika* quotes a *karika* of Kumārila and styles the latter *Mīmāṃsakarī-maṇya*.¹⁴⁷ This shows that Sureśvara treated Kumārila with scant respect, which seems unlikely if he was at any time Kumārila's pupil. Viśvarūpa in his introduction¹⁴⁸ performs an obeisance to the Sun, the great serpent (Śeṣa), Tilaksvāmin and Vināyaka. The *Bhāmati* of Vācaspati-miśra has a similar salutation. Vācaspati-miśra wrote his *Nyāyasūci-nibandha* in 841-42 A. D. i. e. he was almost a contemporary of Śaṅkara and his pupils. The learned editor of Viś. tells us that in a commentary on Viś. called *Vacanamālā* Sureśvara is bracketed with Manu and Yogīśvara (Yājñavalkya) as an expounder of Śāstra (i. e. dharmasāstra).¹⁴⁹ Therefore that commentator looked upon Viś. and Sureśvara as identical. From all these several considerations it follows that

547 मोक्षार्थं न त्वनेन तत्र काम्यमिच्छिष्योः । नित्यमैकसिद्धिः कुर्यात्तत्त्ववाचिणस्तथा ॥
इति मीमांसकमन्त्रेः कर्मोक्तं मोक्षसाधनम् । ते. उ. भाष्यवार्तिक I. 9-10. The verse
मोक्षार्थं &c. is श्लोकवार्तिक (संबन्धाक्षेपपरिहार verse 110).

548 मन्त्रम्याहं महाभागं तिलकस्वामिनं तथा । विनायकं च सद्गोमिः स्मृतिरूपोत्पत्ते मया ॥
विश्वरूप, vide याज्ञ. I. 289 आदित्यस्य सदा पूजां तिलकस्वामिनस्तथा । महागज-
पतेभ्येव कुर्वन् सिद्धिमाप्नुयात् ॥ . The आमसी has मारुततिलकस्वामिमहागज-
पतीन् ववम् । विश्वरूपान्नमरयामः सर्वसिद्धिप्रदायिनः ॥ . तिलकस्वामी would mean
तिलकप्रियः स्वामी. The मिताक्षरा reads तिलकं स्वामिनस्तथा.

549 स्वयमस्य मनुसुरेश्वरयोगीश्वरतीक्ष्णिरपगुह्यरजान् । शास्त्राणां व्याकर्तृन् कर्तृन्तपि
देवता निश्चिन्ताः ॥ One of the verses at the end of the उपवनाख्या is
महामुनिविश्वरूपोद्भवो निमिर्नामसिद्धिः गुरोः । सफटाक्षमिरीकृतद्वयं (वा !)
वसितं मामपगुह्यरिष्यति ॥ Vide Tri. Cat. of Madras Govt. mas. for 1919-22,
pp. 4450-4460 for उपवनाख्या.

Viśvarūpa flourished about 800-825 A. D. But this problem presents further difficulties. The mutual relations of Sureśvara, Bhavabhūti, Umbeka and Maṇḍana are a great puzzle. I have dealt with this question in JBBRAS for 1928, pp. 289-293. The conclusions arrived at there are that Maṇḍana's literary activity lies between 690-710, that of Umbeka between 700-730 and Sureśvara's between 810-840 A. D. and that Umbeka and Bhavabhūti are identical, but that Maṇḍana and Sureśvara are separated by about 100 years.

Dr. Jolly has brought together in the *Journal of Indian History* (vol. III. pp. 1-27) some valuable information about *Viśvarūpa*.

In several later works a digest called *Viśvarūpa-nibandha* is frequently cited. That appears to be the composition of another *Viśvarūpa* altogether. For example, the *ṣaṇ-ṇavati-śrāddha-nirṇaya* of Śivabhaṭṭa (which is later than 1650 A. D.) tells us that *Viśvarūpācārya* composed a *viśvarāṇa* (commentary) on the *Śrāddha-kalikā*.⁵⁵⁰ The *Ḳṛtyacintāmaṇi* of Śivarama (D. C. No. 221 of 1879) quotes several⁵⁵¹ verses from *Viśvarūpanibandha* on *Sapiṇḍa* relationship in marriage, which are not found in the *Bālakriḍā*, but which agree remarkably with the words of the *Mit.* on *Yāj.* I. 53. The *Varṣakriyākaumudī* (pp. 378, 380) mentions *Viśvarūpa-nibandha* and quotes two verses cited therein. The *Tithi-nirṇaya-sarva-samuccaya* (later than 1450 A. D.) quotes certain *karikas* of *Viśvarūpa* on the 18 varieties of *Ekādaśī*.⁵⁵² The *Kālanirnayasiddhānta-vyakhyā* (composed in 1653 A. D.) quotes certain verses of *Viśvarūpa* on the question of the disposal of food prepared for a marriage when a period of impurity or death supervenes.⁵⁵³ The

550 अत एवोक्तं भ्रातृकलिकायां—मासिकानि सपिण्डं च अमावास्या तथाऽदिकम् । अग्ने-
मेव तु कर्तव्यं यस्य भार्या रजस्वला ॥ इति । अग्नेर्नैव कर्तव्यं न त्वामान्नादिनेति च
कलिकाविवरणेऽपि श्रीमद्विष्णुरूपाचार्यव्याख्यानम् । Ms. in the Bhadkamkar
Collection, folio 7 b.

551 विश्वरूपनिबन्धे । एवमुक्तप्रकारेण पितृबन्धुषु सप्तमात् । ऊर्ध्वमेव विवाहस्य पञ्च-
माम्नातृबन्धुतः ॥ सन्तानो भियते यस्मात्पूर्वजादुभयत्र च । तमादाय गणे (गणेशे)
धामिन्वरं यावच्च कर्म्यकाम् ॥ इति । कृत्यचिन्तामणि folio 150. The *Mit.* says
' सन्तानभेदेऽपि यतः सन्तानभेदस्तमादाय गणयेद्यावत्सप्तम इति सर्वत्र योजनीयम् '.

552 एवं स्मार्ताभिप्रायेण विश्वरूपेणापि अष्टादश भेदा उक्ताः । Ms. in Bhadkamkar
collection folio 19 a. .

553 Ms. in Bhadkamkar collection folio 137 b on verse 82.

Nirṇayasindhu also quotes verses of Viśvarūpa. From these data it follows that a Viśvarūpa composed a commentary on Śrāddha-kalika and also wrote a digest on matters of ācāra and other topics of dharma in prose and verse. Raghunandana in his Udvahatattva (ed. by Jivananda, p. 116) names a Viśvarūpa-samuccaya. It is likely that it is the same as Viśvarūpa-nibandha.

61. Bhāruci.

The Mit. on Yaj. (I. 81) says that Bhāruci like Viśvarūpa held the view that the rule ' ṛtau bhāryām gacchet ' was a *niyama* and not a *parisaṃkhyā*. On Yaj. II 124 the Mit. says that the explanation of ' the fourth share ' to be given to unmarried sisters offered by Asahāya and Medhātithi was the proper one and not that of Bhāruci. The Parāśaramādhaviya⁵⁵⁴ and the Sarasvativilāsa (para 133) inform us that Bhāruci was of opinion that unmarried sisters were only entitled to a provision for their marriage and were not entitled to a fourth share.

Bhāruci, being mentioned by the Mit., is certainly older than 1050 A. D. Rāmānujācārya in his Vedārthasaṃgraha (reprint from the Pandit, ed. of 1924, p. 154) mentions six *ācāryas* that preceded him as expounders of the Viśiṣṭādvaita system, viz. Bodhāyana, Taṅka, Dramiḍa, Guhadeva, Kapardin and Bhāruci. Similarly the Yatindramatadīpikā⁵⁵⁵ of Śrinivāsadaśa (Anandaśrama ed.) enumerates (p. 2) a host of teachers as the predecessors of Rāmānujācārya in propounding the Viśiṣṭādvaita system. Vyāsa is the reputed author of the Vedāntasūtras, Bodhāyana is said to have composed a *vytti* on the Vedānta-sūtras, called Kṛtakoti according to the Prapañca-hṛdaya (p. 39, Trivandrum ed.). Taṅka and Brahmanandin are identical. Dramiḍa is credited with the authorship of a *bhāṣya* on the Vedānta-sūtras (which is quoted by Rāmānuja in his *bhāṣya* on II. 2. 3). Nāthamuni is said to have been the grand-father of Yamunamuni, who was born about 916 A. D. Rāmānuja refers to him with great reverence as his teacher's teacher (*parama-guru*, vide Vedārtha-saṃgraha, p. 149) and is said to have been young

⁵⁵⁴ भास्विकसु चतुर्थमागवदेन विवाहसंस्कारमागवदोनि द्रव्यं विपक्षितं, अतो वाक्यमावयन्-
संस्कारकस्यामां नास्तीति मन्वते । परा. मा. vol. III, 2. p. 810.

⁵⁵⁵ ' ज्ञात-बोधायन-गुप्तेय-भास्वि-भट्टमदि-द्विमहापात्र-धीराशुक्त-माधुनि-करीवर-
मन्वीनां मतामुक्तयेन &c. ;

when Yāmuna died (vide J R A S for 1915, p. 147 and I. A. for 1909, p. 129). It is therefore obvious that the teachers are arranged by the Yatīndramatadīpikā in chronological order. Hence Bhāruci, being placed earlier than even Dramiḍa and Nāthamuni, was comparatively an ancient author and could not have flourished later than the first half of the 9th century. Bhāruci the jurist also flourished before 1050. It is difficult to believe that there were two famous writers of the same name nearly about the same time. Hence it may provisionally be held that Bhāruci the writer on dharmaśāstra and Bhāruci the Viśiṣṭādvaita philosopher are identical. If this identity be accepted, then Bhāruci the writer on dharmaśāstra becomes comparatively an early writer, being at least as old as Viśvarūpa. His views agree on several points with those of Viśvarūpa, which is a circumstance that lends some corroboration to the date proposed for him.

One interesting point about Bhāruci deserves mention here. From numerous notices contained in the Sarasvativilāsa it appears that Bhāruci either commented upon the Viṣṇudharmasūtra or wrote some work in which he took great pains to incorporate explanations of several sūtras of Viṣṇu. For example, para 637 tells us that Bhāruci explained the word ' bija ' occurring in a sūtra of Viṣṇu as ' piṇḍa '.⁵⁵⁶ In para 674 we are told that Bhāruci explained the word ' niṣkāraṇa ' in a sūtra of Viṣṇu and that he held that a daughter's son has not to perform the śrāddha of his maternal grandfather if the latter has a son. Sudarśanācārya in his comment upon Āpastambagrhya (8. 21. 2) ascribes the same view to Bhāruci and quotes the very words of Bhāruci.⁵⁵⁷ Vide J B B R A S for 1925 pp. 210-211 for further examples. There is nothing unnatural in Bhāruci, the Viśiṣṭādvaita philosopher, having composed a commen-

556 यथाह भारुचिरतद्विष्णुवचनव्याख्यानावसरे बीजशब्दः पिण्डवाचीति । स. वि. para 637 (pp. 422-23 of Mysore ed.). The sūtra of विष्णु is ' बीजवह्मजानु-विधायमंशं गृहीयात् ' स. वि. para 636.

557 अथ भारुचिः । निष्कारणमिति वदता विष्णुना समनन्तरकर्तृणां पुत्रादीनां विद्यमानत्वे दोहिस्य न कर्तृत्वसंक्रमिरिति । स. वि. para 674 (p. 437). The sūtra of विष्णु is दोहिस्य न मातामहश्चाहं निष्कारणम्. The words of सुदर्शनाचार्य are इत्यनेनार्थे भारुचिरव्याह यस्मिन्पक्षे अपुत्रो मातामहः पुत्रिकसुतश्चास्ति स ह्यप्यहो तस्मिन्पक्षे तस्य पिण्डदाननियमः इत्यादिना यन्त्रेन ।

tary on the Viṣṇudharmasūtra. The extant Viṣṇudharmasūtra contains doctrines peculiar to the Viśiṣṭādvaita system such as the worship of Nārāyaṇa or Vasudeva, the four Vyūhas of Vasudeva &c. If Bhāruci was a Viśiṣṭādvaitin he would naturally turn to the sūtra of Viṣṇu as having the greatest claim on his attention. Many of the sūtras of Viṣṇu quoted in the Sarasvativilāsa with the explanations of Bhāruci are not found in the printed text of Viṣṇu, on which Nandapaṇḍita commented in the first half of the 17th century. It appears that the Sarasvativilāsa had before it a larger version of Viṣṇu current in the south (vide note 118, p. 70 above).

On scores of points there is divergence between the views of Bhāruci and those of the Mit. Bhāruci differed from the Mit. as to the definition of *daya* and *vibhaga*, he allowed *niyoga* to childless widows, while the Mit. condemned it in the case of all widows; Bhāruci, like Viśvarūpa, did not mention *sapratibandha* and *apratibandha* *daya*; Bhāruci, like Viśvarūpa, held that a coparcener who concealed some joint property was not guilty of theft, while the Mit. held that he was. Vide J B B R A S for 1925 pp. 211-13 for more examples and details.

62. Śrīkara

The Mit. on Yāj. II. 135 alludes to the view of Śrīkara and others that the widow succeeded as heir to her deceased husband's estate if it was small.⁵⁵⁸ The Smṛtisāra⁵⁵⁹ of Harinātha attributes the same view to Śrīkara and disapproves of it. On Yāj. II. 169 the Mit.⁵⁶⁰ cites the view of Śrīkara about that topic and disapproves of it. Viśvarūpa also gives two explanations of that verse of Yāj., the first of which agrees with that of the Mit. and the second is akin to Śrīkara's.

⁵⁵⁸ एतेनाल्पधनविधत्तं श्रीकरादिभिर्दत्तं निरस्तं वेदितव्यम् ।

⁵⁵⁹ न च स्वल्पवस्तुने (धनमे !) पत्नी दुहितर इति बहुधनमे धातुनामन्ना इति वचनमिति श्रीकरमतमुचितम् । स्मृतिसार I. O. cat. No. 301, folio 122a.

⁵⁶⁰ अथाविदितदेशान्तरे मतः काङ्क्षान्तरे वा विपन्नस्तथा ब्रह्मसमाह्वनाद्यकेचित्तरामदौचित्येव स्वयमेव तद्वत् नान्दिकस्य समर्थयेत् । तावत्तेवासौ द्रुहो भवतीति श्रीकराचार्येण व्याख्यानं तदिदमुपपन्नम् । मित्राक्षरा, the coll. vi. p. 297 (Mysore ed.) quotes these very words ' अथाविदित ... समर्थयेदिति श्रीकरवचिकाश्च जगुः । विज्ञानेश्वरसु &c. '

The works of Jīmūtavāhana (viz. the *Dāyabhāga* and the *Vyavahāramātṛkā*), the *Smṛticandrikā* and the *Sarasvatīvilāsa* contain very interesting notices of Śrīkara's views. Many of them were brought together by me in J B B R A S for 1925, pp. 213-215. Śrīkara like Viśvarūpa held the view that 'duhitarah' in Yāj. refers to the *putrika*, he allowed the parents of a childless person to succeed together at the same time. The *Dāyabhāga* very severely criticizes the views of Śrīkara on the succession to re-united members, on *vidyadhana* and on Yāj. II. 24 (about enjoyment for 20 years).⁵⁶¹ Most of the views attributed to Śrīkara were also entertained by Viśvarūpa or are more antiquated than Viśvarūpa's.

Śrīkara was probably a writer from Mithilā and seems to have propounded the view of spiritual benefit as the criterion for judging superior rights of succession. The *Smṛtisāra*⁵⁶² of Harinātha ascribes such a view to a Śrīkara-nibandha.

Whether Śrīkara wrote a commentary on a *smṛti* or a general digest (*nibandha*) it is difficult to say. The *Smṛticandrikā*⁵⁶³ says that Śambhu, Śrīkara and Devaśvāmin compiled digests of *smṛtis* and added their own explanations of them. The *Smṛtyarthasāra*⁵⁶⁴ of Śrīdhara asserts in the introductory verses that Śrīkaṇṭha and Śrīkāracārya filled up the gaps in the *smṛtis* that were scattered about (by introducing order out of chaos). Śrīkara's explanations of Yājñavalkya are frequently cited by the Mit., the *Dāyabhāga* and

561 Vide अथर्वहारातन्त्र p. 47 where श्रीकर is the first of a host of writers who held, following Yāj. II. 24, that adverse possession for twenty and ten years in the case of immoveable and moveable property respectively conferred ownership.

562 Vide स्मृतिसार (L. O. cat. No. 301, folio 147 a) मृतसन्तानाभावे तत्पितृसन्तते-स्तद्धनं तदभावे च तत्पितामहसन्ततेः ... इति त्रयाणामुदकं कार्यमित्यादिना दर्शितम् । एतद्वर्षे त्रयाणामपि जन्मजनकक्रमेणैव पूर्ववत्संनिधानादर्थयादितेति सपिण्डाभावे सकुल्यमा धनभागितेति अनन्तरः सपिण्डाद्यः इत्यादिना दर्शितम् ।

563 ये पुनः स्मृतिसमुच्चयकाराः शम्भुश्रीकरदेवस्वाम्यादयः संप्रत्युद्धारविष्मविभागयोः शिष्टाचारं मन्व्यमाना उद्धारविधिष्वणि स्मृतिष्वानि विचारयितुं मन्व्यविस्तारं चकुरे । स्मृतिच. (अ. ०. section p. 366).

564 श्रीकण्ठश्रीकराचार्यैः स्मृतिस्मृतिपुराणयोः । स्मृतिशास्त्रेष्वनेकेषु विप्रकीर्णेष्वनेकेषु । अनु-द्वापुष्कारार्थं स्मृतिचिह्नं प्रयत्नतः । पुराणस्यावनीमांसासाङ्गवेदैः प्रपूरितम् ॥ स्मृत्यर्थ-सार (D. O. ms. No. 44 of 1870-71 copied in सप्त 1485 has these verses

others. But the Mit. does not connect Śrīkara's name with Yājñavalkya as a commentator, though Viśvarūpa is expressly so connected. It appears therefore more likely that Śrīkara wrote a digest of smṛtis in which he paid particular attention to the explanation of the words of Yājñavalkya. The Rājanītiratnakara¹⁶⁵ of Caṇḍeśvara quotes the views of Śrīkara on rājanīti, one of which is that the poor and helpless are entitled to a share of the royal wealth.

Hemādri¹⁶⁶ quotes the view of Śrīkara on Viṣṇu and disapproves of the faults found therein by the author of the Paṇḍita-paritoṣa.

As Śrīkara is quoted by the Mit., he is certainly earlier than 1050 A. D. As his views agree largely with Viśvarūpa's, he may provisionally be regarded as nearly of the same period as Viśvarūpa's. He cannot be earlier than Asahaya who is named both by Viśvarūpa and Medhātithi, though both of them are silent about Śrīkara. Hence Śrīkara must be placed somewhere between 800 and 1050 A. D. and probably flourished in the 9th century.

This Śrīkara must be distinguished from another Śrīkara, the father of Śrinātha.

63. Medhātithi.

Medhātithi is the author of an extensive and erudite commentary (*bhāṣya*) on the Manusmṛti. It is the oldest extant commentary on that smṛti. The *bhāṣya* of Medhātithi was first published about forty years ago by Rao Saheb V. N. Mandlik in Bombay and recently Mr. J. R. Gharpure of Bombay brought out an edition of Medhātithi which closely follows Mandlik's edition. A critical edition of the *bhāṣya* based upon all the available Mss. is a great desideratum. An English translation of the *bhāṣya* by M. M. Dr. Ganganath Jha is in progress and several parts have been published so far. In the following Mr. Gharpure's edition has been used. The *bhāṣya* as printed is corrupt in many places, particularly in the 8th, 9th and

¹⁶⁵ 'राजपते दीनानायादिष्वकस्मादिति शब्दं बहुनायकसङ्ख्यायाविनाशश्चेति चुकिरिति गोपाकसङ्गीतश्रीकरादयः ।' राजनीतिरत्नाकर १२-४०-४१ (ed. by Jayasval).

¹⁶⁶ अत्र श्रीकरः प्राहुः । वदा नतकाळे अन्नवासवाह्यं भवति तदा निमुनादितोरेखापाटी-
भावात् । . . . अत्र च वसिष्ठवरिणोपकृता दुष्कर्मनिमित्तम् । अनुपपन्नमिदम् । . . .
तेन श्रीकराणां मतमेव दातु । पञ्चमं. III, ३, pp. ४४७-४४८.

12th *adhyāyas* In Mr. Gharpure's edition there is no *bhāṣya* on verses 182-202 of the 9th chapter.

Bühler in his learned and exhaustive Introduction to the *Manu-smṛti* (S. B. E. vol. 25) brings together a good deal of information about *Medhātithi* (pp. CXVIII-CXXVI). In J B B R A S for 1925 pp. 217-221 I have offered criticisms on some of Bühler's views and have given certain additional information.

In several Mss. of the *bhāṣya* at the end of several *adhyāyas* occurs a verse⁵⁶⁷ which says that a king named Madana, son of Sahāraṇa, brought copies of *Medhātithi*'s commentary from another country and effected a restoration (*jīrṇoddhāra*). This does not refer to the restoration of the text of *Medhātithi*, but to the completion of the library of the king, who was Madanapāla, son of Sādhāraṇa and flourished, as we shall see later on, in the latter half of the 14th century.

Dr. Jolly (Tagore Law Lectures p. 6) holds *Medhātithi* to be a southerner on account of the fact that his father's name was Virasvāmin and on account of the attention paid to his *bhāṣya* by southern writers. It cannot be said that names ending in ' svāmin ' were a monopoly of the south. The *Rājatarāṅginī* gives several literary celebrities whose names ended in ' svāmin ' (e. g. V. 34 mentions a Śivasvāmi). Kīrtiśvāmin was a Kāśhmīrian. The south has always been famed for preserving Mss. of valuable works from the north. Mss. of the *Kāvya-lamkāra* of Bhāmaha, a Kāśhmīrian, are very rare and have been found only in the south. Bühler (p. CXXIII) seems to be right in holding that *Medhātithi* was a Kāśhmīrian (or at least an inhabitant of Northern India). In explaining such words as ' svarāṣṭre ' and ' janapadaḥ ' (*Manu* VII. 32 and VIII. 42) *Medhātithi* introduces Kashmir. He gives (on *Manu* VIII. 400) the monopoly of the sale of elephants as a privilege of the kings of Kashmir where saffron abounds.⁵⁶⁸ He says

567 माध्वा कापि मनुस्मृतिस्तदुचिता व्याख्या हि मेधातिथेः सा तुमेव विधेर्विषयः कश्चिदपि प्राप्य न यत्पुस्तकम् । क्षीणीन्द्रो मदनः सद्धारणसुतो देशान्तरादाहूतेर्जीर्णोद्धारमचीकरत्तत इतस्तत्पुस्तकेल्लेखिते ॥ सद्धारण is a *Prākṛit* form of साधारण.

568 यानि भाण्डानि राजोपयोगितया यथा इस्तिनः काश्मीरेषु कुङ्कुमपात्रेषु वटोर्जादीनि प्रतीचयेष्वपि दाक्षिणात्येषु मणिमुकादीनि &c. Should we not read यथा इस्तिनः काश्मीरेषु कुङ्कुमं प्राचयेषु वटोर्जादीनि ? The meaning then would be elephants are the monopoly of kings everywhere, saffron in Kashmir &c.

that the rainbow is called 'vijñāna-chāya' in Kashmir (on Manu IV. 59). He very frequently refers to northerners e. g. on Manu III. 234 he says 'kutapa' is the word for what is well-known as 'kambala' among northern people and on III. 238 he says 'northern people wrap their heads with *śaṭakas*' (garments). He says on Manu II. 24 that in the Himālayas in Kashmir it is not possible to perform the daily *sandhya* in the open nor is it possible to bathe every day in a river in 'Hemanta' and 'Śiśira'. On Manu II. 18 he says 'in other countries, some say, people marry one's maternal uncle's daughter; but that is opposed to the words of Gautama' (4. 3) and proceeds 'even in that country taking food in the same plate with (or in the company of) one whose thread ceremony is not performed is not at all regarded as dharma (but as improper conduct)'. This is clearly a reference to Baudhāyana Dh. S. (I. 1. 19) according to which 'mātulasutā-pariṇayana' and taking food in the same plate with one whose *upanayana* is not performed are two of the five usages peculiar to the south. It is fair to add that later writers like Kamalākaraḥṭṭa (Nirṇayasindhu, 3rd pariccheda on sāpinḍya) regard Medhātithi as a southerner.

Medhātithi quotes from or names numerous smṛti writers such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Śaṅkha, Manu, Yaj., Nārada, Parāśara, Brhaspati, Kātyāyana and others. He refers to Brhaspati as a writer on 'vārta' (Manu VII. 43 and IX. 326) and to Brhaspati and Uśanas as writers on politics and government (Manu VIII 285, VII. 2 and 155). On Manu VII. 43 he refers to *Cāṇakya* as a writer on 'daṇḍaniti'. In numerous places he seems to have drawn upon Kauṭilya's work. For example, on Manu VII. 155 in interpreting 'pañcavarga' as 'kāpatika, udāsthita, grhapatika, vaidehika and tāpasavyaṇijana' he explains them almost in the words of Kauṭilya (I. 2). On VII. 148 he quotes the five *āṅgas* of *mantra* in the very words of Kauṭilya. Vide also his remarks on Manu VII. 54 (testing of ministers by *upadhas*). He names *Asahāya* (on 8. 156) and certain writers as *Smṛtivarṇa-kārāḥ* (on II. 25). Bühler is not quite accurate (p. cxx, n. 1) when he states that 'Medhātithi gives only once the name of an

१०० इत्यादिनाम्नि कर्मणामारम्भोक्त्याः पुनश्चान्यत्र देशकालविभागाः विनिर्दिष्टाः कर्म-
विधिरिति । नैवास्ति, compare कोटिरूप I. 15 'कर्मणामारम्भोक्त्या ... कर्म-
विधिरिति पञ्चाङ्गे नञः' ।

early commentator'. On VIII. 3 he refers to the interpretations of Bhartṛyañja. He refers to the interpretations of Yajvan (on VIII. 151 and 156). Yajvan is only the last part of a name (as in Deva-rājayajvan). He quotes the interpretation of Manu by Upādhyāya (on II. 109, IV. 162, V. 43, IX. 141 and 147). Bühler holds that Medhātithi refers to his own teacher. It is more likely that Upādhyāya, like Yajvan, is the name or part of the name of a previous commentator of Manu. On VIII. 152 the explanations of Ṛju are twice cited. On IX. 253 Medhātithi cites the view of one Viṣṇusvāmin.⁵⁷⁰ From the tenor of the quotation it appears that Viṣṇusvāmin was a writer on Mīmāṃsā and not a commentator of Manu as Bühler thought (p. cxx, n. 1). Some Mss. read the word preceding Viṣṇusvāmi as 'kovara', others as 'kāvara'. It is probably 'kāvera' (residing on the Kāveri river).

He quotes (on Manu I. 19) a verse from the Sāṅkhyakārikā ('prakṛter mahān &c'). He speaks of Vindhyavāsa⁵⁷¹ as a Sāṅkhya and says that he does not admit a subtle interim body (antarābhava-deha). This is probably taken from Kumārila's words.⁵⁷² He repeatedly refers to the *purāṇas*, tells us (on III. 232) that they were composed by Vyāsa and contained accounts of creation. He quotes (on XII. 118) a verse from the Vākyapradīpa.⁵⁷³

He tells us (on II. 6) that the Pāñcarātras, Nirgranthas (Jains) and Pāsupatas were outside the pale of Vedic orthodoxy.⁵⁷⁴

Medhātithi had drunk deep at the fountain of the Pūrva-mīmāṃsā. His bhāṣya is full of the terms *vidhi* and *arthavāda*. He quotes Jaimini's sūtras frequently and applies them to the interpretation of smṛti texts at every step. Vide J B B R A S for 1925 p. 219 for examples. He cites passages from Śabara's *bhāṣya* (e.g. on III. 1). He mentions Kumārila by name (on I. 3) and as Bhaṭṭapāda (on Manu II. 18).

570 अतो वापसी काचित्कलभुतिः सा सर्वार्थवाद इति कोषरविष्णुस्वामी ।

571 सांख्या हि केचिन्मन्त्राजयमिच्छन्ति विष्णुवासमभृतयः । मेधातिथि on मनु I. 55.

572 अन्तराजयदेस्तु निषिद्धो विष्णुवासिना । श्लोकवार्तिक p. 704.

573 उक्तं च वाक्यप्रदीपे—न तदस्ति च तन्नास्ति इत्यादि । Dr. Kielhorn told Dr. Bühler that the verse is not found in the वाक्यप्रदीप of हरि (S. B. E. vol. 28, OXXIII. n. 1) .

574 एवं सर्व एव बाह्या भोजकपाञ्चरात्रिकनियन्धानार्थवादपाशुपतमनृतयः ।

Bühler at first took the remark (on Manu XII. 19) about 'Śāriraka' as⁵⁷⁵ referring to Śāṅkara's bhāṣya on the Vedāntasūtra, but later on changed his opinion (S B E vol. 25, p. cxxii) and held that it probably implies a reference to the Śāriraka sūtras. Bühler's considered opinion does not seem to be right. The words 'yatheha rāja . . . apaiti' are a summary of Śāṅkara's bhāṣya on Vedāntasūtra II. 1. 31 and II. 3. 42. and I. 2. 11-12. On Manu II. 83 he refers to the Upaniṣad-bhāṣya⁵⁷⁶ on Chandogya II. 23. 4 and says that that passage has been differently explained in the bhāṣya. Śāṅkara does explain that passage of the Chāndogya differently. But this is not all. In various other places Medhātithi seems to have in view the Śārirakabhāṣya of Śāṅkara. For example, on I. 80 he has⁵⁷⁷ before him Śāṅkara's bhāṣya on the sūtra 'lokavat tu lilākaivalyam' (Vedāntasūtra II. 1. 33). He, however, seems to have favoured the position that the attainment of mokṣa is due⁵⁷⁸ not to mere correct knowledge but to the combination (*samuccaya*) of knowledge and karma (vide remarks on Manu VI. 32, 74-75,

575 मनु च धर्माधर्मबोधिष्ठा प्रति नियन्तृत्वे ऐश्वर्यं दृश्यते । तथा भारीके दर्शितं बधेह राजा-सैवानुरूपं दद्यानि न च तस्येश्वरत्वमपेति अतो महत्परमहत्मानो पश्यत इति व्यपदिश्यते ।

576 उपनिषद्भाष्ये चैतदप्यथा व्यस्यतं तत्स्विहानुपयोगान्न प्रदर्शितं । मेधातिथिः. The उपनिषद् passage is 'तद्यथा शङ्कुना सर्वाणि पत्राणि संतृण्णानि एवमोद्गारेण सर्वा वाक् संतृण्णा' . मेधातिथि explains 'सर्वा ह्यर्थो वाग्यवद्भारानतिर्लो वाचश्च सर्वस्या ओद्गारो मूलम् । तथा च श्रुतिः । तद्यथा शङ्कुना &c. ... अन्तर्धानमनुस्मृतिराश्व-जापावृत्तिर्वा । कथं पुनः सर्वा वागोद्गारेण संतृण्णा । वेदिक्यास्तावदेद्गारपूर्वकत्वमुक्तम् । लौकिक्या अपि तदादीनि वाक्यानि स्युरित्यापस्तम्बवचनात् ।' . शङ्कराचार्य explains 'यथा शङ्कुना पर्वणादेन सर्वाणि पत्राणि पर्वणिवदजज्ञानानि संतृण्णानि विज्ञानानि व्याप्ता-नीत्यर्थः । एवमोद्गारेण ब्रह्मणा परमात्मनः प्रतीकमूलेन सर्वा वाक् शब्दजज्ञानं संतृण्णा । अकारो वा सर्वा वागित्यादिभुतेः । .

577 लीलावति कौतुकेनापि लोके राजादीनां मनुतिरिचत इति ब्रह्मविदः । मेधा०, 'यथा लोके कस्यचिदुपेयस्य राज्ञो ... लीलावतिः मनुचो भवति' शाङ्करभाष्य.

578 On I. 50 he says 'परमहंसानिहो मोक्षकृत्तुना केवलमनुकृपा ज्ञानात् ज्ञानकर्म-समुच्चयवद्भवेति कस्यामः ।', on Manu VI. 74-75 'इदं तु ज्ञानकर्मयोः समुच्चयवद्भवेति इति श्रीकृष्णं ज्ञापकम् ।', on XII. 87 अतश्च ब्रह्मनिष्ठानोभयानि वेदव्यासा-दीनानुष्ठेयानि ।

and XII. 87-90). This was probably due, as Kullūka remarks⁵⁷⁹ (on I. 3), to his being a profound student of Mīmāṃsā.

From Medhātithi's bhāṣya it is perfectly clear that the text of Manu on which he commented was practically the same that we have now. He refers to ancient (*ciraṇitana*) expositors of Manu (on V. 127) and to former (*parva*) expositors (IV. 176, II. 134, X. 21). He discusses various readings in several places (vide III. 119, IV. 99, 185, 229, VIII. 53). On VIII. 182-183 he notes⁵⁸⁰ that the order of the verses was traditionally different. Kullūka also notices that those two verses and the next two were read in one order by Medhātithi and Bhojadeva and in another by Govindarāja. On 9. 93 he notes that according to some that verse is not Manu's.⁵⁸¹

Medhātithi's bhāṣya is full of very interesting information. But for want of space it cannot be analysed in detail. The Mit. (on Yāj. II. 124) refers to the view of Asahaya and Medhātithi (on Manu 9. 118) about the fourth share to be given to an unmarried sister at a partition between brothers and follows it in preference to Bhāruci's. On Yāj. III. 24 the Mit. tells us that certain texts of Ṛṣyaśṛṅga about varying periods of impurity for Brāhmaṇas and others were not accepted as authoritative by Dharmasvara, Viśvarūpa and Medhātithi. According to him⁵⁸² *sahnyasa* does not mean the giving up of all the obligatory duties laid down by śāstra, but the giving of *ahamkāra*. He⁵⁸³ allowed a brāhmaṇa to adopt even a kṣatriya boy. He explains away the well-known verse 'naṣṭe mṛte... patiranyo 'vidhiyate' by

579 मेधातिथिस्तु कर्ममीमांसावासनया वेदस्य कार्यमेव तत्त्वरूपोर्ध्वस्तं वेत्तीति कार्यतत्त्वाधीनमिति व्याचष्टे ।

580 The verses are यो निक्षेपं याच्यमानः &c. and साक्ष्यभावे &c. मेधातिथि says on the first व्यत्यस्तक्रमेण श्लोकः सामान्याय पठ्यते । प्रथमस्वार्थश्लोकं पठित्वा साक्ष्यभाव इति पठितव्यम् । ततः स याच्य इति । एवं पाठो युक्तः ।

581 केचिदाहुरमानयोऽयं श्लोकः .

582 अथाप्युच्येत कर्मसंन्यासिनो निवृत्तिमार्गावस्थायिनो नैव केचिच्छास्त्रार्थविषयः क्षन्ति । नायं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो वक्ष्यते नाशेषशास्त्रार्थस्त्वनः । मेधा० on मनु VI. 32.

583 सदृशं न ज्ञातितः किं तर्हि कुलानुरूपैर्गुणैः क्षत्रियादिरपि ब्राह्मणस्य दक्षको युज्यते । मेधा० on मनु 9. 168.

taking the word 'pati' in its etymological sense and says⁸⁸⁴ that the verse suggests that in order to maintain herself in such calamities the woman may take service with another person as her protector.

Medhātithi quotes several verses from his own work called *Smṛtīviveka* on Manu II. 6 (in all 24 verses) and on X. 5. he says that he has dealt with the topic of mixed castes in *Smṛtīviveka*. That work therefore was either entirely in verse or contained numerous verses. The *Parāśara-Mādhaviya* (vol. I, part 2, pp. 183-186) has a long quotation in verse on the duties of *yatis* from a work called *Smṛtīviveka* and the same work several times quotes verses attributed to Medhātithi (vol. I. part I p. 276 and part 2 p. 172). Hence the *Smṛtīviveka* cited by the *Parāśara-Mādhaviya* most probably is Medhātithi's work. Lollaṭa⁸⁸⁵ an early writer quotes several verses of Medhātithi in his work on śrāddha. In the *Tithinirmaya-sarvasamuccaya* (Bhadkamkar collection) several verses of Medhātithi on obstacles to marriage such as death are quoted.⁸⁸⁶ In the *Yatidharmasaṁgraha* of Viśveśvara-sarasvatī (Anandaśrama ed. p. 27) two well-known verses about ' *aṣṭaṅga-maithuna* ' (viz. *smaraṇam kīrtanam kelih* &c.) are ascribed to Medhātithi and another verse⁸⁸⁷ is cited (on the same page) about the six duties of *yatis*. These quotations show that Medhātithi

⁸⁸⁴ तत्र पालनात्पतिमन्त्रमाश्रयेत् सैरन्ध्रकर्मादिनात्मवृत्त्यर्थम् । मेधा० on मनु. 5. 186.

⁸⁸⁵ पुनश्चापि सविष्ठा मानुसविष्ठाः शिष्याश्च द्युः, तदभावे कर्मणिगार्हपत्येति मेधातिथि-स्वरक्तम् । (folio 4b of the ms. of आश्वमेधकरण by लोल्लटाचार्य in the आश्वमेध-ग्रन्थ library at Poona); जात्याद्यौचमृतारौच्यविषये त्याह मेधातिथिः । पाद्मपात्रादने आदे त्वगलस्थायनं कर्तौ । मधुपर्कं विवाहे वे आशौचेऽप्युर्वमाचरेत् । (*Ibid.* folio 10a).

⁸⁸⁶ वधुवरार्थं वदिते सुनिश्चिते वरस्य मेहेष्वथ कम्बकायाः । मधुपर्कं दि स्वाग्मगुणस्य वित्त-
(विच !) दत्तं कुर्वातस्तु जातमङ्गलम् ॥ (folio 45 b); वाद्यमानमार्गं वधु कुर्वतोः
कस्त्वधिमृतिः । तदा संवत्सरपूर्वं विवाहः शुभदो भवेत् ॥ (folio 46 a); चोष्ठे च
अनवभ्ये च विवाहे अतर्कमणि । भार्या रजस्वला कस्य प्राक्स्नानस्य च (न !) क्षीमवत् ॥
(folio 47 a); पृथग्मातृगणयोः कार्यो विवाहस्त्येकवास्तरे । एकस्मिन्मण्डपे चैव पृथग्ये-
दिकयोस्तथा ॥ (folio 51 a). The first two verses occur in *व्याकर*'s com-
mentary on the *वारस्करगृह्य* and the last three are cited in the *सुत्रचरित*-
मणि of *शिवराम* (D. O. ms No. 221 of 1173-80, folios 54 b, 55a, 56 b).

⁸⁸⁷ निष्ठाटने जपो ज्वालं स्नानं कौषं सुरार्चनम् । कर्तव्यमपि पठेतामि वदितम् नृपद्वयम् ॥
पतिवर्णनम्.

wrote an extensive work in verse on several topics of dharma. It is to be fervently hoped that this work of Medhātithi would be brought to light some day or other. Coming as it does from such an erudite and ancient writer, it would throw a flood of light on the development of dharmaśāstra.

As Medhātithi names Asahāya and Kumārila and most probably quotes the views of Śaṅkarācārya, he is later than 820 A. D. As the Mit. looked upon him as an authoritative writer, he must be earlier than 1050 A. D. Most probably he flourished between 825 and 900 A. D. Kullūka⁵⁸⁸ on Manu III. 127 says that Medhātithi is much earlier than Govindarāja (1050-1100 A. D.). Lollāṭa is mentioned as a predecessor in the Smṛtyartha-sāra of Śrīdhara, which was composed between 1150-1200 A. D. So Lollāṭa is much earlier than 1150 A. D. He looked upon Medhātithi as a writer whose work was as authoritative as a smṛti. A work called Prakāśa⁵⁸⁹ which is quoted in the Kalpataru appears to have mentioned Medhātithi. Hemādri quotes at great length Medhātithi's comments in several places.⁵⁹⁰ Hence the above date is amply corroborated. This conclusion is further strengthened by the fact that, though he names Asahāya, he does not mention Viśvarūpa, Bhāṭuci or Śrīkara. If by Miśra⁵⁹¹ in his comment on Manu XII. 118 he refers to Vācaspati-miśra, the author of the Bhāmati and other works, then he will have to be placed after 850 A. D.

64. Dhāreśvara Bhojadeva.

The Mit. (on Yaj. II. 135) says that Dhāreśvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to *nīyoga*. On the same verse the Mit. says that following Manu 9. 217 Dhāreśvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yaj. III. 24 the Mit. says that certain texts of Ṛṣyaśṛṅga about impurity on death were not

588 मेधातिथिप्रतिभिर्गोविन्दराजादपि वृद्धतरेन पुपेतत्वात् ।

589 Vide note 185.

590 Vide अनुवर्ण. III. 1. 1062-63 where मेधातिथि's comment on ऋणु III. 265 is cited.

591 यमजाम्बराजानपि एकत्रप्रतिपादनपरत्वादेव यादृजः प्रचक्षते त्रिभिः कृत एव हेतुः

accepted as authoritative by Dhāreśvara, Viśvarūpa and Medharithi. Vide (sec. 60 on Viśvarūpa) about the remarks of the *Smṛticandrikā* on Dhāreśvara and Viśvarūpa. The *Hāralatā*⁵⁹² (p. 117) remarks (as does the *Mit.* on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātukarṇa's and that therefore they were not authoritative.

That Dhāreśvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The *Dāyabhāga*⁵⁹³ cites Bhojadeva and Dhāreśvara without making any distinction between the two. Some views that are ascribed to Dhāreśvara in one work are ascribed to Bhojadeva in another. The *Vivādatāṇḍava* of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreśvara by the *Mit.* Mss. of the *Rājamārtanda* (commentary on the *Yogasūtras*) have colophons saying that the work was composed by Dhāreśvara Bhojarāja. Dhāreśvara is styled *acārya* by the *Mit.* (on Yāj. III. 24) and *smṛi* by the *Smṛticandrikā* (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of) Bhoja of Dhārā. On poetics we have two extensive works of his, viz. the *Sarasvatikanthābharana* and the *Sṛṅgāraprakāśa*. A verse at the⁵⁹⁴ beginning of the *Rājamārtanda* tells us that Bhoja composed a work on grammar, a commentary on the *Yogasūtra* and a work on medicine called *Rājamrgaṅka* just as Patañjali wrote on these three subjects (vide Mitra's *Notices of Mss.*, vol. I, p. 115 for the medical work of Bhoja called *Rājamārtanda* alias *Yogasāra*). He composed a work on astronomy called *Rājamrgaṅka*. A work of his on the Śaiva *āgama* called *Tattva-prakāśa* has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be

592 बाली जातुकर्णनाम्ना वचनानि लिखितानि तानि भोजदेव-विस्वरूप-गोविन्दराज काम-
भेनुकट्टिरिच्छितस्वान्तरस्वपुराणविरोधाच्च निर्मूलान्येव ।

593 दायभाग (p. 53, ed. of 1829) 'अथ वा धारेस्वरपुरस्कृतो वचनार्थः । इच्छया विभाग-
दानमनुसृत्य पितुः पैतामहधने सहस्रं स्वाम्यं पुत्रैः सह न तत्र स्वोपाजितधन इव न्यूना-
धिकविभागमिच्छातः कर्तुमर्हतीति ।' दायभाग (p. 280) 'अत एव भोजदेवेनापि
स्मारास्तदुक्तिमधिकारे बहुस्वतिरिचमिवाव यथा पितृधने स्वाम्यामिति वचनं लिखितम् ।'

594 अथद्वान्तरमनुशासनं विदधता पादप्रले कुपता वृत्तिं राजमृगाङ्गसङ्गमपि व्यातम्वता
वेद्यके । वाच्येतोत्तपुत्रा मङ्गः कजमृता मर्जेन केनोद्भूतस्तस्य श्रीरजरत्नमङ्गलपुत्रेणां चो
ः कजमृदुवचनम् ॥ Intro. 4th verse.

set out here. That he composed an extensive work on the principal subjects of dharmaśāstra follows from the numerous references to him contained in the Mit., the Dayabhāga, the Hāralatā and other works. The Śuddhi-kaumudī⁵⁹⁵ (B. I. edition) of Govindānanda frequently speaks of a work called Rājamartāṇḍa of Bhoja on śrāddha. The Jayasimha-kalpadruma (p. 26) quotes Rājmārtāṇḍa and Bhoja-rājīya on the same page. Whether Bhoja composed on Dharmaśāstra one work or two (as he composed two on poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādaśāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely wrong, as the words of Śrīdatta in his Pitrbhakti⁵⁹⁶ will show.

Besides the two points noted above (about widow's rights and about the grandmother), there are others on which the Mit. and Dhāreśvara disagreed: viz. Dhāreśvara held ownership to be known only from śāstra, while the Mit. held it to be *laukika* (vide Viramitrodaya pp. 528, 536); Dhāreśvara held that the word 'duhitarah' in Yāj. stands for *putrikā* in the order of succession (Smṛti-candrikā II. p. 295-96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter's son's right to succession, on the father's inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925 pp. 223-224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirṇaya-mṛta⁵⁹⁷ (p. 68) quotes a Bhojarājīya text. In the Kalaviveka of

595 अत एव राजमार्तण्डे भोजराजः-आहुविघ्ने समत्पन्ने मृतस्वापिदिते दिने । अमावास्यां प्रकुर्वीत वदन्त्येके मनीषिणः ॥ p. 18. Vide also the आहुक्रियाकौमुदी p. 490 for the same verse from the राजमार्तण्ड, which is perhaps more frequently quoted by गोविन्दानन्द than any other nibandha.

596 तदेतानि वाक्यानि राजालिखितत्वान्नादेयानीति केचित् । तदपुनः कामधेनावपि राजनिबन्धवच्छिष्टपरिग्रहात्संशयं नाहन्तीति चेत्, न राजालिखितत्वस्वादर्शनेनाप्युपपत्तेः । न हि यावन्ति स्मृतिवाक्यानि तावन्ति सर्वाण्येव राज्ञा दृष्टानीति प्रमाणमस्ति । वितृणाङ्क (folio 38 of the D. O. ms No. 152 of 1892-95).

597 यत्तु भोजराजीयं- न दिवा न निशासु च विधिहता न च सप्तमीशुक्लसप्तमीष्वेति । इदं सप्तमीशुक्लनिषेधपरम् । निर्णयामृत.

Jimūtavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpālapaddhati or of Bhūpāla or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the Dāṅgratnākara a Bhūpāla-paddhati and Bhūpāla are frequently quoted.⁵⁹⁸ The Samaya-pradīpa⁵⁹⁹ and Ācārādarsa of Śrīdatta speak of both Bhūpāla and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king *par excellence*). For example, the Ekāvali⁶⁰⁰ (a work on Poetics) says that in the Śṛṅgāra-prakāśa the king accepted only one *rasa*. The Varṣakau-mudī (p. 107) says that a certain verse is cited by the Gaṅgāvākya-vali without naming the author, but as it is not cited by the Rāja and the rest, it is unauthoritative.

The several *tattvas* of Raghunandana mention two works (Bhojadeva or Bhojarāja. For example, the Tithitattva (Jivanand vol. I, p. 17) cites a text as quoted in the Bhujabalabhīma b Bhojarāja ; similarly in the Śraddhatattva, (Jivananda vol. I, p. 266 two texts are cited as quoted by Bhojadeva in Bhujabalabhīma. Raghunandana also mentions Rājamārtanḍa of Bhojarāja (vide Ahnikatattva, vol. I, p. 451). He often cites the Rājamārtanḍa and the Bhujabalabhīma on the same page without the author's name (e. g. vide Udvāhatattva, vol. II, p. 124). Raghunandana often speaks of a Brhad-Rājamārtanḍa along with the Rājamārtanḍa on the same or the next page (vide Tithitattva, vol. I, pp. 25-26 and Jyotistattva pp. 605 and p. 655). That the Bhujabalabhīma and the Rājamārtanḍa are two different works appears to be clear. Whether the Brhad-Rājamārtanḍa and the Rājamārtanḍa are distinct works is not quite clear. (Vide Tri. Cat. of Madras Govt. mss. for

598. कथात्मनगतास्तद्वद् बहुविधमुपदेशम् । लोकपालात्मजोऽपि स्वपादमसमिधमात् ॥
इति श्लोकार्थवादो मूलरूपद्वितीयोक्तिर्यदोक्तः । दामरनाकर (D. O. ms. No. 114 of 1884-86) folio 24 b ; vide folios 19a, 22a, 29a, 50 b for मूलम्.

599 तदेवं मोक्षोपपन्नानि प्रजापदता तदनुसारेण व्यवस्थिता । मूलतत्त्वादिनां तु सम्यक्-
कथनोक्तौचित्येन व्यवस्था निम्नोक्तरेषु प्रमाणकारणमुपस्थापयितुं यदुक्तं तत्त्वविवेचनम्
इति । समयप्रदीप (D. O. ms. No. 371 of 1875-76) folio 8 b ; त्रैविध्य राजा-
सिद्धित्वावधारणम् मूलोक्तं पुनश्चैव संक्षेपितं निम्नं न मन्वते । समयप्रदीप
folio 54 a ; इदं च बोधायनसर्वं राजासिद्धित्वादि यदुक्तं संक्षेपितं सिद्धितम् ।
अथारण्यकम् (D. O. ms. No. 342 of 1875-76) folio 20 a.

600 राज्ञः तु दामरनेकमेव दामरनेकादेव समुचितकर । दृढपक्षे p. 38 (B. S. series).

1919-22, p. 4562, No. 3079 for Bhujabalanibandha of Bhojarāja in 18 adhyāyas on astrological matters in relation to dharmasāstra such as *strijātaka*, *karnādivedha*, *vrata*, *vivāhamelaka-dāśaka*, *gṛha-karmapraveśa*, *saṁkrāntisnāna*, *dvādaśamāsakṛtya*). The Bhoja-b'abhimā is also mentioned by Śūlapāṇi and by Rudradhara in his *Śraddhāviveka*.

Bhoja of Dhārā, according to the Bhojaprabandha, had a long reign of 55 years. There are three certain dates of his. A grant of Bhoja is dated *samvat* 1078 (i. e. 1021-22 A. D.). *Vide* I. A. vol. VI, p. 53; *vide* also I. A. vol. 41, p. 201 for Bhoja's grant dated *samvat* 1076 Māgha (Jan. 1020) and E. I. vol. XVIII, p. 320 for Betma plate of Bhoja dated 1076 Bhādrapada (September 1020 A. D.). His astronomical work, the *Rājamṛgaṅka*, takes *śake* 964 (1042-43 A. D.) as its initial date.⁶⁰¹ Bhoja's uncle Muñja was slain by Tailapa between 994-997 A. D. and Muñja was succeeded by Sindhu-
[unclear] or Sindhula also styled Navasahasāṅka. An inscription of [unclear] mha, the successor of Bhoja, is dated *samvat* 1112, i. e. 1055-56 A. D. (*vide* E. I. vol. III, pp. 46-50). Therefore Bhoja must have reigned between 1000 and 1055 A. D.

There is a work named *Dharma-pradīpa* by Bhoja (Deccan College No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes *Vijñāneśvara* and the *Madanapārijāta*. It was composed by an assembly of *pandits* at the bidding of king Bhoja of Āśāpura, son of Bhāramalla. The ms. was copied in *samvat* 1695 (i. e. 1638-39 A. D.).

65. Devaśvāmin

The *Smṛticandrikā* tells us that Devaśvāmin composed like Śrīkara and Śaṁbhu a work in the nature of a digest of *smṛtis* (*smṛti-samuccaya*). *Vide* note 563 above. The commentary of Nārāyaṇa of the Naidhruva gotra, son of Divākara, on the Āśvalāyana-grhyasūtra⁶⁰² says that it relies upon the bhāṣya of Devaśvāmin on the same work. Gārgya Nārāyaṇa, son of Narasimha, in his commentary on the Āśvalāyana-śrautasūtra, tells us that he follows the bhāṣya of Devaśvāmin thereon. It is hardly

⁶⁰¹ काको वेदुर्गुणन्दो रविर्गो मासस्तयुतः । अधो देवाभितो द्विस्थस्त्रिवेदस्तयोर्द्वैतः ॥
राजमृगाङ्क (D. C. ms. No. 105 of 1873-74).

⁶⁰² आश्वलायनगृह्यस्य भाष्यं भगवता कृतम् । देवस्वामिनास्त्रेण विस्तीर्णं ताम्रपत्रम् ॥

likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāṣyas on the Āśvalāyana Śrauta and Grhya sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āśauca &c. The commentry of Bhaṭṭoji⁶⁰³ on the Caturviṃśatimata refers to the view of Devasvāmin on śraddha and āśauca. Hemādri⁶⁰⁴ (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticandrikā quotes the views of Devasvāmin on vyavahāra and āśauca several times. For example, Devasvāmin⁶⁰⁵ explained the word Yautaka differently from the Nighaṇṭu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the words of the Saṁgraha⁶⁰⁶ that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'duhitṛ' in Yājñavalkya's verses on succession meant *putrikā*.⁶⁰⁷ Devasvāmin explained

603 देवस्वामिना धनपारिजातकरमभृतयस्तु मासिके आगोष्णेनोपहृते स्तकानन्तरगृहीदन् एव कर्तव्यं पुरस्तद्वरेव वेति । चतुर्विंशतिमतव्याख्यान p. 135 (Benares ed.).

604 यदि पूर्वाह्णे पर्वसांध्यः समाप्येत तदा नितरामेव च शोभनं यदि पुनरपरात्रे रात्रौ वा तद्वृद्धयोऽप्य श्चोभते याग इति । हेमाद्रि (कालमिर्णय) III, 2, p. 324; vide pp. 496 and 545 of the same volume for mention of देवस्वामी.

605 देवस्वामी तु पितृगृहलब्धं मर्तृगृहलब्धपेक्षया पृथग्व्यनतया मातुर्यौतकं मातृधनं मातुरेवेत्याह तत्त्विकन्त्यम् । स्मृतिच० II. p. 285; vide बीर० p. 696 'मर्तृगृहलब्धपृथग्व्यनतया पितृगृहलब्धं मातृधनं यौतुकम् । यौतकवदस्याभिभजनमप्यर्थः । यु मिभजाभिभजनवोरिति धातुपाठात् । पुतसिद्धाविति प्रयोगाच्चेति देवस्वाम्याह तदस्य ।'.

606 The verses of the संपद are : यद्येकजाता बह्वो भ्रातरस्तु सङ्गोदराः । एकस्यापि सुते जाते सर्वे ते पुत्रिणः स्मृताः ॥ बह्वीनामेकपत्नीनामेव एव विधिः स्मृतः । एका त्वेसुमिनी तासां विण्ढवस्तु स इष्यते ॥. The स्मृतिच० (II, p. 289) says 'तस्य पूर्वोक्तं सङ्गनिरोधाय देवस्वामिना तात्पर्यार्थ उक्तः उभयत्र नाम्नाः प्रतिनिधिः कार्य इति ग्रन्थेन'. The same words occur in the स. वि. (para 303 and p. 306) and in the दशकमीमांसा (p. 48). •

607 एवं सोपपत्तिर्की पत्न्यभावे वृद्धिनामिता वृत्ता वृद्धस्तमिषेव च वृद्धिनामि वनमिति विधाचर्क वनमजातं तत्पुत्रिकविषयेष्वेव न पुनरपुत्रिकान्पुत्रिकविषयमिति धारेश्वर-देवस्वामिदेवरातमतं स्मृतितन्त्राभिधानाभिधानोन्मादकस्मिन् निरस्तं वेदितव्यम् । स्मृतिच० II. 285.

Manu⁶⁰⁸ 9. 141 as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the *gotra* of his adoptive father. Vide *Smṛticandrikā* (Mysore ed.) on *āśauca* p. 22. The *Vaijayantī* of Nandapaṇḍita (on *Viṣṇu* 22. 32) quotes the view of *Devasvāmin* that on the death of unmarried daughters mourning was to be observed for ten days.⁶⁰⁹ The *Smṛticandrikā* quotes a verse from *Devasvāmin*⁶¹⁰ on *śrāddha* also.

In the *Prapañcahṛdaya* (Tri. S. series, p. 39) we are told that *Devasvāmin* composed a brief gloss on the 12 *adhyāyas* of the *Pūrvamīmāṃsāsūtra* and the four *adhyāyas* of the *Saṃkarśakāṇḍa*, being that the *bhāṣyas* of *Bodhāyana* and *Upavaśa* were vast. The Govt. collection of Mss. at Madras has *Devasvāmin*'s *bhāṣya* on the *Saṃkarśakāṇḍa* (vide Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with *Devasvāmin*, the writer on *dharmaśāstra*.

As the *Smṛticandrikā* quotes *Devasvāmin* so profusely, he cannot be later than 1150 A. D. His earlier limit can be determined in several ways. *Gārgya Nārāyana*'s comment on *Āśvalāyanaśrauta* (II. 1. 14) is quoted by *Trikāṇḍamandana*, who is himself quoted by *Hemādri*. Therefore *Gārgya Nārāyana* could not have flourished later than 1100 A. D. (vide *Bhandarkar's Report on search for mss.*, 1883-84, pp. 30-31). Therefore *Devasvāmin* probably flourished about 1000-1050 A. D., if not earlier. The fact that *Devasvāmin* held certain views similar to *Bhojadeva*'s also corroborates the chronological position thus assigned to him.

66. *Jitendriya*

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of *Jimūtavāhana* bear abundant testimony to the fact that *Jitendriya* wrote an extensive work on *dharmaśāstra*. In his *Kalaviveka* (p. 380) *Jimūtavāhana* says that *Jitendriya*⁶¹¹ wrote on the

608 अत्र तृतीयपादार्थो देवस्वामिना विवृतः तदीयं सर्वं रिक्तं गोत्रं च हरेत्तेवेति ।

609 देवस्वामी स्वमत्तास्वपि दशाहमाह.

610 आराधित्वे समुत्पन्ने अन्तरा मृत्युतके । अमावास्यां प्रकुर्वीत शुद्धिमेकं मनीषिणः ।
स्मृतिच० II. p. 385.

611 जितेन्द्रियशब्दधराभ्युक्तसंभ्रमहरिचंद्रशब्दलघोः । इतमपि कालमिदं वचनमुना निःसारतां याति ॥

topic of *kāla* (i. e. on determining doubtful points about the months, the tithis, saṁkrāntis, &c. and the religious rites to be performed on them). In several passages of the *Kālaviveka* the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be performed at the principal time indicated for it⁶¹² (and not at a *gaṇṇa* time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhramabhaṭṭa.⁶¹³ Jitendriya is said to have enumerated the names of the fifteen *muhūrtas* of the day from the *Matsyapurāṇa*⁶¹⁴; vide pp. 257, 367 of the *Kālaviveka* for other places where the views of Jitendriya on *kāla* occur. In the *Dayabhāga* of Jimūtavāhana also Jitendriya is frequently mentioned. The *Dayabhāga* says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) th. it is his own, Jitendriya held in his remarks on the section *prāyascitta* that he is not guilty of theft.⁶¹⁵ The peculiar doctrine of the *Dayabhāga* that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.⁶¹⁶ The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is exclusive property and that *maitra* (gifts of a friend) and *audābhika*⁶¹⁷

612 तथा.जितेन्द्रियेनामुक्तं वस्तुनरत्नकाङ्क्षीनमेव स्वयं स्वकाले समापयितुं कथयते तत्रा-
त्कर्षहेतोः - कर्मवैतत्यस्वात्तामर्ष्यस्याजायाम्मुख्यकाल एव कर्मानुष्ठानमित्यन्तम् ।
कालविवेक पृ. 489.

613 अन्वयान्वयि एवंविधानि संश्रममदृक्स्मिताभ्युपेक्षणीयानि इत्येदन्तं, तद्व्यमतिमन्वत्तमो
वादः कथं सुन्दरमतिना जितेन्द्रियेनाभिनिन्दितः । कालविवेक पृ. 285.

614 अत एव जितेन्द्रियेन ' रौद्रमेकमेव ... मटः पञ्चदश स्मृताः ॥ ' एतान्तर-
पुराणोक्तयोरेकमुद्गारपरिमिताद् वाच्यमित्यतस्तत्संज्ञान्वयिवाच दर्शितम् । कालविवेक
पृ. 289.

615 अत एव कथमित्यतस्तत्वे जितेन्द्रियेन भविषं यदि स्वर्गमेव परकीयं सौहृदिपुत्र-
वृद्धादि अनुपूर्वं सुकर्तव्यमुद्वा आत्मीयसंपत्तं परकीयमेवात्मीयमुद्वा वृद्धादि सर्वत्र
कथं कथमित्युक्तिः सर्वत्र कथयन्तु परकीयमुद्गेयमात्रम् । द्वावन्तः पृ. 289 (ed. of
1899, p. 234 of *Jīvananda*).

616 कालोऽर्पितेनेन विवक्ष्यमानोऽस्तेषामनुपपन्नं भर्तुं कृतमन्वये सम्पत्तिप्राप्ते जिते-
न्द्रियेन कथयन्तीति । द्वावन्तः पृ. 284.

only cited (by Yāj.) as examples of this proposition.⁶¹⁷ Jitendriya held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramātrika of Jimūtavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dāyatattva of Raghunandana.⁶¹⁸ But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengal writer and flourished about 1000-1050 A. D. and that he was completely eclipsed by the brilliant Jimūtavāhana.

67. Bālaka.

Bālaka like Jitendriya is no more than a name to us. Jimūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yāj., came in after those expressly mentioned from the widow to the brother.⁶¹⁹ The Dāyabhāga notices that Bālaka read a text of Viśvambha in a wrong way.⁶²⁰ Bālaka said that the words of Śāṅkha 'vivaryātasya-aputrasya bhrātrgāmi dravyam... jyeṣṭhā vā patni' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or reunited.⁶²¹ Bālaka says that when some property is acquired by one brother by means of learning, other brothers are not entitled

जितेन्द्रिणेनापि बहुप्रकारं विमृश्योक्तं तदस्य यावदुक्तप्रपञ्चस्य संक्षेपेणायमर्थः प्रत्येतव्यः
यत्किंचिद्भूतमसाधारणोपायाजितं तदसाधारणं प्रदर्शितमित्यन्तेन । दायभाग p. 189.

618 अत एव परकीयत्वेन विशेषतो जानतस्तदपहारे स्तेन्यं न तु स्वद्रव्यभ्रमेण परद्रव्यव्यव-
हर्तुरपीति जितेन्द्र- (जितेन्द्रिव !) दायभागमायभित्तविवेकरुम्यतम् । दायतत्त्व p. 183
(vol. II of Jivananda's ed.); compare the view of बालक set out below
from the दायभाग (note 623.).

619 यत्तु बालकवचनं पत्नी दुहितरभैव पितरो भ्रातरस्तथा इत्यादि नियतकमादधस्तन एव
दौहित्रस्याधिकार इति तद् बृहस्पतिविरोधाद् बालवचनमेव । दायभाग p. 232.

620 इदं बालकेनाकुलीकृत्य पठितं यस्तु धर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठस्तं पितृसम-
भारं कुर्वतीति तदुपाकरणम् । दायभाग p. 161. The sūtra is Āp. Dh. 8. II. 6.
14. 15 ' यस्त्वधर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठोपि तमभारं कुर्वति. '

621 वचनं बालकेनोक्तं— असत्पत्नीविद्युत्वं वा युवस्थमिमांशं वा अविमलकसंयुतविषयं वा
वृद्धादिवचनं इति तेनाप्यवस्थितशास्त्रार्थकथनेनात्मनो बालकपत्यमेव प्रकटीकृतं
सन्नेहादेकतरानुष्ठानानुपपत्तेः । दायभाग p. 262. Here there is a play on the
word बालक.

to that wealth.⁶²² The *Dāyabhāga* refers to a passage from *Bālaka* in which the latter relies on the *Pūrvamīmāṃsā* example of *mudga* and *māṣa*.⁶²³ In the *Vyavahāramātrkā* of *Jīmūtavāhana* (p. 346) it is stated that *Bāla* held the same views as those of *Śrīkara-miśra* on a certain point. In the *Prāyaścitta-nirūpaṇa* of *Bhavadeva* a writer named *Valoka* is mentioned (vide JASB 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing the name *Bālaka*. *Bālaka* is mentioned in *Raghunandana's Vyavaharatattva* (p. 47) also as holding the view with *Śrīkara* and others that adverse possession for twenty years conferred ownership in the case of immovable property.⁶²⁴ *Śūlapāṇi* in his *Durgotsaviveka* twice quotes the views of *Bālaka* and once refutes the latter.⁶²⁵ Hence it appears that *Bālaka* was an eastern or Bengal writer, composed a work on several branches of *dharmaśāstra* (such as *vyavahāra* and *prāyaścitta*) and flourished before 1100 A. D.

68. *Bālarūpa*.

In the *Smṛtisāra* of *Harinātha* (I. O. cat. No. 301, folio 128a ff) there is a long passage setting out the views of *Bālarūpa* on the question of the succession to a childless man. In the *Viśva-danda-candra*⁶²⁶ of *Misara-miśra* the opinions of *Bālarūpa* (*Bālarūpam*)

622 बालकेनाप्युक्तं न रोकेन भ्रात्रा विद्याद्वा लब्धेऽपरेणामधिकारसंयुतः प्रमा- ...द-
त्यन्तेन । दायभाग p. 190.

623 अतो बद्बालकवचनं यथा मुद्रापचारे माषप्रतिनिधौ मुद्रानां माषाणां च यज्ञसंयम्ये—
अयस्त्रिंशो वै माषा—इति माषा निषिद्धाः, तथास्मीयानास्मीयहरणेपि अनास्मीयापहारे
निषिद्धाः, तद्बालवचनमेव पूर्वव्याहृतस्य स्तेयपदार्थस्यैवामाषात् । दायभाग p. 356.

624 तस्मादाहवचन्यादिवचनाद्विशतिवचनद्वयवर्षादिकालेभ्यो एव स्वत्वं जनयति तथा काल-
माप्तिबलेन बीजमङ्कुरं जनयति तरुश्च कुसुममिति स्वामिना चापरित्यकेपि साक्ष्योक्त-
कालीनभोगोत्साम्यमम्यस्य भवति यथा जलेन राक्षः परराक्षसे इति । एवमेव
ग्रीकरबालकजोग्लोकमपदेवमदृशूलपाणिकुल्लकमदृषण्डेभरमन्त्रिनव्यवर्धमानोपाध्याय-
प्रभृतयः । व्यवहारोपि तादृगेव । व्यवहारतत्त्व p. 223 (*Jivananda* vol. II).

625 इति आप्तिनाधिकारिपरिष्णुचर्मोत्तरवचनमात्रदर्शिना बालकेनात्र विषये पूर्वदिने मवशी-
कृत्यं बुभुक्षिति बह्वक्तं ' मगकवाः प्रवेशादिविसर्गान्ताश्च याः क्रियाः ' इत्यादि
वचनेन विरोधाच्छब्देभ्यः । कुर्गोत्तरविवेक p. 16 (*Sanskrit Śāhityaparīṣad* ed.).
Vide p. 9 also for reference to बालक's view on देवीपूजा.

626 इतिपूजामभावे तद्व्यवहारापुत्रादिविनिर्गतेदित्यर्थः । मातुरन्वय इति बालकवक्तुः ।
निषादपत्र (D. C. ms. No. 87 of 1883-84) folio 32a ; बालकवचने तु संयुक्त-
मन्त्रेणमन्त्रादि संयुक्तमन्त्रमन्त्रो देवः । Ibid. folio 35a.

that the words of Yāj. (II. 117 tābhya r̥e'nvayah) mean the offspring of the mother and on the succession to reunited coparceners are cited. In the Vivādacintāmaṇi of Vācaspati⁶²⁷ the views of Balarûpa are frequently cited. Relying on the words of Parāśara, Balarûpa held that an unmarried daughter was entitled to preference over a married one as an heir to a sonless man. As regards the verse of Hārīta that if a young widow was *karkaṣa* (quarrelsome, 'suspected of unchastity' according to others), then she was to be given maintenance alone (out of her husband's estate), Balarûpa's view was that it refers to the widow of a re-united coparcener.⁶²⁸ Balarûpa was of opinion that *atmabandhus*, *pitṛbandhus* and *matṛbandhus* succeeded in the order stated.⁶²⁹ The Kāladarśa of Ādityabhāṭṭa names Balarûpa among the authorities on which it relies. This shows that Balarûpa wrote not only on *vyavahāra* but also on *kāla*.

As Harinātha and the Vivādacandra mention Balarûpa he is certainly earlier than about 1250 A. D. The important question is whether Bālaka and Balarûpa are identical. I think, though with some hesitation, that they are identical. The difficulty is caused by the fact that Harinātha speaks of 'the author of Balarûpa,' which implies that Balarûpa is a *work* and not an *author*, while the others speak of Balarûpa as an *author*. The Dayabhāga always speaks of Bālaka and never of Balarûpa, while the Mithilā writers, Baru-miśra, Vācaspati and Harinātha, speak of Balarûpa and not of Bālaka. Bālaka is not mentioned by any writer belonging to a province other than Bengal. It is not likely that there were two early authors belonging to the same locality on *vyavahāra* bearing two names so nearly the same as Bālaka (or Bāla) and Balarûpa. Moreover if we read one quotation from the Dayabhāga between the lines (vide note 621) where Jīmūtavāhana makes fun of Bālaka by charging him with having exposed his *Balarūpatva* (being Balarûpa, being childish) it appears that the Dayabhāga looked upon Bālaka and Balarûpa as identical. If so Bālaka or Balarûpa

627 अयुषस्य कुमारी रिक्थं गृह्णः । तस्य भ्रात्रे चोडा चेति पराशरवचनात्तथेयम् कम् इति बालकस्य । विवादविमलामणि p. 183.

628 संकृष्टिर्भावाविरमिति बालकस्य । विवादविमलामणि p. 182.

629 एतेषां क्रमेणाधिकारः । बालकप्रामेयम् । विवादविमलामणि p. 185.

becomes an ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

69. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jimūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of *kāla* (vide note 611 above). The Vyavahāra-mātrkā of Jimūtavāhana very frequently⁶¹⁰ cites the views of Yogloka and generally twits him with thinking himself as being a logician or a new-fangled (*nava-tārkikam-manyā*) logician. Both in the Kālaviveka and the Vyavahāramātrkā Yogloka is generally cited for being refuted (e. g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jimūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Brhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller-work).⁶¹¹ It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter.⁶¹² The Vyavahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immoveables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (*yadyekadeśa-vyāpti... nrpām*) was intended to apply to a case where a litigant threw down the challenge that if even one out of several

610 Vide pp. 291, 293, 295, 310, 312, 313, 347.

611 बोधोक्तोऽनं तु स्वल्पबुद्ध्यान्वयमेवेन ब्रह्मोक्तोऽनं ब्रह्मवत्तन्निर्गुणवत्तन्मात्रम् । काकविशेषः
p. 295 : तन्मात्रबुद्ध्यान्वयमिति च बोधोक्तस्य ब्रह्मोक्तस्य प्रतिपत्तिः । अतएव स्वल्प-
बुद्ध्याऽनं च निरुक्त्येव ब्रह्मोक्तस्य ब्रह्मवत्तन्निर्गुणवत्तन्मात्रम् ।
तन्मात्रबुद्ध्यान्वयमिति च बोधोक्तस्य ब्रह्मोक्तस्य प्रतिपत्तिः । काकविशेषः p. 278 ; vide
also pp. 177, 221 225 for references to बोधोक्तः.

612 यद्यु ब्रह्मोक्तोक्तस्य तन्निर्गुणवत्तन्मात्रस्य बोधोक्तस्य ब्रह्मवत्तन्निर्गुणवत्तन्मात्रस्य प्रतिपत्तिः
तन्निर्गुणवत्तन्मात्रस्य ब्रह्मवत्तन्निर्गुणवत्तन्मात्रस्य प्रतिपत्तिः । काकविशेषः
p. 295.

items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed."

The foregoing establishes that Yogloka wrote at least on *kala* and *vyavahāra* and composed two treatises on *kala*.

Jimūtavāhana⁶¹⁴ says that a predecessor of his styled Dikṣita criticized a certain reading of Yogloka's, i. e. Yogloka preceded Dikṣita, who was a predecessor of Jimūtavāhana. Jimūtavāhana further refers to ancient (*purātana*) mss. of Yogloka's work. Hence Yogloka must have preceded Jimūtavāhana by at least a hundred years. He is later than Śrikara (note 632 above). Therefore he must have flourished between 950-1050 A. D.

70. Vijñānes'vara

The *Mitākṣarā* of *Vijñāneśvara* occupies a unique place in the *Dharmaśāstra* literature. Its position is analogous to that of the *Mahābhāṣya* of *Patañjali* in grammar or to that of the *Kāvya-prakāśa* of *Mammata* in Poetics. It represents the essence of *dharmaśāstra* speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the *Mitākṣarā* is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the *Dayabhaga* prevails.

The Mit. professes to be a commentary on the Yājñavalkya-smṛti. In the colophons of several mss. it is described as Rjūmitakṣara, Pramitakṣara or simply Mitakṣara. These names are probably due to some of the verses appended at the end of the commentary.⁶⁵ The Mit. is not only a commentary explanatory

४३३ अथवाङ्मय p. 217 (Jivananda vol. II) 'न च वयोषां मध्ये एकमपि मया मुहूर्तं विनाशयसि तदा सर्वमेव दानम्वमिति प्रतिज्ञाविषयत्वमेकदेहाविनाशितत्वं वयमवरोति जीवोन्मेषकमतामृतसंनिधिहलमतं युक्तमिति वाच्यम्'।

७५४ आचम्य इति तु पठितं बोधोक्तेन तद्व्युत्पत्तिदर्शनाय भवतीति दीक्षितेनोक्तम् । कात्यायनेन
p. ३३०.

००६ इति वाङ्मयवचनमुनिह्लासगता विद्युतिर्गु कस्य विहिता विद्युः । अहिताक्षराणि नि-
 स्सर्गयन्ति परिचिह्तिष्यन्त्यप्योदयन्त्यम् ॥ अम्भीरामिः प्रह्लादनिर्वाणिकर्तृता विहिताक्षरा ।
 अजन्मवार्धनिरव्यानिर्वाणिविहिता मया ॥

of the verses of Yājñavalkya, but it is in the nature of a digest of *smṛti* material. It brings together numerous *smṛti* passages, explains away contradictions among them by following the rules of interpretation laid down in the *Pūrvamīmāṃsā* system, brings about order by assigning to various dicta their proper scope and province (*viśayavyavasthā*) and effects a synthesis of apparently disconnected *smṛti* injunctions.

The Mit. quotes a host of *smṛti* writers⁶³⁶ and six predecessors, who were commentators and authors of digests on *dharmaśāstra*, viz. Asahāya, Viśvarūpa, Medhātithi, Śrīkara, Bharuci and Bhojadeva. Besides it quotes Vedic works (like the *Kāthaka*), the *Bṛhadāraṇyaka* *opaniṣad*, the *Garbhopaniṣad*, the *Jābalopaniṣad*, the *Nirukta*, *Bharata* (author of *Nāṭyaśāstra*), *Yogasūtra*, *Pāṇini*, *Suśruta*, the *Skandapurāṇa*, the *Viṣṇupurāṇa*, *Amara*, *Guru* (i.e. *Prabhākara*).

The author styles himself *Vijñānayogin* in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the *Bhāradvāja gotra* and was son of *Padmanābhahṛta*. He was a *paramahansa* (i.e. an ascetic) and was the pupil of *Uttama*. He tells us that when he wrote the *Mitākṣara*, king *Vikramārka* or *Vikramādityadeva* was ruling in the city called *Kalyāṇa*⁶³⁷ (now in the *Nizam's* dominion). The verses at the

636 The *स्मृति*s and *स्मृतिकार*s quoted by name are: अश्विस्, बृहदश्विस्, मर्य-
मश्विस्, अग्नि, आपस्तम्ब, आप्यलायन, उपमन्यु, उशनस्, कश्यपः, कश्यप,
कल्म, कात्यायन, काष्ठाजिनि, कुमार, कुण्डवैपायन, कनु, गार्ग्य, गृह्यपरिशिष्ट,
गोमिह, गौतम, चतुर्विंशतिमत, स्वयन, डागल (११ डागलेव), जमदग्नि, जातू-
कर्म, जाबाल, (७-लि), जैमिनि, दक्ष, दीर्घतमस्, देवल, धौम्य, नारद, पराशर,
पारस्कर, पितामह, पुलस्त्य, पैद्वय, पैटीनसि, ऐचेतस्, बृहत्ऐचेतस्, बृहत्ऐचेतस्, ५ जापनि,
वाष्कल, बृहस्पति, बृहस्पति, बोधायन, ब्रह्मगर्भ, ब्राह्मवच, भारद्वाज, नृगु, मनु,
बृहन्ननु, बृहन्ननु, मरिचि, मार्कण्डेय, बम, बृहदयन, ब्राह्मवच, बृहद्वाष्कवच,
बृहद्वाष्कवच, किञ्चित्, लोकाक्षि, वसिष्ठ, बृहद्वसिष्ठ, बृहद्वसिष्ठ, निष्पु, बृहद्विष्पु,
बृहद्विष्पु, वैचात्रपाद, वैष्णवायन, व्याज (७ व्याजपाद), व्यास, बृहद्व्यास, कनु,
कनुकिञ्चित्, कश्चित्, शातातप, बृहत्शातातप, बृहत्शातातप, दुग्धपुच्छ, शौनक,
बृहद्विष्णु, शर्षप, बृहद्विष्णु, दुग्धपुच्छ, शौनक, बृहद्विष्णु, बृहद्विष्णु.

637 वासिष्ठोऽपि नमिष्यति इति श्रुतिः कश्चिद्वचः पुरं नो बृहत् कुत एव वा इति विनिवृत्तिः
इति कश्चिद्वचः । विज्ञानेऽप्यपि नो नमते विज्ञानेऽप्यपि नमते विज्ञानेऽप्यपि नमते विज्ञानेऽप्यपि नमते
कश्चिद्वचः तदेतद्वचः ॥ ७४५ ॥ at the end.

end containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated *śakasamvat* 1389.

The author of the Mit. was a profound student of the *Pūrva-mīmāṃsā* system. Throughout the Mit. discussion of *Pūrva-mīmāṃsā nyāyas* and their application to *dharmaśāstra* are sown broadcast. For example, the Mit. on Yāj. I. 81 (whether it is a *nyāyama* or *parisaṅkhyā*), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied *smṛti dicta* the author does not mind if he has occasionally to expand his commentary to enormous lengths. For example, the Mit. on Yāj. III. 265 and 290 occupies several pages of closely printed text.

As the *Mitākṣarā* names *Viśvarūpa*, *Medhātithi* and *Dhāreśvara*, it must have been composed after 1050 A. D. The *Smṛticandrikā*⁶¹⁸ of *Devanābhaṭṭa* (which as will be seen later on was composed about 1200 A. D.) several times criticizes the views of the Mit., viz. the latter's remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of *dāya*. *Vijñāneśvara* is named in the *Kalpataru* of *Lakṣmidhara*⁶¹⁹ (composed in the 2nd quarter of the 12th century). This shows that the Mit. was composed before 1120 A. D. A greater approximation can be arrived at in several ways. The *Kalpataru* mentions

618 कस्युपविज्ञानेश्वरेणोक्तं सत्यमयं विषमो विभागः ... हेयः । एतदपि बाह्यान्नेनकु-
क्षारविषमविभागादौ लोकेष्विद्वेषोस्ति प्रत्युक्तं विद्यागुणपुण्यकर्मसंपन्नज्येष्ठदौ आना-
विषये लोकानुरागो दृश्यत इति चर्त्तिकचिदेतत् । स्मृतिच० II. p. 266 ; 'न च दाय-
शब्देन यदनं स्वामिसंबन्धादेव ... तदुच्यत इति दायादिशब्दनिरूपणार्थं भिन्ना-
करायामुक्तं युक्तम्' स्मृतिच. II. p. 267 ; 'पिता सपत्नीपुत्रेष्वपि साधारणो माता
तु न साधारणीति प्रत्वा सस्यतिशयोक्त्येति विमलम्बसदृशमिदं न हि जयनीयमक-
चोर्जम्यं प्रति संमिकर्षतारतम्यमस्ति ।' स्मृतिच० II. p. 297.

619 'क्षमभ्यास्तु बाह्यणो बाह्यणं दासकमाणि न कारयेदिति विज्ञानेश्वरवरकः' folio
280 of the Benares Sanskrit College transcript of कल्पतरु (on अन्नहार).

Vadibhayaṃkara⁶⁴⁰ who, the Viramitrodaya⁶⁴¹ tells us, was an admirer and follower of Vijñāneśvara and yet found fault with his explanation of Yāj. II. 51 (rikthagraha ṛnam &c.). Therefore the Mit. must have been composed at the latest before 1100 A. D. Among the Ālukyas of Kalyāṇa, the only king named Vikramārka or Vikramāditya during whose reign Vijñāneśvara could have flourished is Vikramāditya VI who reigned for over fifty years from about 1076 to 1127 A. D. Vide Bombay Gazetteer vol. I, part 2, pp. 446-453, I. A. vol. 48 p. 6 (for pedigree of the Ālukyas of Kalyāṇa with dates), I. A. vol. 12 p. 212 (for an inscription of Vikramāditya Tribhuvanamalla dated *śaka* 1047) and I. A. vol. 22, pp. 296-298. From all these considerations it follows that the Mit. was composed between 1070-1100 A. D.

Out of the numerous commentaries on the Mit. those of Viśveśvara, Nandapaṇḍita and Bālabhāṭṭa are the most famous. Vide sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Vijñāneśvara. There are however some which must be mentioned. He laid down (on Yāj. I. 52) that wherever the word *sapinda* occurred, it denoted either directly or mediately connection with particles of one body (i. e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides *dāya* into *apratibandha* and *sapratibandha* and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jīmūtavāhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Āśaucadātaka. On I. p. 55 he notes that Āśaucadātaka is a work of Harihara with a commentary by Vijñāneśvara and again on I. p. 571 he ascribes Āśaucadātaka-ṭīka to Vijñāneśvara. On I. p. 762 he ascribes the Āśaucadātaka and Dātaklokiivarapa to Harihara and appears to distinguish him from that Harihara who

६४० श्रोत्रस्य जगती ताराः पुत्रो वा तत्सङ्गोद्गाः । तर्वा पुत्रपती चर्वाः कृत्तका वरिणीर्लिताः ॥ इति वादिनर्वक्रे वृद्धस्यतिवचनात् । *ibid.* folio 280.

६४१ निष्कलोपरपुत्राणी वधाना वादिनर्वकरुदाह । अग्रे वस जगत्कृतनिष्कलोपरवेदिनः । पूर्वपुत्रपतिवेदि वापुत्रपानजुलम् ॥ वीरनिर्घोद्व ३. 280 (Jivananda).

composed a bhāṣya on Pāraskaragṛhyasūtra. On I. p. 795 he corrects himself by saying that Harihara wrote only the commentary on the Āśaucadaśaka and that the latter is identical with the Daśaśloki-vivaraṇa. On III. p. 121 he is doubtful whether the Āśaucadaśaka is a work of Vijñāneśvara. In the Deccan College collection there is an ancient Ms. (No. 196 of 1884-1887) of the Āśaucadaśaka.⁶⁴² It was copied in *samvat* 1578 Mārgaśīrṣa (i. e. December 1522 A. D.). It distinctly says that Vijñāneśvarayogin composed in ten Śārdūla-vikrīḍita stanzas a work on *aśauca* and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the Āśaucadaśaka, the colophon of which ascribes the work to Vijñāneśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of Āśaucadaśaka with Harihara's commentary dated *samvat* 1589 (1532-33 A. D.) That the Āśaucadaśaka was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha⁶⁴³, son of Mādhava and nephew of the famous Nārāyaṇabhaṭṭa, composed a commentary on the Daśaśloki in śake 1500 (D. C. No. 82 of A. 1882-83). There is another commentary on the same work by Bhaṭṭoji (D. C. No. 99 of 1582-83). Harihara quotes in his bhāṣya, besides several well-known smṛtikāras, a work called Viśvadarśa (folio 4b).⁶⁴⁴ Harihara, the commentator of the Pāraskaragṛhyasūtra, is described as the pupil of Vijñāneśvara in several mss. Harihara in his bhāṣya on Pāraskaragṛhya quotes Vijñāneśvara and Kalpataru. The Viśvadarśa praises Vijñāneśvara very highly.⁶⁴⁵ Therefore it appears that

642 The ms. begins: अथ विज्ञानेश्वरविरचितमुनिज (न) वाक्योर्मिताक्षरामव्याप्त । आशौचदशकवृत्तिं वदति हरिहरो हरिं नत्वा ॥ अत्र तावद्विज्ञानेश्वरयोगीन्द्रश्रुतुर्बर्जात्मकस्य जन्मनि सृतो भवं सृतकं मरणे शवे भवं शावं सृतकशायसिद्धयर्थं वृत्तदशकं शादूलविक्रीडितेन चकार तन्नामं वृत्तमाह मातुर्गर्भविपत्स्वपं &c. The colophon at the end is इत्याशौचदशकभाष्यं श्रीहरिह(र)विरचितं समाप्तम् ।

643 Raghunātha criticizes विज्ञानेश्वर 'यसु विज्ञानेश्वरेण प्रतिलोमानां त्वाशौचाभावात् एवेत्युक्तं तद्वचनविरोधानुपेक्षणीयम् । प्रतिलोमा धर्महीना इत्येतसु पाकपञ्चायमिग्राह्य' folio 19b.

644 संप्रति विज्ञेयो विद्वादशांत् 'प्रसङ्गीणां विरात्रं पितृविपदि मनेत्'.

645 यथा वे विज्ञानेश्वरविरचितेयापि महतो, महर्भर्तुः कीर्तिस्त्रिजगति यथा पुण्डरीकसिद्धिः । यथा (तथा !) श्रीमन्नानार्जुनतनुष्य चम्य प्रतिगृहं स्फुरद्विम्बादरो स्फुरतु तत्र कीर्तिः 'सुकृतिनः ॥ IV. 52; श्रीरामस्य युधिष्ठिरस्य च यथा रामावने भारते कीर्तिर्नोति यथा च मुञ्जनुपतेः सा करिका भूषणम् । श्रीमद्भूष मिताक्षराविषु यथा श्रीवृद्धमर्तुस्तथा विम्बादर्शनविषमने तत्र शुभल्लोका जयमयूषिताः ॥ ms. of विम्बादरो (in Bhadkamkar collection).

Vijñāneśvara composed the *Āśaucadaśaka* *alias* *Daśaśloki* and that Harihara, who was either Vijñāneśvara's pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the *Daśaśloki* is cited below as a specimen of the concise style attempted by the author.⁶⁴⁶

Aufrecht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a *bhāṣya* on *Trīmśat-śloki*, a work in thirty *Sragdharā* stanzas on *āśauca*. This work together with the commentary was printed in *pothi* size at Benares in *samvat* 1918 (1861-62 A. D.). The printed text contains⁶⁴⁷ the same colophon at the end and date as the D. C. ms. No. 217 of 1879-80, which was copied in *samvat* 1711 *Caitra* (i. e. April 1655 A. D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a *bhāṣya* on the *Trīmśat-śloki*. In the *bhāṣya* Vijñāneśvara and the *Mitākṣarā* are cited by name.⁶⁴⁸ The manner of referring to them rather suggests that the commentary on the *Trīmśat-śloki* was composed by some person other than Vijñāneśvara, who, however, drew largely on the *Mit.* There is a ms. of the *Trīmśat-śloki* with a commentary in the Bhau Daji collection which is ascribed to Hemādri on the cover (vide BBRAS. cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the *Vyavahāra-śiromani* of Nārāyaṇa, who says that he learnt *dharmaśāstras* under Vijñāneśvara (*adhitya dharmaśāstrāṇi Vijñāneśvara-sadguroḥ*). The work deals with the *vyavahāra* portion and was composed for the benefit of the un-initiated (*bālabodhārtham*). The ms. contains the portion dealing with the king's duty to look into the disputes of people, the time for doing that, *sabha*, definition of *prāḍ-vivāka* (judge), the *plaint* and its defects, *āśedha* (restraint of the

646 मातुर्गर्भविपत्त्यर्थं त्रिदिवसं मासत्रयेणो वधा मासाहं त्रिषु सूतकावधितः स्वार्थं त्रिषु कर्षयाम् । इत्यतीनां पतनादि जातमरणे विमोर्दसाहं सदा नाम्नः प्राक् तदपेति सूतक-
कान्तामातुर्दसाहं परम् ॥

647 The colophon is इति विज्ञानेश्वरकृते त्रिंशच्छ्लोकीयभाष्यं संपूर्णम् ।

648 विज्ञानं दक्षतरं च ... सूतकं मातुरेव हि ॥ इत्येतद्व्याख्यामरणमपे विज्ञानेश्वरान्वर्यैः
स्वकीयमाह ॥ p. 2b of the printed text and 2b of the ms. The verse refer-
red to is वाङ्. III. 18. On verse 14 of the त्रिंशच्छ्लोकी we have 'सूतक-
कावधौ त्रिषु वधायाहम् ... न च तेः सह संविदेत् ॥ इत्येतद्व्याख्यामणितत्पराया
स्वकीयमाह' p. 8b of the printed text and 5a of the ms.

defendent), means of proof the eighteen titles of law, *ṛinādāna*, *nikṣepa*, *sambhūya-samutthāna*, *dattapradānika*, *abhyupetya-aśuśrūṣa*, *vetanasya-anapākarma*, *asvāmivikraya*, *vikriyāsampradāna*, *kṛtvā-nuśaya*, *samayasyānapākarma*, *simāvivāda*, *stri-purṇasayoga*, *dayavi-bhāga*. The work breaks off in the middle of the explanation of the verse 'patnī duhitarāścaiva'. He closely follows the *Mitākṣarā* in all that he says; but in one place he expressly differs from his teacher, viz. whereas the *Mitākṣarā* mentions four different times for partition, *Nārāyaṇa* says that there are really two times of partition, when the father desires partition and when the son or sons desire it.^{648a} On *sambhūyasamutthāna* he quotes a passage from *Kauṭalya* (the ms. uses this form), which agrees closely with the printed text (vide *Arthaśāstra* III. 14, p. 186, ed. by Shama Sastri).^{648b}

71. *Kāmadhenu*

This was an ancient digest on the various branches of *Dharmaśāstra*. Unfortunately no ms. of this work has yet come to light. The *Kalpataru* of *Lakṣmidhara* refers to the view of *Kāmadhenu* and others that what was bestowed upon a slave (*dāsa*) by his master through favour was also under the control of the master.⁶⁴⁹ The *Hāralatā* which was composed in the third quarter of the 12th century several times mentions the views of *Kāmadhenu*.⁶⁵⁰

648 a अनया चातुर्विंशत्यस्मद्गुह्यचरणैर्मिताक्षरायां प्रतिपादितं पितुरिच्छायां पुत्रेच्छायां च विभागः संभवति मास्यथेति कालद्वयमेव विभागस्येति तु युक्तम् । न च पित्रनन्तरकाल एक इति त्रैविध्यमिति वाच्यं पित्रनन्तरकालेपि पुत्राणामिच्छामात्रे विभागस्येवामात्रेन उक्तकालद्वय एवानन्तरकालस्याप्यस्तम्भात् ।

648 b अत्र विशेषमाह कौटल्यः । अग्निहोमादिषु दीक्षणीयाया ऊर्ध्वं य आपन्नः पञ्चममंशं लभेत सोमविक्रयादूर्ध्वं चतुर्थं प्रवर्ग्योद्धासनादूर्ध्वं तृतीयमग्निहोमीयादूर्ध्वं पादोर्ध्वं मास्यं-दिनादूर्ध्वं समग्रनीतासु दक्षिणासु भवतीति ।

649 On the verse of *कात्यायन* 'दासस्य हि धनं यत् स्यात् स्वामी तस्य प्रभुरिति' the *कल्पतरु* says 'यदा प्रसादे स्वामिना दासस्य कृते दत्तं तत्र दास्यमेव स्वामी प्रभुरिति प्रकाशइत्यायुधकामधेनुपारिजातप्रभृतयः ।' folio 876 of the *कल्पतरु* (Benares College transcript).

650 a. s. on p. 41 'अत एव जातमृते मृतजाते वा कुलस्य विराजामिति ह्यस्तिवच्यं कामधेनुकृता गर्भसाधारोचप्रकरणे लिखितम् ।'. Vide pp. 117, 174, 208 also for other references to the *कामधेनु* and note 599 above.

Śrīdharmacārya, in his *Smṛtyarthasāra*,⁶⁵¹ enumerates the *Kāmadhenu* among the works and writers who dwelt upon the teachings of the *Smṛtis*. The *Vivādratnākara*⁶⁵² of Caṇḍeśvara speaks of the *Kāmadhenu* several times. In the *Śrāddhakriyā-kaumudī* certain verses from the *Kāmadhenu* are cited in connection with the rites on certain *tithis* of the month of Āśvina (p. 261). Śulapaṇi in his *Śrāddhahiveka* names as his authorities the *Kāmadhenu* and other digests after the *smṛtis*.⁶⁵³ The *Samayapradīpa*⁶⁵⁴ of Śrīdatta notices that the *Kāmadhenu* read 'dvitīyā caitramāsasya,' while the *Kalpataru* read 'tṛtīyā.' The same reading of the *Kāmadhenu* is noticed in the *Smṛtisāra* of Harinātha (I. O. cat., No. 634, folio 79b). In the *Rājanītiratnākara* the *Kāmadhenu* is quoted on the definition of 'rāja' and on the two varieties of rulers (pp. 2 and 5). In Hemādri there is a quotation from *Smṛtikāmadhenu* (vol. IV, p. 992) about the freedom in *kali* from incurring sin on account of contact with great sinners.

The question arises who is the author of the *Kāmadhenu*. If we rely upon a highly paronomastic passage of the *Vyavahāraratnākara*⁶⁵⁵ of Caṇḍeśvara, Gopāla was the author of the *Kāmadhenu*. In the *Rājanītiratnākara* (p. 81) Gopāla is said to have held, with

- 651 कामधेनौ प्रदीपेभ्यो कल्पवृक्षलगातु च । शम्भुद्विषद्वैद्यारत्नेन्द्राद्येभ्यः भाषितम् ॥
 मन्वाद्यनेकस्मृतिषु व्याख्यातुमिति पादितम् । स्मृत्यर्थसंग्रहं कृतवानि सुखानुष्ठानसिद्धये ॥
 Intro. verses 4-5 (Ānandāśrama ed.). प्रदीपे is a wrong reading for प्रदीपे.
- 652 वं कामधेनुमुवाच स कल्पवृक्षो (शा!) वं लेपते निजकलाय स वारिजानः । तं
 वैश्वोन्नमिर्मुग्धवत्सलसदृशं चण्डेश्वरं मुमुक्षुं कृतमे वषण्णु ॥ विषादरत्नाकर
 (verse at the end); there is a play on the words कामधेनु, कल्पवृक्ष
 (कल्पवृक्ष) and वारिजान which are names of works on धर्मशास्त्र also; vide
 विषादरत्नाकर pp. 78, 80, 135, 496, 631 for other references to the कामधेनु.
- 653 The *आश्वमेध* begins विष्णवे चर्माक्षानि कामधेनोर्वादिष्वङ्गम् । विष्णवे चर्माक्ष-
 दीनां क्रियते हस्तपानिना ॥
- 654 अथ च कामधेनौ द्वितीया धैर्यमासुरपेक्षि सिद्धिं कल्पतरो तुल्येति सिद्धिं हृष्य
 वाद्यैरेव्योनिमहादे मयो तुल्येति वाद्यैरेवमुत्तमि च वाद्य । समकल्पेति D. O.
 ms. No. 471 of 1875-76, folio 13b.
- 655 कल्पावाप्तमोक्षप्राप्तकलां पुज्याति कल्पवृक्षः सदाः पञ्चमहात्म्येति निवर्तं श्रीवारी-
 जालेति च । श्रीवारी च कामधेनुमर्गं कामार्थमुत्तमं त्वयं संकुले त्वमेव कल्प
 मयो केचन न समकरः ॥ व्यवहाररत्नाकर (Mitra's Notices, vol. VI, p. 66).
 कल्पवृक्ष (कल्पवृक्ष), वारिजान, कामधेनु and रत्नाकर have two senses.

Lakṣmīdhara and Śrīkara,⁶⁵⁶ the view that on the state wealth poor and helpless people have a claim and that the state perishes if the supreme authority is wielded by many (and not by one). The same work (p. 84) cites the opinion of Gopāla that the coronation rites mentioned in works on *rajanīti* are merely illustrative and that according to the particular usages of countries and families a king may be proclaimed without those rites by merely being seated on a throne.⁶⁵⁷ The Piṭṛbhakti of Śrīdatta expressly mentions that it is based on the works of Gopāla and others. The Viramitrodaya cites the view of Gopāla that vyavāhara comes under what is called *jalpa* in the technique of the Nyāya system and that the view of Miśra that Vyavahāra is comprised under the term *vāda* of the same system is wrong. Whether the Gopāla mentioned by Mitramiśra is the same as the author named by Candēśvara it is difficult to say. But it seems to me that they are identical. Aufrecht in his great catalogue (I. 93) ascribes the authorship of the Kāmadhenu to Śambhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the Kāmadhenu to Śambhu. It is true that Śambhu is credited by the Smṛticandrikā with a digest on *dharmaśāstra* (vide note 563 above) and the Smṛtyarthasāra also names him as one of the authorities on which it relies. Hemādri⁶⁵⁹ also tells us that Śambhu was a *nibandha-kara* and refuted the views of Medhātithi on Manu III. 125. The Smṛticandrikā frequently cites the views of Śambhu on vyavahāra and generally refutes them. For example, on the word 'pitarau' occurring in Yaj. II. 135 Śambhu remarked that no difference should be made between the parents (father and mother) as heirs, since whoever out of the two took the wealth of their son it would come

656 Vide note 565 above.

657 गोपालमते स्वमिवेकादिपर्यन्तमुपलक्षणं यथादेशकुलाचारं सिद्धयन्तद्व्याप्तिं तद्व्यवहार-
इति ।

658 यत्तु गोपालेन तत्त्वनिर्णयेषु कथात्वाद्वादत्त्वमेवास्येति मिश्रमतत्वेनोपपन्नस्य जयमङ्ग-
कलकत्वात् स्थापनावसतस्तत्त्वाच्च जल्प एवावामिति तन्निरस्तं तद् द्वयमप्युक्तम् ।
परि० पृ. ३.

659 ह्यौ द्वे ... कमुभवन्न वा ॥ यद्वेकेकमुभवन्न केत्वं विधिरेव न भवतीति तेनैवोक्तं
तत्तु शम्भुमूर्तिमिर्निबन्धकारैः पराकृतमिति अस्माभिर्नाद्विद्यते । चतुर्वर्गं III. I.
पृ. 1148 ; तदेवं तावद् दक्षिणामो द्वेनस्तदभावे तूपासनाच्चाविधि शम्भुलक्षणपरममूलतः
चतुर्वर्गं III. 1. पृ. 1331.

to both.⁶⁶⁰ Vide also *Smṛticandrikā* II, pp. 205, 216. Therefore Śambhu also, being mentioned by the *Smṛticandrikā* and the *Smṛtyarthasāra*, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the *Kāmadhenu*. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the *Smṛtyarthasāra* mentions both *Kāmadhenu* and Śambhu as authorities on which it relies. If Śambhu had been, in the opinion of the *Smṛtyarthasāra* the author of the *Kāmadhenu*, the mention of both would have been superfluous. Mr. Jayasval (in *JBORS* for 1927, vol. XIII, parts 3-4, p. VII) ascribes the *Kāmadhenu* to Bhoja, but this is wrong (vide p. 277, note 576).

As the *Kāmadhenu* is named as an authority by the *Kalpataru* and the *Hāratalā* it is certainly not later than 1100 A. D. It cannot be very much earlier since it is not mentioned by *Medhātithi* and the *Mitākṣarā*. It may therefore be assigned to the period between 1000 and 1100 A. D.

72. Halāyudha

The *Kalpataru*⁶⁶¹ of Lakṣmīdhara in its *vyavahāra* section quotes the views of a jurist Halāyudha several times. The *Vivādaratnākara* of Caṇḍeśvara mentions Halāyudha dozens of times. In the *Smṛtisāra* of Harinātha⁶⁶² Halāyudha-nibandha on possession is quoted. The *Smṛtisāra* also says (folio 140 a) that Halāyudha favoured *niyoga* by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to *niyoga*. This was the view of Dhāreśvara also. According to Halāyudha⁶⁶³ parents succeeded before brothers to a deceased person

660 कर्तृकं सम्मुखा अन्वयकथनत्वाद् दम्पत्योर्ध्वेन केनचिद्दुष्टमात्रमुपवीर्यमिति न विशेषो
यकस्य इति तद्वक्तव्यम् । स्मृतिच० II. p. 208.

661 Vide note 649 above ; and folio 300 (of Benares Sanskrit College transcript).

662 अथ इत्यनुपनिषत्वे स्वरसः । आत्मस्मरणार्थं काले सान्नेयं भुक्तिः प्रमाणं औपनिषद-
योगे नु आत्मस्मरणे भुक्तिः - प्रमाणं स्मार्तकाले क्रिया भूमेः ... वृक्षपानता इति
कथयत्यनुपनिषत् । इतिप्रतिपाद्यकाली च वाक्यानां प्रमाणपरिपादनकर्तव्यताप्रोक्तत्वाद् ।
स्मृतिसार (J. O. cat. No. 201, folio 107 b).

663 ब्राह्मणव्ययेन पितरौ भ्रातर इति अनुसङ्गयोगे विभोरधिकार उक्तः स पितृवितानाद्वर्जित-
पुत्रविषयः । यत्पितृव्यवहारिर्वाहितं सतिपुत्रोः सङ्गतिर्वापि अनुपनिषत् । स्मृतिसार
folio 140 b.

if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the *Vivādacintāmaṇi* also, e. g. Halāyudha⁶⁶⁴ held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his *Divyatattva*, *Dāyatattva* and *Vyavahāratattva*. The *Vīra-mātrodaya*⁶⁶⁵ also quotes Halāyudha.

The foregoing shows that the work of Halāyudha, the jurist, was a very valuable one. This Halāyudha must have flourished before 1100 A. D., since the *Kalpataru* (1125-1150 A. D.) looked upon him as an authority. As Halāyudha is not mentioned by any of the early commentators like Medhātithi and by the *Mit.* and as he held opinions similar to those of Dhāreśvara, Jitendriya and others, he cannot well be placed earlier than 1000 A. D. Therefore he flourished between 1000 and 1100 A. D. He was probably a Maithila or Bengali writer, as, among the comparatively early writers on dharma, it is the writers of the north, particularly of Mithila and Bengal, that rely upon him as a great authority.

• The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India. It seems to have been borne by several eminent writers and this fact has created a great deal of confusion. There is one Halāyudha who was the author of the *Abhidhānaratnamālā* (edited by Aufrecht), the *Kavirahasya* (edited by Sourindra Mohan Tagore in 1879 and by Heller in 1900) and probably the *Mṛtasaṅjivani*, a commentary on the *Chandaḥ-sūtra* of Piṅgala. In the *Kavirahasya* he gives the various forms of roots in the several conjugations and connects all verses with Kṛṣṇa, the

664 अम्योन्यापहृतं . . . स्थितिः ॥ अत्राविभक्तत्वादेव विभागे प्राप्ते वचनारम्भोऽत्र चोर्व-
द्वोषाभार्ष ज्ञापयतीति इत्यायुधः । विवादुचिन्तामणि p. 143. *Vide* दावतत्त्व (p. 103
Jivananda, vol. II) for the same view of इत्यायुध.

665 'अक्षः पादस्तम्भयोरुपरि निहितस्तुलाधारपट्ट इति मिताक्षरा । दार्षपयोजकः कीलक
इति इत्यायुधः ।' वीर० p. 254; वीर० p. 572 says इत्यायुध read in मनु
9. 207 स निर्वास्यः for स निर्वास्यः (निर्वास्यः).

emperor of the Deccan (Dakṣiṇāpatha).⁶⁶⁶ This Kṛṣṇarāja was most probably the Rāṣṭrakūṭa emperor Kṛṣṇa whose dates range from 940 A. D. to 959 A. D. (vide JBBRAS, vol. 18, page 239 ; Bom. Gazetteer I., part 2, p. 210 ; I. A. vol. 11, p. 109 and Bhandarkar's Report, 1883-84, pp. 8-9.). In the colophon to the *Mṛtasañjivani* the author is described simply as *bhaṭṭa-Halāyudha*.⁶⁶⁷ In that commentary verses are quoted as illustrations wherein Muñja alias Vākpatirāja is highly extolled.⁶⁶⁸ Muñja was slain by Tailapa between 994-997 A. D. Hence Halāyudha, the author of the commentary on Piṅgala, must not have flourished much earlier than the latter half of the 10 century. It is not unlikely that Halāyudha after being at the court of the Rāṣṭrakūṭas migrated to Avanti when the star of Muñja, who was himself a scholar, rose on the horizon of central India and when the fortunes of the Rāṣṭrakūṭas waned. But this Halāyudha who hailed from the Deccan cannot be the first Halāyudha who appears to have flourished in Mithilā or Bengal.

There is another Halāyudha, author of a famous work called *Brāhmaṇa-sarvasva* printed at Benares in saṁvat 1935. But this was not available to me and hence I used a Ms. of it in the Deccan College collection (No. 9 of A 1883-84). He gives some account of himself and his family in the introductory verses. He belonged to the Vātsya gotra and was a son of Dhanañjaya who is described as *dharmādhyakṣa* (judge). Lakṣmaṇasena, the king of Bengal, gave him *dharmādhikāra* (i. e. made him judge).⁶⁶⁹ He had two elder brothers⁶⁷⁰ Paśupati and Īśāna of whom the former composed *Śraddha-kṛtya-paddhati* and *Pakayajña-paddhati* and the latter the

666 अस्तवत्सवन्निज्योस्त्वानिन्ने दक्षिणापथे । रुक्मराज इति रुक्माती राजा साक्षात्पदीक्षितः ॥ verse 6 (Heller's ed.). Verse 164 (Heller) describes him as राष्ट्रकुलेन्द्रः.

667 & 8. जयति मुष्मेकवरिः सिरायुचतुर्द्विनिपुस्तवसमिधः । अवपरतविचयितरणमिर्जित-वन्धविशो मुखा ॥ स जयति वक्ष्यतिराजः &c.—मृतसखीपत्नी 4th chap.

668 वक्ष्ये रुक्मविराजपण्डितपदः मेतामुक्तिबोध्यवत्तुमोसिकमहामहामुखं दत्त्वा वषे बोधने । वक्ष्ये बोधकोषबोधमसिद्धमहाकनगरावधः वीर्यवर्धनकोषेनैकपतिवैर्ज-निकरं ददौ ॥ verse 12 ; vide also Peterson's cat. of Ulwar mss. p. 126, extract No. 256.

669 वाता पदसिमयजः पशुपतिः आद्यादिकव्ये व्याधीकानः कृतवान् द्विजद्विजविश्वे ज्योतिषः पशुसिद्धः । verse 24.

Dvijāhnikā-paddhati. He tells us in the *Brāhmaṇasarvasva* that he composed *Mīmāṃsāsarvasva*, *Vaiṣṇavasarvasva*, *Śaivasarvasva*, *Paṇḍitasarvasva*.⁶⁷⁰ Unfortunately no Ms. of any of these works has so far been discovered. The chief object⁶⁷¹ of the *Brāhmaṇasarvasva* is to explain the meaning of the *mantras* used by *Brāhmaṇas* in daily observances from the brushing of the teeth to going to sleep and in the *saṃskāras* on birth, marriage, death etc. He wrote for the *Vājasaneyā Kāṇva Śākha* and acknowledges⁶⁷² his debt to *Uvāṇa* who wrote a *bhāṣya* on the *Vājasaneyā Saṃhitā* in *Avanti* while *Bhoja* ruled the earth (*mahīm Bhoje praśāsati*). In some introductory verses and the several colophons of the sections of the *Brāhmaṇa-sarvasva* *Halāyudha* styles himself *avasathika*, *mahādharma-dhhyakṣa* or simply *dharmādhyakṣa*, *dharmādhikārin* and his brother *Paśupati* also is styled *avasathika*. It is very difficult to say what is the exact meaning of this last word. It probably means one who regularly performs all the *gṛhya* rites.⁶⁷³ Vide Tri. cat. of Madras Govt. Mss. for 1919-1922, pp. 5165 for a ms. of *Paṇḍita-sarvasva* which deals with the usages of *varṇas* and *āśramas*, *tithi*, *śuddhi*, the time for *śrāddha*, *jyotiḥśāstra*, marriage, gifts, *prāyaścitta*, *pratiṣṭhā* &c. But whether it is *Halāyudha's* work it is difficult to say from the extracts given.

The time when *Halāyudha* the author of the *Brāhmaṇasarvasva* flourished can be easily settled as he was the *dharmādhyakṣa* of *Lakṣmaṇasena* of *Bengal*. The *Adbhutasāgara* was begun in *śake* 1090⁶⁷⁴

670 मीमांसासर्वस्वं वेष्णवसर्वस्वमकृत शेषसर्वस्वम् । पण्डितसर्वस्वमसौ सर्वस्वं सर्वधीयाम् ॥
verse 19.

671 दम्भधावनमारभ्य बाधदम्भेष्टिनीरिता । मन्त्राणां तावता तस्मिन् व्याख्यानमुपदर्शितम् ॥

672 व्याख्यातो भतिशालिनायमुषटाचार्येण वेदः परम् । अस्पष्टं तदपीत्यवेन विदुषा निन्द-
प्रसिद्धेः पदैः । सप्त्यादिद्विजकर्ममन्त्रवचसां व्याख्यानमेतत् कृतम् &c.

673 Compare पारस्करगृह्य I. 2. 1-2 ' आवसथ्याधानं दारकाले । दावायकाल एकेषाम् । '

674 शाके क्षनवत्सेन्दुष्ये आरेनेद्रुतसागरम् । गोडेन्द्रकुञ्जरात्तानस्तन्मन्त्रादुर्महेश्वरिणः ॥
अप्येस्मिन्मसमास एव तनवं साक्षाज्जरक्षामहादीक्षापर्वणि दीक्षितान् निजकृतेर्निष्प-
सिन्मन्त्रार्थं सः । नानादानमिनाम्बुतसञ्चलितः (!) सूर्यात्मजास्तद्वर्त्म गङ्गवर्षा विरचय्य
निर्जरपुरं मार्घाशुवातो गतः ॥ श्रीमच्छंभुजसेनमूपतिरतिश्रेष्ठो बहुयोगतो निष्पन्नो-
द्रुतसागरः कृतिरसौ बालभूमिभुजः ॥ &c. folio 3a of D. O. ms. No. 231 of
1887-91.

(i. e. 1168-69) by Ballāla-sena and it was ultimately finished by his son Lakṣmaṇasena. That these verses are not spurious follows from a reference in the Tōdarānanda-saṁhitā-saukhyā about the position of the constellation of the Great Bear according to the Adbhutasāgara in the *śake* year 1082 (1160-61 A. D.) while Ballālasena was ruling.⁶⁷⁵ The Saduktikarṇāmṛta of Śrīdharaśaṣṭī,⁶⁷⁶ who was a contemporary of Lakṣmaṇasena, furnishes us with the exact year of the accession of Lakṣmaṇasena viz: that *śake* 1127 corresponded with the 27th year of Lakṣmaṇasena's reign, i. e. he began to reign in 1178-79 A. D. Therefore the literary activity of Halāyudha, the author of the Brāhmaṇasarvasva, lies between 1175-1200 A. D. There is, I am aware, a very heated controversy about the dates of Ballālasena and his son Lakṣmaṇasena, but I am inclined to hold, particularly on account of the explicit reference contained in the body of the Adbhutasāgara⁶⁷⁷ itself and in the Tōdarānanda, that Lakṣmaṇasena came to the throne about 1178-79 A. D. The Brāhmaṇasarvasva and the Paṇḍitsarvasva of Halāyudha are quoted by Raghunandana in the Āhnika (pp. 389, Jivānanda, vol. I), Prāyaścitta (pp. 531, vol. I for Paṇḍitsarvasva) and other Tattvas. Sourindra Mohan Tagore (introduction to Kavi-rahasya p. I-II) says that Ādiśūra brought to Bengal five Brāhmaṇas from Kanoj of whom Bhaṭṭa Nārāyaṇa was the most famous and was the author of the Prayogarātna and also of the Venīsaṁhāra and that Halāyudha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrist of big families are entirely worthless for literary and chronological purposes,

675 'अभिषेकानि प्रायेण चाद्रुतसागरं भुजवसुदशमित १०८२ शाके श्रीमद्बालसेन-
राज्यादौ वर्षेकषष्टिमोना भुजवसुतासन् विशाखासु तस्य चाभिषेकोऽयम्' folio 30b of
शेखरानन्दचन्द्रितोऽस्य D. C. ms. No. 915 of 1886-92.

676 शाके समविश्वव्यधिकशतोपेतदशशते शरदाम् । श्रीमद्बालसेनसमितिपस्य रसेकविशिष्टे ॥
समिर्तुमत्वा कालगुणविशेषु परार्थेऽस्ते कुतुकात् । श्रीधरदासेनैव सद्भुक्तिकर्णामृतं चक्रे ॥
Vide Indian Historical Quarterly, 1927, vol. III, p. 186; vide also
JASB 1921, p. 7, Ind. Ant. vol. 46 (for 1919) at 171-176
and Ind. Ant. 1922, p. 146, 158 for discussion of the date of
बालसेन. Vide E. I., vol. XV, p. 278 for the views of Mr. R. D. Banerji
who holds that बालसेन ascended the throne in 1118-19 A. D.

677 In the printed edition of the अद्रुतसागर (at p. 235) we have अतस्तत्र तेन-
स्य सन्धारमन्त्रकाद् वर्षाधिपगर्जनं सनवदशोपेशाके &c. (published in 1905 by
Prabhakari and Co.).

particularly for events of comparatively early times. In their zeal to extol their patrons' families to the skies they were most unscrupulous and threw to the winds all chronology. The *Prayogaratna* was composed at Benares by Bhaṭṭa Nārāyaṇa whose family migrated from Paithan in the 16th century, while the *Veṇiśambhāra* was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

There is yet another Halāyudha. On the *Śrāddhakalpasūtra* of Kātyāyana a commentary called *Prakāśa* was composed by Halāyudha, son of Saṅkarṣaṇa (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to Karka, Kāmadhenu, Kalpataru, Govindarāja, Lakṣmaṇopādhyāya, Mitākṣarā, Śaṅkhaadhara and Paśupati. He is therefore later than 1150 A. D. He cannot be identified with the author of the *Kavirahasya*, as the latter flourished much earlier under the Rāṣṭrakūṭas. Nor can he be the same as the jurist Halāyudha, since the latter is named in the *Kalpataru*, which in its turn is quoted in the *Prakāśa*. The *dharmaḍhyakṣa* of Lakṣmaṇasena was a son of Dhanañjaya, while the author of the *Prakāśa* was a son of Saṅkarṣaṇa. The *Śrāddhakāśikā* of Kṛṣṇa (Gujarati Press ed. p. 430) on the *Navakaṇḍikā* or *Śrāddhakalpasūtra* of Kātyāyana says that first Karka⁶⁷⁸ explained the *sūtra* in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the *Nirṇayasindhu* and the *Śrāddhamayūkha* of Nilakaṇṭha. Therefore Halāyudha, the author of the *Prakāśa* on Kātyāyana must have flourished before 1509 A. D. and later than 1150 A. D.

Vide J. A. S. B. 1915 pp. 327-336 where M. M. Chakravarti brought together interesting information about Halāyudha.

73. Bhavadevabhāṭṭa

The *Vyavahāratattva* of Raghunandana and the *Viramitrodaya* tell us that Bhavadevabhāṭṭa composed a work called *Vyavahāratilaka* on judicial procedure. The *Vyavahāratattva*⁶⁷⁹ tells us that Bhavadeva

678 कर्को व्याख्येयं गभीरवचनैः सूत्रं यतोऽस्माद्भूद् दुर्बोधं च ततो हलायुध इति व्याख्येय-
तथाप्यस्तु ॥

679 'अस्तव्यस्तपदव्यापि अनन्वितार्थपदव्याप्तमिति व्यवहारतिलके भवदेवभट्टः' । व्यवहार-
तत्त्व (p. 307, vol. II, Jivananda) ; भवदेवेन तु अस्तव्यस्तपदव्याप्तमिति पाठं
लिखित्वाभिव्यक्तार्थपदव्याप्तमिति व्याख्यातं व्यवहारतिलके । वीर० पृ. ३६.

read 'astavyastapadavyāpi' instead of 'yadvyastapadamavyāpi' in Kātyāyana's verses enumerating the blemishes of *uttara* (defendant's reply). The Vyavahāratattva⁶⁸⁰ mentions Bhavadeva-bhāṭṭa's discussion and illustration of a reply (*uttara*) with a weak plea (*kāraṇa*). The same work informs us that Bhavadeva held the same views on adverse possession as Śrīkara, Bālaka and others did (vide note 624 above). The Vivādacandra of Misarumiśra⁶⁸¹ several times refers to the views of Bhavadeva. The Viramitrodaya⁶⁸² gives in great detail the remarks of Bhavadeva on the well-known text of Sumantu about killing an *atlatayin*. The Sarasvativilāsa⁶⁸³ and the Vaijayanti of Nandapaṇḍita quote the very same views of Bhavadeva-bhāṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadeva's Vyavahāratilaka must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadeva also wrote several other works.

In the Deccan College collection there are two Mss. (No. 9 of 1895-98 and No. 263 of 1887-91) of a work of Bhavadeva variously named Karmānuṣṭhānapaddhati or Daśakarma-paddhati or Daśakarma-dīpikā. M. M. Chakravarti in his informing article on Bhavadeva (J. A. S. B. 1912, pp. 333-348) says that the work has often been printed. I was not able to secure a copy. That work⁶⁸⁴ deals with

680 दुर्बलकारणोत्तरं यथा ममेवं नूः क्रमागतत्वादिति वायुके ममेवं सूर्यरावचं मुञ्चमानाया-
दिति प्रत्युक्तं तच्च धनमात्रमयुक्तं पश्यतोऽनुवर्तो ह्यभिधनस्य दशवार्षिकीनि बाह्यवर्षिकी-
वर्षिणि किं तु नैतयुक्तं परेण मुञ्चमानाया मूर्धेर्षितिवार्षिकीति नूनिमात्रविषयक
तत्परार्थेनावादितादिति मयदेवमहाः । व्यवहारतत्त्व p. 208.

681 इत्येव इत्येत स्माद्वायुकाश्च इत्येव साक्षिणः । अत्र यद्यपि मयदेवेन कृतदिव्यस्वोति
लिखितं तथाप्युक्तसाक्ष्यस्वेत्यभिधानादुक्तदिव्यस्वापि द्रष्टव्यं कृतदिव्यस्वेति प्राचो-
वाद् । विवादचन्द्र (folio 51a of D. O. ms. No. 57 of 1883-84) ; 'मयदेवेन तु
न शेमादिज्ञातिमरणं शुद्धिं तस्य विनिर्दिष्टेति लिखितम् ।' *ibid* (folio 55 b).

682 अत्र मयदेवमहाः । न च कुम्भमुपचलेन गतताम्रविषयदोषोऽप्यत्र गोत्राज्ञादिवयेन
निरोधः स्वच्छेदापरिहारात् । तथाहि स्वच्छममिदम् । आस्तामिववे नेवेकम् ।
दोषोऽप्यत्रपरम् । गोत्राज्ञातत्वात्तः यद्यपि च कुर्वादिपञ्चत् । वीर० p. 22.

683 Vide *स. नि.* p. 154 (Mysore ed.) and वेजवली on विष्णुवर्मस्य 5. 120
(I. O. cat. No. 915 folio 50a).

684 It begins चतुर्दशसप्तत्यष्टयुक्तेष्वनुविने । द्विजानुदेवकर्मसाक्षिणे ब्रह्मणे यम् ॥
नृसत्त्वार्थमात्रेण कर्मयोगानिर्दिष्टमात् । यथा यमिपदेन कर्मनुष्ठानपद्धतिः ॥

the ten principal rites and ceremonies to be performed by Brāhmaṇas who study the Sāmaveda. The principal subjects are :—The *Homa* to the nine planets (*Navagraha-homa*), *matṛpajā*, *pañigrahaṇa* and other essential rites of marriage, *homa* on the fourth day after marriage, *garbhadhāna*, *purnsavana*, *simantonmayana*, *soṣyantihoma* (*homa* when a woman is on the point of delivery), *jātakarma*, *niṣkramaṇa*, *nāmakaṛaṇa*, *annaprāśana*, *cūḍākaṛaṇa*, *upanayana*, *samāvartana* (the student's returning from the teacher's house after finishing his studies), *Śalākarma* (first entrance in a new house).

Another work of Bhavadeva, who is styled Bāvalabhi-bhujāṅga therein, is the *Prāyaścittanirūpana* (I. O. cat. No. 1725 p. 554, Mitra's notices, vol. IX, No. 3138, pp. 214-15). In that work he mentions over 25 *smṛtikāras*, the *Matsya* and *Bhaviṣya* *purāṇas*, *Viśvarūpa*, *Śrikara* and *Bālaka* (? *Bālaka*). This work was held in high esteem, as the *Smṛtiratnākara*⁶⁸⁵ of Vedācārya places Bhavadeva after Manu among the authorities on *prāyaścitta* that he follows. The *Varṣa-kriyā-kaumudī* of Govindānanda (B.I. series) quotes a text from Bhavadevabhāṭṭa on the *prāyaścitta* for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadevabhāṭṭa called *Tautātita-matatilak*, a ms. of which exists in the India Office (cat. No. 1591). It is doubtful whether that ms. contains the whole of the work. That work is concerned with elucidating the doctrines of the *Pūrvamīmāṃsā* system from the standpoint of Kumārilabhaṭṭa (who is also called *Tautātita*). From the colophons at the end and elsewhere it appears that the work was intended to explain Jaimini I. 4 and II. 1, but in the body of the work contained in the Ms. only *sūtras* from the first *pada* of the 2nd *adhyāya* are dwelt upon. Bhavadeva is styled Bāvalabhibhujāṅga here also and invokes a terrific curse⁶⁸⁶ upon those who would borrow from his work without acknowleg-

685 अम्बादिस्मृतिशास्त्रार्थं भवदेवादिसंमतम् । प्रायश्चित्तमहं वक्ष्ये विज्ञाय पापनिष्कलो ॥
स्मृतिरत्नाकर (I. O. cat. p. 473).

686 The colophon at the end is इति श्रीबालबलभीभुजङ्गवरनाम्नो महर्षिभवेदेव
कृतो तौतातितमतिलके द्वितीयस्याध्यायस्य प्रथमः पादः । यो ज्ञानं कश्चिद्दिह
संनिवृत्तं प्रमेयं सन्ध्यान्तरे लिखति वा पठति स्वयं वा । मत्कर्तृकामनुकीर्त्यं स
कीर्तिस्त्रेधाभिः संतप्तोऽपि न गतिं जन्मशतानि भूषात् ॥

ing their debt. The work opens with the well-known sūtra 'bhāvarthaḥ karmasābdāḥ &c. (Jaimini II. 1. 1). It goes on explaining the principal topics of Jaimini's 2nd adhyāya, first *pada*. The sūtras explained are II. 1. 1, 5, 9, 10, 13, 24, 30-35, 38, 40 46-49. It mentions the *bhāṣyakāra* (Śābara), *Vartika* (folio 12 a), *Gurumata* (17b), *Prabhākara* (21b), *Vārtikakārapada* (22 b, in the plural). It frequently quotes *kārikās* from the *Tantravārtika* with the words 'taduktam.' Hemādri⁶⁸⁷ quotes Bhavadeva's explanation of the words of Kumārila allowing an option between *laghanya* and *ajya* and disapproves of it. Vide Tri. cat. of Madras Govt. Mss. for 1919-1922 p. 5527 for the same work.

Unexpected light is thrown on the personal history of Bhavadeva-bhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvaneśvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, *Bālavālabhibhujaṅga* applied to the latter.⁶⁸⁸ The eulogy is composed by a person called *Vācaspatikavi*. Bhavadeva belonged to the *Sāvarna* gotra of the *Kaṭhumi* school of the *Sāmaveda*. The family belonged to *Siddhalagrāma* in *Rādha* (west of the *Hugli* and south of the *Ganges*). Bhavadeva's remote ancestor Bhavadeva obtained in gift the *agrahara* of *Hastinibhitta* from the *Gauḍa* king. The father of Bhavadeva was *Govardhana*, a warrior and a scholar. His mother was *Sāngokā*, daughter of a *Vandhyaghaṭṭya* *Brāhmaṇa*. With the advice of Bhavadeva king *Harivarmadeva* is said to have reigned long in prosperity. Bhavadeva is stated in the above mentioned inscription to have composed works on *hora* (astrology), *smṛti*, and *mīmāṃsa*. Bhavadeva is eulogised as a great builder. He constructed a reservoir of water in *Rādha*, he set up a stone image of *Nārāyaṇa* and founded a temple in which he placed images of *Nārāyaṇa*, *Ananta*, and *Nṛsiṃha*. He also gave

६८७ तथा च आश्वत्थविक्रमजिह्वान्ने आश्वत्थवचोर्विक्रमे वार्तिककृतोके भवेदेवेनोक्तम् ।
इदं विदुः वक्तव्यम् । कथं सामान्यविहितेनाप्येव विशेषविहितेनाप्यविकल्पः सर्वत्र
सामान्यविशेषाभावोर्वाप्यवचनोर्वाप्येव । सङ्गत् । भवत् । ह्योर्वि विविक्तवचनम् ।
६८८ चतुर्थोऽं (काकमिर्च) p. 120 Vide also p. 464 for another reference
to भवेदेव.

६८९ इत्येव चतुः शतककालीनमुक्तं इति नाम वादतं केन । भीमाश्वत्थव चतुःशतककालीन-
वर्तिनोक्तिम् ॥ verso 24.

to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kielhorn nor Chakravarti has attempted any explanation of the epithet *Balavalabbhībhujāṅga*. I hazard an explanation. Bhavadeva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little (*bala*-small sized or girlish) *valābbhis*. From the nature of the character Kielhorn conjectured that the inscription belonged to the 12th century A. D.

The date of Bhavadeva can be approximately settled to be about 1100 A. D. as he is quoted by Hemādri, the Vivādacandra of Misaru and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A. D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadeva came to be looked upon as an authority on *mīmāṃsā* by Hemādri who wrote in distant Berar. It appears that he was quoted in the *Karmopadeśinī* of Aniruddha (I. O. cat. No. 1853, p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat. is not quite clear. If we rely on the *Viramitrodaya*, a work called *Pradīpa* criticised the views of Bhavadeva on the verse of Yāj. II. 24 (about adverse possession for 20 and 10 years). Bhavadeva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The *Pradīpa*⁶⁸⁹ points out that it does not invariably follow

७८९ भवदेवस्तु ∴ तस्मादेवं वाच्यं यदयं यथोक्तो भोगः पूर्वस्वामिनो भोक्त्रुद्देशेन त्यागात् तत्स्वत्वध्वंसमर्थापयति अनुमापयति वा । ... तथा च तदुद्देशेन त्वेकं तत्परिग्रहणादेव परस्य तत्र स्वत्वमप्युपपद्यते । ... अत्र प्रदीपकृतः । वन्न हि मत्स्वत्वे- (ज्ये !) दार्जी नाम्न कलसम्भावना तदधुना तावत्पर एव भुक्त्वा (भुंक्तां !) पश्चादेतत्सकाशात्सफलपभोगां भुवं महीध्यामीत्यभिस्तंभाय भूम्यादिस्वामी तत्र परोपभोगं क्षमते तत्रापि विंशत्वव्यधिको भोगोस्ति स्वाभिन्नस्तदुद्देशेन त्यागश्च नास्तीति व्यभिचारान्नेदशभोगस्य पूर्वस्वामित्वत्वत्वागे प्रामाण्यम् । किं च भूस्वामी सचेताः किमिति वृत्तेषु तत्र स्वत्वं जहात् । न ह्यत्र दृष्टमुद्देशं नाप्यदृष्टं धर्मशास्त्रोक्तैतिकर्तव्यताविरहम् । ... नापि वदुद्देशेन यत्स्वज्यते तत्सत्य स्वमिति नियमः । उद्देशेनाप्युक्तिरप्यभिचारात् ।
वीर० p. 312-14.

that, because a stranger is allowed to enjoy land, the owner intends to abandon the land for the stranger, nor is it an invariable rule; what is abandoned for another becomes the property of that other. It will be shown later on that the Pradīpa must have been composed before 1150 A. D. Hence it follows that Bhavadeva flourished about 1100! He cannot be very much earlier than that, as he is not mentioned by any writer of the 11th century and as he not only mentions Kumārila and Prabhākara, but also writers who criticised Prabhākara's views.

There were several other later persons named Bhavadeva who wrote on topics of Dharmāśāstra such as Bhavadeva, author of Dānadharmaprakriyā (middle of 17th century), and Bhavadeva, the author of Smṛticandrikā, who flourished in the first half of the 18th century.

On Bhavadeva's Karmānuṣṭhāna-paddhati there is a commentary called Saṁsārapaddhatirahasya.

74. Prakāśa.

A work called Prakāśa has been quoted by very early *nibandha-karas*. The Kālpataru quotes the interpretation of Prakāśa, Halāyudha and Kāmadhenu on a verse of Kātyāyana.⁶⁹⁰ The Vivādaratnākara of Caṇḍeśvara cites the views of Prakāśa scores of times (e. g. p. 131, 145, 456, 460, 462, 474, 485, 504 etc.). Frequently Prakāśa is coupled with Pārijāta (e. g. p. 497). On page 518 of the Vivādaratnākara a remark of Prakāśa wherein both Asahāya and Medhatithi are named is cited.⁶⁹¹ The Dānaratnākara of Caṇḍeśvara quotes a passage of Saṁvarta with Prakāśa's explanation of it.⁶⁹² In the Śrāddhasaukhya of Tōḍarānanda Prakāśa's explanation

690 Vide note 521 above. On पृष्ठे जितः, one of the 15 kinds of *dānas* enumerated by नारद, the कल्पतरु quotes the remarks of the प्रकाश 'वयस्मिन्निवासे पराजितो भवामीत्यादिपरिभाषणेन दासीभूतः द्यूतजित इति प्रकाशवारिजातो।' (folio 368 of Benares Sanskrit College transcript).

691 विद्या द्वायमिति स्त्रीयनमात्रोपरुद्धजमित्यसङ्गममेवातिथिरिति (० थी इति) प्रकाशकारः । वि. र. (on मनु 9. 198). Vide p. 509 of वि. र. where प्रकाश cites मेवातिथि alone 'पशुरनुकालेनाप्यदसोप्यरुद्धारो चो मण्डगार्थं धृतः सोपि द्वाय-देनं हर्षय इति मेवातिथिरिति प्रकाशः'.

692 'संपर्तः । सर्वेषामेव दानमात्रेण जन्मानुर्ग कलम् । इत्येकस्मिन्मौरीणां सङ्गजन्मानुर्ग कलम् ॥ नौचोत्रे नावः पञ्चरात्रम् । नौरी अहवनी कम्बोति प्रकाशः ।' दानरत्नाकर (D.C. ms. No. 114 of 1884-85 folio 52 b).

of the word 'Yānevata' occurring in a passage of Śaṅkha about the fruits allowed in śrāddha is quoted.⁶⁹³

These quotations establish that Prakāśa was a work that not only dealt with vyavahāra, but also with such topics as *dāna*, *śrāddha* etc.

Whether the Prakāśa was an independent work or a commentary is somewhat doubtful. But from a passage of the Vivādaratnākara it seems to follow that it was a commentary on the Yājñavalkya-smṛti. There we are told that the Kalpataru⁶⁹⁴ read 'abhijanatā' for 'avijanatā' in Yāj. II. 258, but that since that reading is opposed to Yājñavalkya-prakāśa, Halāyudha and Pārijāta it must be, regarded as a wrong reading. As it is a reading of Yāj. himself that was being discussed, it would be somewhat strange if it were said that it was opposed to Yāj. and Prakāśa and therefore it is necessary to suppose that Yājñavalkyaprakāśa is one work.

The Vivādacintāmani in several places gives the explanation of Prakāśa.⁶⁹⁵ The Smṛtisāra⁶⁹⁶ gives at great length the explanation of Prakāśa on the controversial verses of Yāj. (II. 138-139). The Viramitrodaya⁶⁹⁷ quotes at length Prakāśa's explanation of Manu (9. 207) and disapproves of it on the ground (among others) that the verse can more clearly be explained so as to convey

693 'आश्राम्यानेवतानिस्सृष्ट्वीकामभ्यदाहिमान् । . . श्राद्धकालोपपादयेत् ॥ यानेवतः काश्मीरे बोड इति प्रसिद्धः । प्राचीनामलकमिति प्रकाशकारः ।' श्राद्धसौख्य folio 42 a (D. C. ms. No. 257 of 1884-87).

694 कल्पतरौ तु अविजानतेति स्थाने अविजानतेति पाठो दर्शितः स तु शाङ्खवल्क्यप्रकाश-इत्यायुध-पारिजातविरोधात् प्रमादपाठ इति लक्षितः । वि. र. p. 198.

695 विद्ययापि साधारणधनानुपप्लेयेण यदर्जितं तदेवाविमाज्यमिति प्रकाशकारः । तन्न उभयोपादानानर्थक्यात् । वि. चि. p. 135; 'परिसंख्यानबलात्पितृभ्रातृपितृभ्यरेव विभागपूर्वकं धनमेलनं संसर्ग इति प्रकारः ।' वि. चि. p. 157; vide pp. 130, 140 also.

696 प्रकाशे तु मृतस्य संसृष्टिनो धनं संसृष्ट्यपहरेत् गृह्णीयात् । विभागकाले अज्ञातगर्भायां पितृभार्यायां पश्चादुत्पन्नस्वांसंसृष्टयेव दद्यात् । सोदरस्य तु संसृष्टिनो धनं संसृष्टी सोदरो गृह्णीयाच्च भिन्नोदरः संसृष्ट्यपीति पूर्वोक्तस्यापवादः । अन्योदरस्तु संसृष्टी धनं गृह्णीयादिति शेषः । नाम्योदर्यधनं हरेदिति संसृष्ट्यपीत्यनेन संबध्यते &c. स्मृतिसार (I. O. cat. No. 301, folio 148 b).

697 Vide श्री. p. 573; the same also occurs in वि. चि. p. 130.

a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the *Dayatattva* (vol. II, p. 173) and in the *Śuddhitattva* (vol. II, p. 288).

As the Prakāśa is quoted in the *Kalpataru* it is certainly earlier than 1125. It mentions *Medhātithi*. Besides the *Mit.* does not refer to it. There is room for thinking that it follows the *Mit.* Yāj. II. 116 is, according to the *Vivādaratnākara*,⁶⁹⁸ explained by the Prakāśa in almost the same words as the *Mit.* It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called *Mahārnavaprakāśa*.⁶⁹⁹ According to the latter the sandal unguents, flowers, incense, lamp presented in *śrāddha* are to be offered to the *Brāhmaṇas* invited and not to the *pitrs*. In another place Hemādri quotes the explanation of the word '*nimantraṇa*'⁷⁰⁰ given by the *Mahārnavaprakāśa*. In some places Hemādri refers to a work called *Smṛtimahārnavā* or simply *Mahārnavā*.⁷⁰¹ It appears to me that all these three are the names of the same work. The question then arises whether the *Smṛtimahārnavaprakāśa* is the same as the Prakāśa mentioned by the *Kalpataru* and *Caṇḍeśvara*. In the present state of our knowledge it appears that they are identical. The *Madanaparijāta* (p. 93) quotes a verse from the *Smṛtimahārnavā* about *upākarma*.

75. *Parijāta*.

Several works bear the appellation *Parijāta* such as the *Vidhāna-parijāta* (composed in 1625 A. D.), the *Madanaparijāta* (about 1375 A. D.) and the *Prayogaparijāta* (between 1400-1500). But

698 अत्रापि प्रकाशः किंचिदसारमपि दृष्ट्वा पृथक्क्रिया विभागः कर्तव्यः तत्पुत्राणां विवाद-
निवृत्त्यर्थमिति । वि. २. p. 485 ; यत्किंचिदसारमपि दृष्ट्वा पृथक्क्रिया विभागः
कार्यः पित्रा । तत्पुत्रादीनां दायजिघृक्षा मा भूदिति । मिताक्षरा.

699 किं गन्धपुष्पधूपदीपाच्छादनानि ब्राह्मणेभ्यो देयान्युत पितृभ्य इति । तत्र तावद्दण्डना-
र्थदर्शनन्यायोपलब्ध्येर्ब्राह्मणेभ्यो देयानिति महार्णवप्रकाशकारो मन्यते । चतुर्वर्गं.
III. 1. 1031.

700 निमन्त्रणं नाम देवपितृकार्थोऽप्रत्याख्येधो निबोध इति स्मृतिचन्द्रिकाकारः । अन्वे-
षणपूर्वकमभ्युपगमसंपादनमिति मेधातिथिमहार्णवप्रकाशकारो । चतुर्वर्गं. III. 1.
1131 ; vide also p. 1151 for another reference to महार्णवप्रकाश.

701 तथा च स्मृतिमहार्णवे आह बुधः । गर्भाष्टमे वर्षे वसन्ते ब्राह्मण आत्मनानुवगमयेत् ।
चतुर्वर्गं. III. 1. 112 ; on pp. 183, 545 of the same only महार्णव occurs.

there was an ancient work called *Pārijāta* quoted by even some of the earliest *nibandhakāras*. The *Kalpataru* several times quotes the views of a work called *Pārijāta*. The *Prakāśa* and *Pārijāta* are frequently mentioned⁷⁰² together in the *Kalpataru* and the *Vivādaratnākara*. The latter regarded the *Kalpataru*, *Pārijāta*, *Halāyudha* and *Prakāśa* as its most eminent predecessors.⁷⁰³ The *•Dānaratnākara*⁷⁰⁴ quotes several times the views of *Pārijāta* on gifts. The *Smṛtisāra* of *Harinātha* sets out at length the order of succession to a sonless man according to the *Pārijāta* (vide I. O. Ms. No. 301, folio 134 a). One of the striking opinions of the *Pārijāta* was that the widow of a sonless man should raise offspring by *niyoga* and give the wealth of the deceased to the son so born.

From the above it appears that the *Pārijāta* was an independent work on *vyavahāra*, *dāna* and other topics. Being quoted by the *Kalpataru* it was earlier than 1125 A. D. and as it held views similar to those of *Bhojadeva* and *Halāyudha* on the widow's rights and as it is not quoted by the *Mit.* or other earlier works it must be assigned to a date between 1000-1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the *Pārijāta* frequently cited as an authority by the *Vivādaratnākara* is the *Madanapārijāta*. But this is entirely wrong. The latter work, it will be shown (vide sec. 93), was composed about 1375, while the *Vivādaratnākara* was composed about 1320 A. D. Hence the *Pārijāta* of the *Vivādaratnākara* is the ancient work mentioned in the *Kalpataru*.

76. *Govindarāja*.

The commentary of *Govindarāja* on the *Manusmṛti* was published by *Rao Sahēb V. N. Mandlik* and a portion of it was published by

702 कात्यायनः । विष्णुस्मृत्यैर्जैर्न चैव नमन्त्वपरिमर्दनम् । प्रायो दासीसुताः कुर्युः कषादि-
यहणं च यत् ॥ नमन्त्वपरिमर्दनं परिधापनम् । नमन्त्वे परिमर्दनं संवाहनमिति पारि-
जातः । कल्पतरु folio 368 (Benares S. College Transcript) ; vide notes
649 and 690 above.

703 कल्पद्रुमे बाप्यथ पारिजाते इलायुधे बाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च वच-
द्वाति रत्नाकर एक एव ॥ verse at the end of वि. र.

704 कश्चिम्बस्तु दक्षिणामात्रम् । भूपालसागरपारिजातादयोप्येवम् । दानरत्नाकर folio
28 a ; अथवा मुलापुरुषवर्धं गुरवे निषेयार्थमृत्विम्बो दद्यादिति पारिजातः । *ibid*
folio 28 b (about कामधेनुप्रदान).

Dr. Jolly in the *Manuṭīkasamgraha*. In his commentary⁷⁰⁵ on *Manu* III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called *Smṛtīmañjari*. Kullūka⁷⁰⁶ in his comment on *Manu* IV. 212 twits Govindarāja with having explained 'ugra' in one way in his commentary on *Manu* and in a different way in his *Mañjari*. A Ms. of a portion of the *Smṛtīmañjari* exists in the India Office (cat. p. 471).

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the *Manuṭīkā* describe Govindarāja as the son of bhāṭṭa Mādhava. The first verse⁷⁰⁷ of the *Smṛtīmañjari* and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges.⁷⁰⁸ Those who like Sarvadhikari identify Govindarāja with Govindacandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse⁷⁰⁹ of his *Manuṭīkā* contains an obeisance to god (or Śiva) and states that he had received the śāstra of *Manu* in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of *Mānu*.

705 ' साधितं चैतत्सविस्तरं स्मृतिमञ्जर्यामृजुपञ्चिकायां च । इह तु ग्रन्थकारमया प्रतार्थितं (प्रस्तौयते !) ' on *मनु* III. 247 ; ' इति सपिण्डीकरणसावत्सारिकेपि स्मृतिमञ्जर्यामृजुपञ्चिकायां विस्तरतो निरूप्येते ' on *मनु* III. 248.

706 गोविन्दराजो मञ्जर्यामुयं राजानमुक्त्वान् । मनुवृत्तौ च श्रद्धायां क्षत्रियोत्पन्नमन्वयात् ॥

707 स्मृतिविरचितेस्तेष्वर्थाव्येष्टिरुक्तिपरानुष्ठीमसिलकललम्बालुसार्धामतो मतसंज्ञितम् । अक्षि-
खदसिलां गोविन्दारव्यभिरं गुरुसंश्रयादुपचिततनुर्ज्ञानामोदः स माधवमन्वयः ॥ स्मृति-
मञ्जरी 1st verse.

708 स्मृतिमञ्जरी folio 150 b ' स्वर्वाहिनीपुष्पिनल्लम्बनलम्बकीर्तिनारायणस्य तनवात्मज उचिचकाय । वाक्यावलीमसिलसञ्चरणावतंसाद् (तंसा !) गोविन्दराज इह माधव इह भूमिः (! इह माधवभूमिरार्यः) ॥ '.

709 संसाराव्यगतागतकृममनुपासीयूषमीशं शनैर्न्यान्वानगल्लसंमदावगुह्यः प्राप्ते मनोः क्षान्ते ।
इयं ग्रन्थकथापानुवृत्तिं व्याख्यास्तराजामिना टीकां वाक्यकथापानुसरिष्ये
गोविन्दराजो ज्ञवात् ॥

The Smṛtis mentioned by him in the two works of his are given below.⁷¹⁰ Besides he mentions the Vāyupurāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bahvrcaghyapariśiṣṭa, the Yoga-sūtra. He says (on Manu 2. 23) that Mleccha countries like Āndhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that *mokṣa* was to be attained by a combination of *jñāna* and *karma*.⁷¹¹ As compared with the bhāṣya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes⁷¹² both of them and particularly holds up Govindarāja to ridicule often enough.⁷¹³ Kullūka notes that Govindarāja in opposition to Medhātithi and Bhojadeva arranged Manu 8. 181-184 differently (putting 8. 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dāyabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130-136.

A few words may now be said about the Smṛtīmanjari, Mss. of which are rare. At the end of the India office Ms. a summary of the contents of the whole work is given (for which see footnote

710 अङ्गिरस्, आपस्तम्ब, उशनस्, ऋष्यशृङ्ग, कश्यप, गोतम, चतुर्विंशतिमत, देवल, नारद, पराशर, पेठीनसि, प्रचेतस्, बृहत्प्रचेतस्, बृहस्पति, बोधायन, यम, याज्ञवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, बृह्मशातातप, चतुर्विंशतिमत, संवत्, सुमन्तु, हारीत.

711 On मनु 2. 28 गोविन्दराज says 'ज्ञानकर्मसमुच्चयान्मोक्षावाप्ते'.

712 Note the following where गोविन्दराज is criticized by कुल्लुक. मनु. II. 1, 22, 127; III. 11, 53, 127, 129, 285; IV. 7, 162; VI. 14, 79, 86; VII. 94, 311; VIII. 37, 142-143, 184, 333; IX. 68, 136, 141, 162, 206; X. 3; XI. 82, 180; XII. 86.

713 On मनु II. 125, III. 50 and VIII. 37 गोविन्दराज is held up to special ridicule. इमं गोविन्दराजेन विशेषमविबुधता । अकर्मकृतमृतो स्वदारसुरतं चले ॥ on मनु III. 50 : स्वेष्टे तिष्ठतिपति पदद्वितयं न विपक्षितम् । इमां गोविन्दराजस्व राजाह्वां नाद्रिधामदे ॥ on मनु V. 104. It should be noted that the printed text of गोविन्दराज on मनु V. 104 is corrupt as it reads 'स्वेष्टे तिष्ठतु विपक्षितम्'.

below).⁷¹⁴ It appears that the *Smṛtimañjarī* dealt with all principal topics of dharmaśāstra such as the *saṁskāras*, the daily duties viz : bath, *saṁdhyā*, *brahmayajña*, the duties of the student, householder, the forest hermit, and the *śaṁnyāsin*, the duties of the four *varṇas*, gifts, the purifications of various materials, foods forbidden and allowed, impurity on birth and death, *sapinda*s and *samaṁśakas*, funeral rites, *śrāddha* and its various details, *prāyaścitta*. The ms. in the India office deals with the *adhikārī* for *prāyaścitta*, the *parśat* (i. e. the assembly of learned men who are to determine what *prāyaścitta* is to be prescribed), the means of atoning for sins and violations of religious duties, the *prāyaścittas* for the *mahāpātakas* (viz. the murder of a Brāhmaṇa, drinking wine, theft of gold, incest) and for other lesser and similar sins, meaning of the word *prāyaścitta*, *prāyaścittas* for killing men of Kṣatriya, Vaiśya and Śūdra classes and for killing women, *prāyaścittas* for the killing of a cow and of various beasts and birds, *prāyaścittas* for eating forbidden or polluted food and for selling articles forbidden to be sold, secret *prāyaścittas*. The India Office Ms. which deals only with *prāyaścittas* contains 152 folios. This gives us an idea as to how extensive the whole work must have been

714 अस्य सुप्रतिपत्तये काण्डानि लिख्यन्ते । तत्रादौ परिभाषाकाण्डं गर्भाधानादि उप-
नयनादि । संम्बोधासनविधिः । अन्ये ब्रह्मचारिधर्माः । अध्ययनादि । पुनरन्ये ब्रह्मचारि-
धर्माः । ब्रह्मयज्ञविधिः । विवाहादिगृहस्थधर्माः । शूद्रधर्माः । वृत्त्युपदेशाः । स्नानविधिः ।
चमनियमकाण्डम् । प्रास्थानिकम् । दानविधिः स्वापविधिः प्रोषितभर्तृकाधर्माः । द्रव्य-
शुद्धिः मूर्त्तादिशौचं आचमननिमित्तानि द्विराचमननिमित्तानि आचमनापवादाः ।
आचमनविधिः । अत्रैव प्रतिषेध्याः । कमण्डलुचया । अन्यदाचमनगतम् । स्नानशुद्धिः ।
संचेलानि । प्रक्षालनादिशौचम् । इति कायिकम् । सौवर्णादिशौचं वेलादिशौचं तथा
सिद्धान्तादि भूम्यादि उदकादि अशुद्ध्यपवादाः । भोजनविधिः । भक्ष्याभक्ष्यप्रकरणम् ।
भेतशुद्धिः । ब्राह्मणशौचं क्षत्रियाद्याशौचं जननाशौचं, अनुजाताद्याशौचं क्षियाशौचं
सपिण्डसमानोदकत्वं वीजसंबन्ध्याशौचं देहान्तरमृताशौचमाचार्याशौचमनेकाशौच-
संनिपाताद्याशौचम् । निर्हरणादि । अनुगमनाद्याशौचम् । उदकक्रियादि पिण्डदानादि ।
अस्तिधत्तचयः । उदकादिनिषेधः । स्पर्शाशौचम् । चमनियमाः । आह्नयकरजम् ।
काकादि । ब्राह्मणपरिक्षा । भोजनीयाः । वर्षाभिषेकप्रणादि । देहः कालः । अग्नेषोति-
कर्तव्यता । ब्राह्मणसंख्या । पुनरग्नेतिकर्तव्यता । अमावास्यादिषाकम् । एकोद्दिष्ट
सपिण्डीकरणम् । आदिकं मातृभ्रातृम् । अग्ने ब्राह्मधर्माः । वृद्धिब्राह्मम् । वामध-
काण्डं प्रजितकाण्डम् । शूद्रधर्मकाण्डम् । अनुलोमप्रतिलोम । सवृत्त्युपदेशकाण्डम् ।
मायमित्रकाण्डम् ।

embracing as it did the entire field of dharmaśāstra. In the body of the work contained in the Ms. frequent references occur to other parts of⁷¹⁵ the Smṛtimañjari such as saṁskāra-kāṇḍa, the abhakṣya-kāṇḍa, the śrāddhakāṇḍa. One interesting fact about Govindarāja is that, though a northerner, he permitted⁷¹⁶ marriage with one's maternal uncle's daughter and said that the prohibition against marrying a girl of the maternal uncle's *gotra* applies only to the son of a *putrika*. The Ms. in the India Office is an ancient one, being copied in *samvat* 1467, Āśvina dark half, Saturday (i. e. October 1411 A. D.) during the reign of Mahārānā Udayasimha at Vasurāvi (modern Vasravi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (Manuṭikāsaṁgraha, preface page 1 and R. u. S. p. 31) and Dr. Bühler (S. B. E. vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kulluka (vide note 588 above) expressly says that Medhātithi is much earlier than Govindarāja. Though Medhātithi is nowhere expressly named in his commentary by Govindarāja,⁷¹⁷ the latter appears to have several times criticised

715 परिविस्त्यादयः संस्कारकाण्डे व्याख्याताः । folio 41 a ; ब्राह्म्याः संस्कारकाण्ड उक्ताः । folio 106 a ; सागसादयो भक्ष्यकाण्डादौ व्याख्याताः folio 58.

716 मातुलस्य सुतामूढा मातृगोत्रां तथैव च । समानप्रवर्गं चैव द्विजश्चान्द्रायणं चरेत् ॥
• नियोगोत्पादितमातुलसुताग्रहणार्थं मातुलस्य सुतामित्येतत् । अन्यथेतन्मातृगोत्रां तथैव चेत्यनेनैव गतार्थं स्यात् । अत्र मातृगोत्रपरिणयननिषेधः पुत्रिकापुत्रविषयः । यतः पाणिग्रहणिका मन्त्राः पितृगोत्रापरिहारका इति । तथा पञ्चमी मातृबन्धुस्य इत्येवमादि-वाक्यानां परस्परविरुद्धानि च वाक्यानि श्राद्धप्रकरणे उक्तानि । शिष्टैश्चानुष्ठितत्वात् । folio 95 a.

717 On मनु III. 126 गोविन्दराज says ' यत् न त्वेवैकं सर्वेषां पिण्डे व्याख्यातामिति गृह्य-दर्शनात्, निमन्त्रयेत् श्रवणात् (मनु III. 187) इति चेद्वाभिधानात्, एकैकमुपयय वा इत्यस्य विस्तरप्रतिषेधार्थवादत्वमाह तदसत्, ' मेधातिथि does quote the passage of the आश्वलायनगृह्य and the verse of मनु (III. 187) ; on मनु I. 103 गोविन्दराज says ' यथार्थवादादर्थत्वमस्य श्लोकस्य कैश्चिदुक्तं तदसिद्धयर्थमतीतिः (1) । यत्तु अधीवीरञ्जयो वर्णाः (मनु X. 1) ब्रूयादि स वेदविषयोनुवाद इति व्याख्या-स्यामः ' ; मेधातिथि does take the verse as an अर्थवाद and says ' नात्र कैश्चिद्विधिरस्ति ' ; on मनु XI. 178 मेधातिथि says ' वृषत्यत्र चण्डाल्यभिज्ञता ' and गोविन्दराज says ' यत्तु चण्डाल्यत्र वृषलीति व्याचक्षते तदसत् ' . Vids also गोविन्दराज on मनु 2. 201, 3. 160, 4. 119, 4. 222, 5. 124, 8. 203, 10. 22.

Medhatithi. Another important circumstance is that though the Mit. mentions Medhatithi and Bhojadeva as great authorities it is silent about Govindarāja. Hence it follows that Govindarāja could not have flourished earlier than Bhojadeva, i. e. earlier than about 1050 A. D. In the Hāratala of Aniruddha (which as we shall see later on must have been composed about 1160 A. D.) Govindarāja is quoted several times and is looked upon as a great authority like Viśvarūpa, Bhojadeva and Kāmadhenu.⁷¹⁸ This shows that Govindarāja could not have flourished later than 1125 A. D. The Dayabhāga⁷¹⁹ (in *Dubitrādhikāra*) disapproves of the view of Govindarāja who placed the daughter's son before a married daughter as an heir. In his Kālaviveka⁷²⁰ also Jimūtavāhana refers to Govindarāja in the same breath with Bhojarāja and Viśvarūpa. In his Vyavahāramātrkā⁷²¹ he refers to Mañjarikāra as having held the same view as Viśvarūpa. Mañjari here must be taken to be the Smṛtimañjari of Govindarāja, since Jimūtavāhana in his other works refers to Govindarāja, since Kullūka also speaks of the Mañjari of Govindarāja (vide note 706 above) and since there is no other known ancient work of that name on dharmashastra. This shows that the Mañjari comprised a discussion on *vyavahāra* also. Hemādri⁷²² tells that the author of the work called Paṇḍitaparitoṣa refuted the views of Govindarāja on the performance of śrāddha on the 13th *tithi* by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century) by at least a century or more. The Smṛtyarthasāra⁷²³ of Śrīdhara relies on the views of Govindarāja in its section on

718 Vide note 592 above : ' इति गोविन्दराजलिखितवृद्धमन्वेतोषचनात् ' इत्यत्रा P. 166;

तद्गोविन्दराजविश्वरूपकामधेनुकारेण लिखितमिति अमूलमेव प्रतिभाति । इत्यत्रा P. 174.

719 तथा गोविन्दराजेन मनुटीकायां—अपुत्रपौत्रसंताने पौत्रा दौहित्रका मताः—एतद्विष्णुवचन-
बलेन उक्तान् प्रागेव दौहित्रस्याधिकारो दर्शितः । स चास्मभ्यं न रोचते । दास्यमाणः ।

720 यद्यपि भोजराजविश्वरूपगोविन्दराजेर्हेयतया न लिखितानि तथाप्युपन्यस्य व्याख्यायने ।
कालविवेक P. 304.

721 मञ्जरीकारस्यापि विश्वरूपसमालम्बितया समानमेव दूषणम् । व्यपहरमातुका P. 347.

722 पण्डितपरितोषकारस्तत्त्वेन गोविन्दराजमते प्रतिषिद्धेयम् । ... तस्माद्विचारितमनोहे गोविन्द-
राजस्याख्याने नातीवाधरः कार्यः । चतुर्थः III. 2. p. 481.

723 संन्यासस्य विधि इत्यादि प्रवक्ष्याम्यनुपूर्वशः । गोविन्दराजस्य मते बोधाद्यन्यथा यथा ॥
स्तुत्यर्थेन P. 96.

sāhityā. A greater approximation as to the date of Govindarāja can be made if it can be held that a passage of the Kalpataru refers to Govindarāja by the word 'Vṛttikāra' where he quotes the explanation of the word 'anapasara' occurring in Manu 8. 198 given by Bhāguri, Medhātithi and Vṛttikāra. Govindarāja does explain that word in that way. If Govindarāja is mentioned in the Kalpataru, the former must be earlier than 1100 A. D. Even if he be not mentioned as Vṛttikāra by the Kalpataru still he must have flourished before 1140 A. D. as he is named by the Hāralatā. Hence the period of Govindarāja is between 1050 to 1100 or 1140 A. D. Govindarāja will have to be pushed back between 1050-1080 A. D. if Jīmūtavāhana flourished between 1090 to 1140 A. D., as is held by many. But as the latter's date is a very controversial subject, no argument is based on his date in the preceding discussion.

77. The Kalpataru of Lakṣmīdhara

This work exercised great influence over the early writers of Mithila, Bengal and northern India in general. It was a very extensive work, but unfortunately no complete Ms. of the whole work has yet been found, nor has any portion of it been printed.

The work was divided into several kāṇḍas. The Mss. generally point out the position of each kāṇḍa in the whole work, i. e. the rājadharmakāṇḍa is described as the 11th kāṇḍa and vyavahāra as the 12th. The whole work is described as Kṛtyakalpataru or simply Kalpataru and some times it is paraphrased into Kalpadruma or Kalpavṛkṣa (as in the Vivādaratnākara, note 652 above). The most complete Ms. at present known is that in the library of the Maharana of Udaipur (Peterson's First Report 1883, pp. 108-111) which contains 12 kāṇḍas (the first being incomplete) and has 1108 folios. I was able to see three kāṇḍas, viz : Rājadharmā, Vyavahāra and Dāna.

In the colophons and introductory verses the author is said to be Lakṣmīdhara, son of Bhaṭṭa-Hṛdayadhara and to have been the minister for peace and war of king Govindacandra. The intro-

724 अनपसरः अपसरत्यनेन स्वामिनः सकाशम्वदन्मिति प्रतिग्रहद्विधनागमोपायोपसरः स न विद्यते यस्य स तथा । एतच्च भागुरिमेधातिथिवृत्तिकाराणां मतम् । कल्पतरु folio 332 (of the Benares S. College transcript). This very passage of the कल्पतरु is quoted in the नि. र. p. 104, thereby showing that it is a genuine text.

ductory⁷²⁵ verse to the Rājadharmakāṇḍa says that it was the skilful statesmanship of Lakṣmīdhara that enabled Govindacandra to vanquish his opponents. The colophon at the end of the Vyavahāra-kāṇḍa conveys the information that Lakṣmīdhara was directed by king Govindacandra to compose the work. The work is in the nature of a digest. It brings together various passages of smṛtis, purāṇas and other works on the several topics of *dharma* with brief explanations and comments. Though the work is much vaster than the Mit. it is inferior to the latter in acumen, erudition, comprehensive grasp of principles and powers of exegesis. The kāṇḍas are arranged in the following order in the Mss. so far found :— (1) Brahmācāri, (2) Grhastha, (3) Naiyatakāla (or-kālikā), (4) Śrāddha, (5) Dāna, (6) Pratiṣṭhā, (7) wanting, (8) Tīrtha, (9) wanting, (10) Śuddhi, (11) Rājadharmā, (12) Vyavahāra, (13) Śānti (or Śāntika-pauṣṭika), (14) Mokṣa. M. M. Chakravarti suggests (JASB. 1915 pp. 358-359) that the 7th and 9th were probably Pūjā-kāṇḍa and Prāyaścitta-kāṇḍa. In the several Tattvas of Raghunandana ten of these kāṇḍas are named, viz. brahmācāri, naiyatakālikā, śrāddha, dāna, pratiṣṭhā, tīrtha, prāyaścitta (in Prāyaścitta-tattva p. 522, vol. I), vivāda (in Prāyaścitta-tattva p. 533, vol. I), śāntika-pauṣṭika (in Malamāsātattva p. 706, vol. I) and uttaramīmāṃsā, i. e. mokṣa (in Ekādaśitattva p. 9, vol. II).

The Vyavahāra portion of the Kalpataru contained the usual topics, viz : the king's duty to look into the litigation of the people, the judge, the constitution of the *sabha*, meaning of vyavahāra, the plaint (*bhāṣa*), the reply (*uttara*), the means of proof, enumeration of the titles of law, the various kinds of punishments, units of measures etc., *ṛṇādāna*, surety, sale without ownership,

725 न्याय्ये वर्तमाने यज्जगद्गुणवता गेहेषु यद्गन्तिनो राज्ञा मूर्धनि यत्पदं व्यर्थचयद्रोविन्दचन्द्रो नृपः । तत्सर्वं सलु यस्य मन्त्रमहिमाश्रयं स लक्ष्मीधरः काण्डे शंसति राजधर्मनिश्चयानेकादशे पुण्यधीः ॥ Intro. verse to I. O. ms. 852; ' इति श्रीद्रोविन्दमहाराजसाम्निविग्रहिकशीलक्ष्मीधरमहोदयविरचिते कृत्यकल्पतरौ राजधर्मकाण्डः संपूर्णः ' colophon to above; नानाशास्त्रवचोविचारचतुरे प्रज्ञाबलस्थापितं व्याख्यादिव्यवहारागमविशदास्तास्ताः प्रगल्भा गिरः । यस्याकरार्थं (1) विपश्चितां प्रतिपत्तं रोमाञ्चमात्मन्वते काण्डे स व्यवहारमन्त्रं तन्तुते लक्ष्मीधरो द्वादशे ॥ Intro. verse to ms. of व्यवहारकाण्ड, इति महाराजाधिराजोविन्दचन्द्रदेवादिदेन महाराजसाम्निविग्रहिकेन महोदयधरात्मजश्रीमहोदयधरेण विरचितं कृत्यकल्पतरौ व्यवहारकाण्डादिकं समाप्तम् ।

partnership and the other titles of law. In the Rājadharmakāṇḍa, the topics discussed are : eulogy of the institution of king, coronation, councillors, forts, palaces, the government of the country, treasury, punishments, allies, guarding the heir-apparent, settling of policy, the six expedients, marching against an enemy, festivals like Kaumudī and raising the *dhvaja* (banner), pūjā on Mahānavamī, gifts and letting loose of cows and bulls. In the Dānakāṇḍa the usual subjects are discussed, such as what should be donated and what not, the persons fit to receive gifts, the *mahādānas*, the lesser *dānas* &c. Vide Mitra's Notices vol. VI, p. 247 for the nitya-kālakriyā-kāṇḍa (3rd) and vol. VIII, pp. 296-297 for the Mokṣa-kāṇḍa.

The Kalpataru generally quotes only the smṛti writers, the epics and the purāṇas. It is only in the vyavahāra-kāṇḍa that several *nibandhas* and their authors are quoted. Among these are Medhātithi, a *bhāṣya-kāra* on Śāṅkha-Likhita, Prakāśa, Pārijāta, Vijñāneśvara, Halāyudha, Kāmadhenu. Dr. Jolly (R. u. S. p. 35) had noticed that Lakṣmīdhara quotes only Medhātithi and did not know that he names so many authors.

The date of Lakṣmīdhara can be settled within very narrow limits. He quotes Vijñāneśvara and therefore he must be later than 1100 A. D. The Kalpataru is quoted by the Karmopadeśinī of Aniruddha written about 1160 A. D. (vide I. O. cat. p. 474-75). Hence it must have been written between 1100 and 1150 A. D., and probably in the 2nd quarter of the 12th century. A Ms. of the Kalpataru found in Nepal is dated *samvat* 1233 i. e. 1176-77 A. D. (Vide M. M. Haraprasad Sastri's Cat. of Nepal Mss. p. 106). The same date is arrived at in another way. He was the minister of king Govindacandra. This must be Govindacandra, the Gahadavala or Rathor emperor of Kanoj, whose inscriptions range from 1104 A. D. to 1154 A. D. and who reigned from about 1114 to 1156 ; vide I. A. vol. 14, p. 103 (of *samvat* 1161), E. I. vol. II. p. 559, E. I. vol. IV. pp. 104-109, E. I. vol. V. pp. 16-20, E. I. vol. VIII. p. 149 ff (for five copper-plates the last of which is dated *samvat* 1207, i. e. 1150 A. D.), E. I. vol. IX. p. 319 (for the Sarnath inscription of Kumaradevī), I. H. Q. vol. V. p. 86 ff.

The influence the Kalpataru exercised on succeeding generations was very great. The most eminent Bengal writers, such as Aniruddha, Ballālasena, Śūlapāṇi and Raghunandana quote him with

respect. In Mithila his influence was felt perhaps even more than in Bengal. The Vivādaratnākara⁷²⁶ of Caṇḍeśvara quotes the work hundreds of times and practically plagiarises much that was valuable in it. In fact he quotes the Kalpataru oftener than any other *nibandhakāra* and expressly names it as the first of his predecessors on whom he relies (vide note 703 above). The Smṛtisāra⁷²⁷ of Harinātha quotes him frequently and so does the Ācārādarsa of Śrīdatta. It made a deep impression even in Western and Southern India. Hemādri refers to it and the Sarasvatī-vilāsa⁷²⁸ quotes the work frequently and applies the highly honorific epithet 'bhagavān' to Lakṣmīdhara. As better and more compact digests came to be composed in later times, the Kalpataru fell more and more into obscurity. It is for this reason that Mss. of the work are rare. Yet even the Dattakamīmāṃsā,⁷²⁹ the Viramitrodaya⁷³⁰ and the Tōḍarānanda⁷³¹ make frequent mention of its views.

78. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on *dharmaśāstra*, the other two being Śulapāṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the Kālaviveka (B. I. series, 1905), the Vyavahāramātrkā (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277-353, edited by the late Sir Asutosh Mukerji), the Dāyabhāga (published several times). It appears that these works

726 सि. र. p. 130 refers to the गृहस्थकाण्ड of the कल्पतरु.

727 Vide I. O. cat. No. 301 where the स्मृतिसार (folio 145 b) sets out कल्पतरो अपुत्रचनाधिकारः.

728 Para 709 (Foulke's edition) 'एतच्च लक्ष्मीधराचार्यमतमतिगम्भीरं विद्वान्मुदा-
हृतम्'; vide para. 628 for भगवौल्लक्ष्मीधरः; vide pp. 346, 421 of the Mysore
edition.

729 On the verse of मनु 'माता पिता वा &c.' (9. 168) the दत्तकमीमांसा says 'एतच्च
शुद्धोपि किल पुत्रो भवतीत्यभिप्राय इति कल्पतरुव्याख्यानं तत्तज्जातीयवैषम्यं प्रोक्तमन-
येषु मया विधिरित्युदाहृतयोगीश्वरवचनविरोधान् &c.'

730 Vide वीर. pp. 303, 531, 606, 641 &c. for reference to the views of the
कल्पतरु.

731 'व्यतीयातो गणितमतचन्द्रसूयंकान्तिसाम्यकाल इति कल्पतरुः। योगविशेष इति मिता-
श्रुता।' आहृतोक्त्य (D. O. ms. No. 257 of 1884-87).

were intended to form part of a vast treatise on dharmasāstra called *Dharmaratna*, as stated in the *Kālaviveka*.⁷³² In this work I have used the edition of the *Dayabhāga* printed in 1829.

The *Kālaviveka* as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites was to be solar or lunar, the proper time for the cessation and starting of Vedic studies (*Utsarjana* and *Upākarma*), the rise of *Agastya*, the four months during which *Viṣṇu* was supposed to sleep on the ocean, the times for various festivals including the *Kojāgara* and the *Durgotsava*, the eclipses. The work is named *Kālaviveka* not only in the colophon, but also in the body itself.⁷³³ Some of the sections of the work also are styled *viveka* (e. g. *Amāvāsyā-viveka* pp. 354-365, *dvirāṣāḍhaviveka* pp. 169-174). The object with which the work was composed is stated in the 2nd verse⁷³⁴ as follows:—‘ *Kala* ’ (the topic of proper times for religious duties) has not been understood by some writers ; it has been based upon ancient texts and compressed into narrow compass by others ; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons.’ *M. M. Chakravarti* (*JASB* 1915 p. 314) draws from this the conclusion that ‘ no previous treatise specially dealing with *Kala* alone was known to the author ’. This is not a sound conclusion. All that *Jīmūtavāhana* claims is that he has made the subject of *Kala* extremely easy. As a matter of fact in one verse he brings together seven predecessors⁷³⁵ who dwelt upon *Kala* in their works. As long

732 बहुविधविवादनिमिरयस्तं ग्रहणं रवेः शशाङ्कस्य । तद्भर्मरत्नदीपालोकात्सकलं विलोकयत ॥
इति पारिमर्द्रीयमहामहोपाध्यायजीमूतवाहनरुतो धर्मरत्ने कालविवेकः समाप्तः । last
verse and colophon of कालविवेक ; similarly the colophon of the दायभाग
is ‘ इति पारिमर्द्रीय ... धर्मरत्ने दायभागः समाप्तः ’.

733 ‘ करतलगतामलकमिष कालं चालोपि वक्षते येन । जीमूतवाहनरुतः कालविवेकः परं
जयति ॥ ’ p. 380.

734 कालः कैश्चिद्वदुः (० वदुः !) कैश्चित्संक्षिप्तश्च वचननिबद्धः । इति मन्दमूर्तीनामपि
सुबोधकरणो मया क्रियते ॥ 2nd verse of कालविवेक. The 2nd pāda has 19
mātrās. Should we read वचनबद्धः ?

735 जितेन्द्रिय-शङ्खधराभूक-संभ्रम-हरिपंश-धवल-बोम्लोकैः । रुतमपि कालविवेकमनुना नि-
सारतां याति ॥ कालविवेक p. 380.

as the works of all these writers are not recovered it is impossible to assert that Jimūtavāhana had before him no previous work dealing specially with *Kāla*. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are enumerated in the note below.⁷³⁶ Most of these *nibandhakāras* are quoted by him in his two other works also. Yogīśvara⁷³⁷ seems to be an author different from Yājñavalkya who also is styled Yogīśvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author⁷³⁸ Yogīśvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogīśvara in the Mit. is probably a misprint or copyist's error for Dhāreśvara as some Mss. read Dhāreśvara. In the Kālaviveka Jimūtavāhana makes frequent and effective use of Pūrvamīmāṃsā maxims⁷³⁹ and shows that he had made a profound study of that system. In the Durgotsaviveka⁷⁴⁰ of Śūlapāṇi the Kālaviveka is quoted. It is also quoted in the Śrāddhacintāmaṇi of Vācaspati, in the Śrāddhakaumudī (p. 328) and Varṣakriyā-kaumudī of Govindānanda and in several Tattvas of Raghunandana, e. g. Malamāsa p. 773, vol. I and Ekādaśī pp. 49, 341, vol. II.

736 अन्वूक, अमरकोश, उत्पल, (p. 224), गोविन्दराज, जितेन्द्रिय, दीक्षित, (p. 92), धवल, पञ्जिकाकारमिश्र (p. 63), भाजदेव (p. 290), भवधन (p. 423), भागुरि (p. 14), योगेश्वर (p. 200), योःश्लोक, पार्थिककरपाद (p. 79), विश्वरूप (p. 304), शङ्करगीता (p. 477), शङ्करधर, बट्टशिशन्मत, संभ्रमभट्ट, स्मृतिमीमांसा, स्मृतिसमुच्चय (p. 102), हरिवंश.

737 'कन्यायां भावणद्वये प्रथमे शक्रोत्थानं द्वितीये तु दुर्गाया इति योगीश्वरेण व्याख्यातः द्विराषाढकलः स पुनरनुपपन्न इति मन्यामहे।' कालविवेक p. 200; vide p. 237 also 'तत्र योगीश्वरमते वृश्चिके चोत्थानप्रसङ्गे' from which जमिन्तवाहन differs.

738 एवमादीनां विरुद्धार्थानां कन्यानां योगीश्वरेण (v. l. धारेश्वरेण) व्यवस्था दर्शिता। पत्नी गृह्णीयादित्येतद्वचनजातं विमर्शभातृषीविषयम्। सा च यदि नियोगार्थिनी भवति। निता० ध्वं याज्ञ II. 135.

739 e. g. on p. 13 देशभेदेन चान्द्रे सौरे च प्रयोगदर्शनात् विशेषानवधारणात्। न च यव-वराहस्य प्रयोगाभिप्रायः। उभयोरपि तद्विशेषात्। This refers to जेम्सि I. 2. 8-9.

740 कन्यासंस्थे रवौ वसशुक्लामारभ्य नन्दिकाम्। नन्दिका भतिपदिति जमिन्तवाहनः। दुर्गोत्सवविवेक (p. 2. Sanskrit Sahitya-pariśad ed.); vide कालविवेक p. 513 for this. The वर्णविवाहकौमुदी p. 51 quotes a text from कालविवेक which occurs on pp. 443 and 447 of the latter.

The Vyavahāramātrkā as its very name implies deals with the elements of vyavahāra (i. e. judicial procedure). It speaks of the eighteen titles of law, the derivation of the word *prāḍvivāka* (judge), the persons fit to be appointed judges, different grades of courts, duties of *sabhyas*, four stages of vyavahāra, *pūrvapakṣa* (plaint), *pratibhū* (surety), blemishes in a plaint, *uttara* (reply of the defendant), four kinds of *uttara*, blemishes in *uttara*, *kriya* (proof or burden of proof), divine (*daivi*) and human (*manuṣi*) proof (viz : ordeals, inference, witnesses, documents, possession), persons incompetent to be witnesses. Ordeals have not been dealt with by the author. The first verse of the work⁷⁴¹ styles it Vyavahāramātrkā. The last verse⁷⁴² but one suggests the name Nyāyamātrkā which practically is a synonym of Vyavahāra-mātrkā and the colophon at the end of a ms. in the Deccan College collection calls it Nyāyaratnamālikā.

About twenty *smṛtikāras*⁷⁴³ are mentioned in the Vyavahāramātrkā. Katyāyana, Bṛhaspati and Narada are the three *smṛtikāras* most frequently quoted, nearly two-thirds of the quotations in the entire work being derived from them. Among the *nibandhakāras* the following are named — Jitendriya, Dikṣita, (p. 302), Bāla (p. 346, the same as Balaka), Bhojadeva (pp. 284, 305), Mañjarikāra (i. e. Govindarāja), Yogloka, Viśvarūpa, Śrīkara (pp. 292, 334 or Śrīkaramiśra p. 342). About Viśvarūpa he says⁷⁴⁴ ' I have put forward this conclusion of the ancient writers, I have

741 व्यवहारमातृकैषा सकलविवादेषु धर्मवादाथम् । लोकद्वयेषु रक्षति सुतमिव शुद्धयया माता ॥

742 परिमद्वकुलोद्भूतः श्रीमात्र् जीमूतवाहनः । विदुषां परितोषाय निमंमे न्यायमातृकाम् ॥

743 They are उशनस्, कात्यायन, बृहत्कात्यायन, कौण्डिन्य, गौतम, नागद, पितामह, प्रजापति, बृहस्पति, मनु, यम, याज्ञवल्क्य, लिखित, बृहद्वसिष्ठ, विष्णु, व्यास, शङ्ख, बृह-शातातप, संवर्त, हरीत.

744 अथा प्राचीं निबन्धुणाभियं वापि (वाणी !) पुरस्कृता । दूषणं विश्वरूपदेर्निराकृत्य प्र-
क्षितम् ॥ p. 352. M. M. Chakravarti is not right in taking (JASB 1915 p. 317) ' *prāḍm* ' to mean 'eastern' in this verse, as in the previous verse also जीमूतवाहन refers 'to all munis' and 'former works' ' इति सकलमुनीनां मुक्तिपाथं विदुष्य स्वरसन इह सोर्धो गम्यते न्यायतमम् । स पुनस्य-
निबन्धो (हो !) गृह्यतां बुद्धिमन्निर्भवति यदि न जाड्यं ब्रह्म माह्वतोयु' ॥

refuted the objections of Viśvarūpa and others and dealt with them at length.' Yogloka and Śrīkara are generally quoted for being refuted and the former is frequently jeered at as 'tārkikam-manyā' or 'nava-tārkikam-manyā'. In this work Jimūtavāhana displays great familiarity with the ancient dialectics. In some cases what the printed text exhibits⁷⁴⁵ as prose really constitutes verses. Sir Asutosh Mukerji is not accurate when he says in the preface that 'Jimūtavāhana refers to a number of jurists not mentioned by any other author, e. g. Jitendriya, Yogloka, Bālaka, Viśvarūpa, Śrīkara and Mañjarikāra.' It has been shown above that both Viśvarūpa and Śrīkara have been mentioned by the Mit. which is certainly earlier than Jimūtavāhana and by a host of other writers who were either earlier than or contemporaries of Jimūtavāhana. The Vyavahāramātrkā is quoted in the Vyavahārtattva⁷⁴⁶ (pp. 199, 214, vol. II) and the Dāyatattva of Raghunandana.

The Dāyabhāga is the most famous of Jimūtavāhana's works. In matters of Hindu law such as inheritance, partition, *stridhana*, re-union, it is of paramount authority in modern British Indian courts in Bengal, except in those cases where the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863-1866). It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are:— Definition of dāya ; father's power over ancestral property ; partition of father's and grand-father's property ; division among brothers after father's death ; definition, classification and devolution of *strid*^{ग्रामे}₁₈₀ persons excluded from inheritance and partition on the ground of disabilities ; property which is impartible (in its very nature, because it is self-acquired) ; order of succession to one dying son ; re-union, partition of coparcenary property concealed but disclosed afterwards, *indicia* of partition.

745 e. g. on p. 348 the words 'तस्माद्वकाशकुसुमसमाल एव प्रमाणमनोऽस्यामेनि

द्वनिरस्तं लिखितादिभ्यो बलीयस्त्वम् ॥' constitute an Āryś. Simi.

p. 348 the words 'तस्माद्वस्मार्तेरियमुका मुकेः प्रमाणता धाम्नेः । ... एव दुर्गो-
धीनस्त्वकलत्वाप्रमाणं सा ॥' make two Āryśs. ^{occurs}

746 'मुक्तिर्भाषः स च लोकव्यवहारः इति व्यवहारमायुका' व्यवहारतत्त्व p. 199,

Some of the peculiar doctrines of the *Dayabhāga* which are of fundamental importance and which sharply distinguish it from the *Mit.* are : sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father's ownership (i. e. after his death or on his becoming *patita* or a *samnyāsin*) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband's interest on his death even if he be joint with his brother, the right to take a deceased person's estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of *pinḍas*) and not by the principle of consanguinity (as in the *Mit.*).⁷⁴⁷

Besides the *smṛtikāras*,⁷⁴⁸ the *Mahābhārata* and the *Mārkaṇḍeya-purāṇa* the following authors are referred to by name in the *Dayabhāga* :—*Udgrāhamalla*, *Govindarāja* (as author of *Manuṭikā*), *Jiten-driya*, *Dikṣita*, *Bālaka*, *Bhojadeva* or *Dhāreśvara*, *Viśvarūpa* and *Śrīkara*. *Udgrāhamalla* is referred to on the distribution of *strīdhana* and it is said that *Udgrāhamalla* (i. e. his view) is throttled⁷⁴⁹ by the text of *Devala*. It appears therefore that *Udgrāhamalla* was not a *smṛti* writer, but a *nibandhakāra*. *Dikṣita*⁷⁵⁰ is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the *Dayabhāga* approves of this view. There is one more writer who is referred to twice with great respect as *Niravadyavidyodyota*.

747 Note the following ' तदेवं पितृस्वत्वापगम एकः कालोऽपरश्रानपगत एव पितुः स्वाम्ये पितुरिच्छयेति कालद्वयम् । ' *दायभाग* p. 38 ; अतोऽविशेषेणैव विभक्तत्वाद्यनपेक्ष-
येषामुपपन्नस्य भर्तुः रुत्सन्धने पत्न्यधिकारो जितेन्द्रियोक आदर्णीयः । p. 256 ; उप-
कारकत्वेनैव धनसंबन्धो मन्वादीनामभिमत इति मन्यते इति निरवद्यविद्योद्योतेन द्योतितो-
यमर्थो विद्वद्भिरादर्णीयः । p. 336.

748 The *smṛtikāras* named are : *उशनस्*, *कात्यायन*, *वृद्धकात्यायन*, *गौतम*, *दक्ष*, *देवल*,
नारद, *पैठीनसि*, *बृहस्पति*, *मनु*, *बृहस्पति*, *यम*, *याज्ञवल्क्य*, *विष्णु*, *व्यास*, *शङ्खलक्षित*,
वृद्धशातातप, *झरित*.

749 एतावताप्युद्वाहमलस्य देवलपत्न्यं गलहस्तः यथा सामान्यं पुत्रकन्यानां मृतायां स्त्रीकृतं
क्षिपाम् । *दायभाग* p. 127.

750 अतः पुत्रवती संभावितपुत्रा आधिकारिणी । वन्धावविधवात्वदुद्धिपदत्वादिना निर्वन्त-
पुत्रा पुनरनधिकारिण्येवेति दीक्षितमतमादर्णीयम् । *दायभाग* p. 271.

Whether this is a mere description or title (‘the refulgence of whose learning is spotless’) or whether the author’s name was Uddyota and *niravadyvidya* (‘whose learning is spotless’) is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the *Dayabhāga*, it would be extremely desirable to know who this writer was, as *Jimūtavāhana* tells us that that view was brilliantly set forth by *Niravadyavidyodyota*. The same writer is also quoted on the well known verse of *Yājñavalkya* ‘bhūryā pitāmahopāttā &c.,’ which is the sheet-anchor of *Vijñaneśvara*’s theory about the son’s rights by birth in ancestral family property.⁷⁵¹

Jimūtavāhana gives very little information about himself. In the colophons of his works he is described as *Pāribhadriya Mahamahopādhyāya* and at the end of the *Vyavahāramātrkā* (vide note 742 above) he tells us that he was born of the *Pāribhadra* family (*kula*).⁷⁵² It is said that this name of the family still survives in the *Parihal* or *Pāri Gai*, a section of *Rādhiya Brāhmaṇas* (*Ghose’s Hindu Law*, 3rd edition, pp. xvi-xviii and *JASB* 1915 p. 320). It is also said that *Edumīśra* in his *Kulakārikā* tells us that *Jimūtavāhana* was chief judge in the reign of *Viśvak-sena* of Bengal and that he was 9th in descent from *Nārāyaṇabhaṭṭa*, one of the five *Brāhmaṇas* brought by *Ādisūra*. The information supplied by the match-makers of Bengal is, as shown above, not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the *Brāhmaṇas* of *Pārigrāma* have been degraded and so *Jimūtavāhana* would not have paraded the fact that he was *Pāribhadriya* if at the time when he wrote his subcaste had been degraded (*Intro. to Kālaviveka* p. viii). The fact that *Jimūtavāhana* was a native of *Rādha* is testified by his statement in the *Kālaviveka* that *Agastya* (*Canopus*) rose in *Ujjayini*

751 वस्तु याज्ञवल्कीयवचनं-भूयां... मयोः-तस्य निरवद्यविद्योद्योतेन द्योतितस्तत्त्वतो-मर्थः । यत्र द्वयोर्भ्रात्रोर्जीवितितृकयोरप्राप्तमागयेरेकः पुत्रानुत्पाद्य विनष्टोभ्यो जीवति अनन्तरं पिता मृतस्तत्र पुत्र एव तद्वर्गं प्राप्नोत्यतिसंनिकषात् । तदर्थं सवृशं स्वान्वयमिति वचनम् । p. 50.

752 In some editions of the *Dayamāg*, the last verse is पारिमद्वकुलोद्भूतः क्षीमाञ् जीमूतवाहनाः । दायमाणं चकारेम विदुषां संशयच्छिदे ॥

when four days of the month of Bhādrapada remained, but that in Rādhā Agastya rose when seven days of the month were yet to run.⁷⁵³

Extremely divergent views have been held as to the date of Jimūtavāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the Mit. was earlier by five centuries than Jimūtavāhana. Dr. Jolly (R. u. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB. for 1915, pp. 321-327 and Mr. Panchanan Ghosh's learned article in 26 Calcutta Law Journal (journal portion p. 17 ff.) may be consulted. Since Jimūtavāhana mentions Dhāreśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śūlapāṇi, Vācaspati-miśra and Raghunandana, he cannot be later than the middle of the 15th century. The Kālaviveka furnishes important data. On a ms. of the Kālaviveka there is a note made about the birth-date of the son of a certain Ghatakasimha with the horoscope of the child. The year specified therein is *śake* 1417, i. e. 1495 A. D. It follows from this that the Ms. itself must have been copied sometime before this and the original work must be much earlier still. So the Kālaviveka cannot be placed at any rate later than about 1400 A. D.

In the Kālaviveka Jimūtavāhana tells us that his predecessor Andhuka⁷⁵⁴ exhibited a certain astronomical matter in *śake* 952 (i. e. 1030 A. D.) and that he declared an intercalary month in *śake* 955.

Similarly Jimūtavāhana expatiates upon several⁷⁵⁵ minute astro-

753 तथाहि राधादिषु सप्तदिनावशिष्टे भाद्रे तस्योदयः । उज्जयिन्यां च दिनचतुष्टयावशिष्टे ।
कालविवेक p. 290 ; vide p. 291 also.

754 एवंविध एव कार्तिके द्वापञ्चाशदधिकनवशतसंख्याते शकाब्दे अन्धुकादिर्वर्तितवान् ।
कालविवेक p. 51 ; तथाहि पञ्चपञ्चाशदधिकनवशतसंख्याके शकाब्दे तुलासंक्रान्तिमा-
वास्यायां भूता . . . अन्धुकेन लिखितः । कालविवेक p. 119.

755 ननु सूर्याचन्द्रमसोर्भिन्नराशिस्थित्वेपि अमावास्या दृश्यते । तथा चतुर्विंशोपरसहस्र-
शकवत्सरे सिंहस्थे रवौ द्वित्रिदण्डान् चतुर्विंशी परतोऽश्लेषानक्षत्रं सप्तदण्डान् परतो मघा

nomical and astrological details which were observed in the *śake* years 1013 and 1014 (i. e. 1091 and 1092 A. D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the *Kālaviveka* was composed soon after *śake* 1013 or 1014 (i. e. 1091 and 1092 A. D.). Hence it follows that the literary activity of *Jimūtavāhana* lay between 1090 and 1130 A. D. The *Kālaviveka* seems to be his first work. The *Vyavahāramātrka* would naturally come before the *Dāyabhāga*. He seems to have contemplated writing⁷⁵⁶ on *ṛṇādāna* also, as he says in the *Dāyabhāga* that a certain matter would be expounded by him in *ṛṇādāna*.

The most cogent argument that can be advanced against the above early date assigned to *Jimūtavāhana* is that neither *Jimūta-vāhana* nor any of his compositions is mentioned by Bengal writers and works on *Dharmaśāstra* belonging to the 12th, 13th and 14th centuries such as the *Hāralatā*, the commentary of *Kullūka* etc. No satisfactory explanation can be offered of this silence. But is is a very precarious thing to conclude from this silence that *Jimūta-vāhana*'s works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of *Caṇḍeśvara*, *Miśra* and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that *Jimūtavāhana* criticises views that were shared also by *Caṇḍeśvara* and others. Another important question is whether *Jimūtavāhana* who is certainly a little later than the *Mit.*

तेनाप्लेवास्तमयेऽमावास्यायां कर्कटे चन्द्रः सिंहे चादित्यः । कालविवेक P. 31; तथा त्रयोदशोत्तरशकाब्दयोरे मीनस्थे सूर्ये पूर्वोत्तरकाष्णमीन्यास्ता पूर्णिमा तदनन्तरं मेघसूर्ये इत्यभिप्राय्यां बुद्ध्या पूर्णिमा इत्ययोवात्कैष्णुनोप्यसौ त्रयोदशोत्तरशकाब्दविक्रमादित्यात्ममृतिं त्रयोदशोत्तरशकाब्दात्तमानमोगपर्यन्तेन मासद्वयलोपः । कालविवेक P. 48.
Vide also pp. 48, 48-49.

756 एतच्च विस्तरेण (कृष्ण-) दाने कथ्यते । दायभाग P. 45.

criticizes it. The Vivāda-taṇḍava of⁷⁵⁷ Kamalākara says that Jimūta-vāhana held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son's son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that Jimūtavāhana took up this position, being blinded by his hatred of the Mit. The Viramitrodaya⁷⁵⁸ also says that Jimūtavāhana criticizes the Mitākṣarā definition of *vibhaga* and the view of the Mit. about the times for partition. The Vyavahāra-mātrka⁷⁵⁹ also appears to criticize several times views which were held by the Mit. and the correspondence is very striking. On this point this much may be said that the points selected for attack by Jimūtavāhana do occur almost in the same words in the Mit. but, since the Mit. is not expressly mentioned and since it is likely that other writers like Asahāya and Bhāruci whose works have not yet been discovered might have contained the very same words that are found in the Mit., it is somewhat hazardous to assert that Jimūta-vāhana criticizes the Mit. alone and no other work. All that one can advance is that it is quite within the bounds of possibility that Jimūtavāhana criticizes the Mit.

For Raghunandana one of the famous commentators of the *Dayabhāga*, vide sec. 102 below.

यत्तु जीमूतवाहनः—मृतपितृके पोत्रे पुत्रे च सति संनिकषात् पितृव्यस्यैव सर्वधनप्राप्ति-
निराकारार्थं समस्त्वाम्योक्तिः पुत्राणां दिषमविभागनिवृत्त्यर्था वा न तु पितुः समभागार्थां
पुत्रस्वातन्त्र्यार्था वा तेन पैतामहेऽपि पितुर्भागद्वयमिति । तन्मिताक्षराग्रहणान्तरम् ।
folio 109 of the Mandlik collection ms. in the Fergusson College, Poona.

758 'यच्च जीमूतवाहनेनेव मिताक्षरागोचरे विभागो न, स द्रव्यसमुदायविषय, नामनेकस्वत्वम्, ना
तदेकदेशेषु व्यवस्थापनमिति विभागशब्दार्थः इति दूषयित्वोच्यते' वीर० p. 547 ;
'अत्र पित्र्यपरम एकः कालो निवृत्ते चापि रजसीति द्वितीयो जीवति चेच्छतीति तृतीय
इति मिताक्षरायां जीमूतवाहनेनोक्तं दूषणम् ।' वीर० p. 552.

759 व्यवहारमातृका p. 296 'तदेव (वं) स्वयमेव अप्रसिद्धादेभ्यो हतत्वात् यदन्यैः कल्पितं
अप्रसिद्धमिति मदीयं शशविषाजमनेन गृहीतं निराबाधमस्मदीयगृहस्थितो दीपः प्रकाश-
मेतद्गृहे करोति . . . तच्चास्तां दूषणान्तरं किं तु शास्त्रायन्त्रा कल्पनमशास्त्रवैतत्येव
तेषां कल्पयति । ;' compare मिताक्षरा on याज्ञ. II. 6 'अप्रसिद्धं मदीयं शश-
विषाजं गृहीत्वा न प्रयच्छतीत्यादि निराबाधमस्मद्गृहे दीपप्रकाशेनोप-
रुद्धे व्यवहरती-
त्यादि.' It is to be noted that these examples occur in अमरा also.

On the smṛti of Yājñavalkya Aparāditya wrote a voluminous commentary styled Aparārka-Yājñavalkya-dharmaśāstra-nibandha (published in two volumes by the Ānandaśrama Press, Poona, 1903 and 1904). In a verse⁶⁰ at the end and in the colophons the author is called Aparāditya, a Śilāhara king, born in the family of Jimūta-vāhana of the Vidyādhara race. In the introductory⁶¹ fifth verse also the author is styled 'an ornament of the family of Jimūta' and is highly eulogised for his devotion to Śiva and his brilliant intellect.

Aparārka's work, like the Mitākṣarā, though professedly a commentary on Yāj., is really in the nature of a digest. It is far more voluminous than the Mit. It quotes profusely from the Gṛhya and Dharma sūtras and the metrical smṛtis. Several features distinguish it from the Mit. The Mit. is generally very chary of quoting from the purāṇas, while Aparārka contains long extracts sometimes extending over pages from several purāṇas, viz, the Ādipurāṇa, the Ādityapurāṇa, the Kūrma, the Kalikapurāṇa, Devī, Nandī, Nṛsiṃha, Padma, Brahma, Brahmaṇḍa, Bhaviṣyat, Bhaviṣyottara, Matsya, Mārkaṇḍeya, Liṅga, Varāha, Vāmana, Vāyu, Viṣṇu, Viṣṇudharmottara, Śivadharmottara, Skanda. The index at the end of the printed Aparārka gives the names of the various smṛtikāras quoted in the work. Another feature not found in the Mit. is that Aparārka quotes long passages of the dharmasūtras and explains them at length, e. g. on Yāj. III 294 (p. 1205) he quotes Gautama (Dh. S. 20. 2-9) and then offers a lengthy explanation ; on Yāj. III. 294-295, he quotes long passages of Vasiṣṭha (Dh. S. 15, 16-4 and 17-21) and gives detailed explanations of them. It is probable he had not before him commentaries on these dharmasūtras. On p. 11, he

760 राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुदृच्छको-
 मन्त्रिणः । शास्त्रार्थमृतचर्चणार्थितमतिविशेष-
 निबन्धं व्यधात् ॥ इति श्रीविद्याभारवंशप्र-
 श्रीमद्वारादिस्वदेवविरचिते पाद्मवक्त्रप्र-
 761 मकस्या यस्य सविस्मयः स्मरारिपर्व-
 मास्यान्मन्त्रिणेन नृः । यस्या च वाचस्पतिर्विक्रान्त्या द्विषता गजः क्षुण्णितया
 नयानुगा वितनुते । जीमूतान्वयमूर्ध्वं स विपुलं वीग्रीमरेणोर्ध्वे शास्त्रे वाच्य-
 यस्या सता संभताम् ॥

gives brief summaries in the style of the Śāṅkarabhāṣya of the tenets of the Śaiva, Pāśupata, Pāñcarātra, Sāṃkhya and Yoga systems. He does not appear to have been an ardent admirer of the Advaita Vedānta though he refers to the Śārīrakamīmāṃsā.⁷⁶² In one place he sets out the arguments of those who hold that correct knowledge alone leads to *mokṣa* and of those who hold that a combination of correct knowledge and works is essential for *mokṣa* and leaves his readers to choose for themselves whatever view they take.⁷⁶³ It is remarkable that, while even the Mit. names at least six *nibandhakāras* on dharmaśāstra viz. Asahāya, Viśvarūpa, Bhāruci, Śrīkara, Medhātithi and Dhāreśvara, Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as *kecit*, *anye*, *apare*, though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e. g. on pp. 741-42 he says⁷⁶⁴ that the text of Yāj. 'patni duhitarah' according to some refers to the widow who submits to *niyoga* (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word *duhitr* in Yāj. means only the appointed daughter (*putrika*). This last was the view of Viśvarūpa and Śrīkara. On p. 761 he refers to the reading of some in Yāj. II. 150 as 'sāmāntāsthavirā gaṇāḥ' which is found in Viśvarūpa (II. 15.4) and not in the Mit. Aparārka names (p. 926) a Vāgbhāṭa-smṛtisamgraha and a Smṛtimimāṃsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kriyāśraya (p. 872), Śārāvali. On pp. 570 and 572 of the printed text occur two references to a *pustaka* of rājānaka Śitikanṭha.⁷⁶⁵ That was probably a marginal

762 शास्त्रं च तस्माद्वा एतस्मादात्मन आकाशः संभूतः इत्यादिकमेकाकिन एव परमात्मनः सकलकार्यकारितामाचष्टे । तस्य च तर्कविरोधः शारीरकमीमांसाभ्यासशालिनामपरिहर एव । P. 975 on याज्ञ. III. 68.

763 Vide pp. 1029-1034 on याज्ञ. III. 205. On p. 1034 he says 'तदनयोर्मतयोर्बन्धाख्यं तद्व्याख्यम्'.

764 अत्र केचिदाहुः-या देवराव्यस्माद्वापि सपिण्डादगुरुभ्यशुरादिवचनात्पुत्रमिच्छति तद्विषयं परत्री दुहितर इत्यादि वचनमिति । . . . एतेन यदुक्तं केनचित् पत्नी दुहितर इत्यत्र दुहितृशब्देन पुत्रिकोच्यत इति तन्निरस्तं वेदितव्यम् ।

765 इति राजानकशितिकण्ठपुस्तके विशेषः । P. 572.

note in a ms., the copyist or owner of which found on comparison with another ms. belonging to rājanaka Śtikanṭha additional matter. Aparārka quotes from Bhaṭṭa (i. e. Kumārilabhaṭṭa).⁷⁶⁶ Aparārka does not appeal as frequently to the doctrines of the Pūrvamīmāṃsā as the Mit. does and he does not generally enter into acute discussions of Pūrvamīmāṃsā in its application to Dharmaśāstra as the Mit. does. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogenous material.

Some of the views that are usually associated with Jimūtavāhana were propounded by Aparārka also. Aparārka bases the right to take a deceased person's property on the superior spiritual benefit conferred by the claimant on the person deceased.⁷⁶⁷ In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 745) ; Aparārka explains the word ' apratiṣṭhita ' in Gautama's text (18. 22) as ' one ' who is issueless or is indigent or a widow, ' while the Mit. explains it to mean only ' indigent. '

Whether Aparārka knew the Mit. is a vexed question. Some scholars while holding that Aparārka does criticize the Mit. explain away the non-mention of the Mit. by saying that Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in Journal of Indian History vol. III p. 17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the Madanpārijāta or the Sarasvativilāsa, do not appear to have followed the etiquette. In

766 ततश्च यदुक्तं भट्टेन-तस्माद्भुङ्क्ष्वहे तिष्ठन् मधुमांसादि वर्जयेन् । जिज्ञासेतां विदुष्वाम्भर्म-
मित्ववगम्यते ॥ इति तदनेन विरुध्यते p. 76.

767 तत्र प्रत्यासन्नः पूर्वं धनभाक् । यदाह मनुः । अनन्तरः सपिण्डावस्तस्य तस्य धनं
अवेदिति । . . . संप्रदानकारकीभूतानां पित्रादीनां भ्रातृणां चोदकादिदाता यश्च
तस्तत्पितृज्योपि तेषामेवोदकादिदाता स तस्य प्रत्यासन्नः सपिण्डः । तद्वन्न तु सोऽन्यो
भ्रातातिशयेन प्रत्यासन्नः समानसंप्रदानोदकादिदानत्वात् । तस्यैवस्तु ततोपि व्यवहितः
पितृपितामहपितृर्षयोर्भिन्नसंप्रदानकत्वात् । तत्तत्रैवैवत्यन्तव्यवहितः पिण्डश्चवेपि संप्र-
दानोदकात् । pp. 744-45.

my opinion the Mit. was known to Aparārka. Aparārka reads Yāj. III. 17 as 'Vaitānopāsanaḥ kāryaḥ kriyāśca śruticoditāḥ,' explains the first word as a karmadhāraya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read 'śruticodanāt' for 'śruticoditāḥ'.⁷⁶⁸ Viśvarūpa reads 'vaitānikaśrayaḥ... śrutidarśanaḥ' and offers no comment on this verse beyond the word 'spaṣṭārthametat' (it is III. 15. in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śtuti passage 'yāvaj-jīvam' etc. Aparārka refers on Yāj. III. 254 to the reading 'samām';⁷⁶⁹ adopted by some, says that the latter explain the verse as prescribing the penance for three years and observes that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in contact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three

768 अत्र केचिद् व्यचक्षते-विताने वेदे भवाः वैतानाः तथा उपासने गृह्ये भवा औपासनाः । वैतानाश्चोपासनाश्च वैतानोपासनाः क्रिया इति । तदेतद् व्याख्यानमनुपपन्नम् । वैतानोपासन्य इति हि तदा शब्दः स्यान्न पुनर्वैतानोपासना इति । . . . यच्च तैः श्रुति-चोदनादिति पाठं कृत्वा हेतुपरत्वेन व्याख्यातं तदपि न युक्तम् । एवं हि ते मन्यन्ते । यस्माच्छ्रुत्या यावज्जीवमग्निहोत्रं जुहुयात्, यावज्जीवं दर्शपूर्णमासाभ्यां यजेत, इत्यादिकयावश्यकार्यतया विहितत्वान्न स्मृत्या शक्यमाहोत्रेण तन्निवर्तनं विधातुमिति । अपरार्क p. 891 : compare the मिताक्षरा 'वितानोपासनां विस्तारस्तत्र भवा वैतानाः त्रेतामिसाभ्यां अग्निहोत्रदर्शपूर्णमासाद्याः क्रिया उच्यन्ते । . . . उपासनो गृह्यामिस्तत्र भवा औपासनाः सायंप्रातर्होमक्रिया उच्यन्ते ता वैतानोपासना वैदिक्यः क्रियाः कार्याः । कथं वैदिकत्वमिति चेत् । श्रुतिचोदनात् । तथाहि यावज्जीवमग्निहोत्रं जुहुयादित्यादिश्रुतिभिरग्निहोत्रादीनां चोदना स्पष्टेव ॥'.

769 'केचिदत्र समाशब्दं बहुवचनान्तं वर्षत्रयपरत्वेन व्याचक्षते । ... अस्मादेव च सुरापानापनुस्यर्थमिति वचनात् कृतसुरापानस्येतद् व्रतमिति गम्यते न पुनस्तालुमात्रसंयुक्तसुरस्येति । ' अपरार्क p. 1072 : compare the मिताक्षरा 'अथवा पिण्याकं पिण्डितं त्रिसमाः वर्षत्रयपर्यन्तं रात्रौ भक्षयेत् । ... यस्तु मनुवचनं कणान्वा ... सकृन्निशि । सुरापानापनुस्यर्थं बालवासा जटी प्वजी ॥ इति तत्तालुमात्रसंयोगे सुराया अबुक्षिपूर्वं ब्रह्म्यम् '. The printed text of याज्ञ. in the मिताक्षरा reads पिण्याकं ... भक्षयेत्त्रिसमा निशि ', the printed अपरार्क reads भक्षयेत्सु समा निशि, while विश्वरूप reads भक्षयेत् समा निशि. The remarks of अपरार्क show that he had a ms. of a com. where the reading was भक्षयेत्सु समा निशि.

years' penance nor does he refer to the contact of wine with the palate. The Mit. however contains both these particulars. On p. 1084 also⁷⁷⁰ Aparārka seems to be referring to the view of the Mit.

The date of Aparārka can be settled within very narrow limits. The Smṛticandrikā⁷⁷¹ in several places quotes the views of Aparārka and sometimes contrasts them with those of the Mit. The Smṛticandrikā refutes the view of Aparārka that the words of Yāj. 'jyeṣṭham vā śreṣṭhabhāgena' are meant to comprehend all various modes of giving an additional share (*uddhāravibhāga*) to the eldest son on partition mentioned by Manu and others and it follows Aparārka's explanation of 'apratīṣṭhitā' in Gautama's text. It will be shown later on that the Smṛticandrikā must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the Mit. and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhāra prince of Jimūtavāhana's family. Inscriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur (vide JBBRAS, vol. XIII p. 10-17 for the three branches). All the branches traced their descent from Jimūtavāhana. There is only a single inscription of the second branch which had ten kings reigning from about 808 to 1008 A. D. (JBBRAS vol. I, p. 209, E. I. vol. III. p. 292). There is no Aparāditya in this line. Vide E. I. III p. 207, 211 and 213 for several grants of the Kolhapur branch. Inscriptions

770 'तत्रापि ब्राह्मणीपुत्रस्य क्षत्रियाणां पितृभार्या गच्छतो नववार्षिकं वैश्या षड्वार्षिकं शूद्रा त्रैवार्षिकं गुरुतल्पव्रतं भवतीत्येके मन्यन्ते । अपराकं p. 1084; *ślo* मितान्नरा on याज्ञ. III. 260 has 'ब्राह्मणीपुत्रस्य क्षत्रियाणां मातुः सप्तत्यां गमने &c.

771 अत्युत्तरपराकें उद्येष्टं श्रेष्ठभागेनेत्येतदुद्धारप्रदर्शनार्थं तेन ज्येष्ठस्य विंश उद्धार इत्यादि-
मिर्मन्वादिशास्त्रेयान्त उद्धारप्रकारा विहितास्ते सर्वे चोपलक्षिता भवन्तीति तदप्य-
पास्तम् । स्मृतिच. II. p. 261; compare अपराकं p. 717 'ज्येष्ठस्य विंश . . .
यद्यपि सः इत्यादिनिरुद्धारशास्त्रेयान्त उद्धारप्रकारा विहितास्ते सर्वेचोपलक्षिता भवन्ति'.
'अप्रतिष्ठिता अनपत्वा निर्धना दुर्मगा विधवा वा । एवमपराकांनुसाराद्भूतमवचनं
व्याख्यातम् । अस्य विज्ञानेश्वरकृता व्याख्या हेया स्वबुद्धिमात्रेणाप्याहारादिकरणात् ।'
स्मृतिच. II. 5. 235; vide स्मृतिच. II. 218, 267, 277, 428 for other refer-
ences to अपराकं. Vide चतुर्वर्ग. III. 2, p. 495 for mention of अपराकं.

of the northern Śīlāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505-516 there is a grant dated *śake* 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmana studying the Mādhyandina recension of the Vājasaneyā-saṁhita. The king is there styled once as Aparājita and several times as Apafādityadeva. He was son of Anantadeva and grand-son of Nāgārjuna and traced his descent to Jīmūtavāhana, son of Jīmūtaketu, far famed in legend and literature as an exemplar of self-sacrifice⁷⁷², e. g. in the drama Nāgānanda. In this inscription Aparādityadeva is styled *Śīlāhāra-
rendra* and *Jīmūtavāhanānvaṣṭaprasūta* as in the colophon of the commentary on Yāj. (vide note 760 above) and also *Mahāmāṇḍaleśvara* and *Tagarapuraparamēśvara*. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath-
Paṭan in Kathiawar of Vikramasāṁvat 1176 (1119-20 A. D.) while Aparādityadeva of the Śīlāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. In I. A. vol. IX, p. 33 there is a grant of Anantadeva father of Aparādityadeva dated in *śake* 1016 (i. e. 1094-5 A. D.). Vide Bombay Gazetteer vol. I. part 2, p. 15 for a list of 20 kings of the northern Konkan branch from 810 to 1260 A. D. *I'ide* also an inscription of Aparādityadeva dated *śake* 1051 (i. e. 1129 A. D.) in Festgabe Dr. Jacobi pp. 189-193 (1926). Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A. D. It was most probably this king who composed the commentary on Yāj. We know from the Śrīkanthacarita of Maṅkha that king Aparāditya⁷⁷³ of Konkan sent Tejakantha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasimha of Kashmir (1129 to 1150 A. D.). Aparārka's commentary continues to be the standard law-book used by the *pandits* of Kashmir (Jolly's Tagore Law lectures p. 24). Aparārka's work

772 जीमूतकेतुतनयो नियतं दयालुर्जीमितवाहन इति त्रिजगत्प्रसिद्धः । देहं निजं नृणमि-
वाकलयन् परार्थं यो रक्षति स्म गरुडात् झलु शङ्खचूडम् ॥ तस्यान्वये . . कपर्दी
शीलारवंशतिलको नृपतिर्बभूव ॥ p. 507.

773 यच्चोभिर्नुनुदे दन्तद्युतिभीसण्डपाण्डुभिः । वादिनां वाददर्पोष्मा येन शृपांरकाव्यसु ॥
यः भीमद्वपरादित्य इति दूत्यप्रसिद्धये । प्रजिघास्य चनभ्लास्यः काश्मीरात् कुङ्कुजेश्वरः ॥
तेन श्रीतेजकण्ठेन सोत्कण्ठमनुबध्नता । इति सोधिकवैद्यनिरवयममयत ॥ श्रीकण्ठ-
चरित 25. 109-111.

betrays familiarity with Kashmir. I have already noticed the reference to *rājanaka Śitikanṭha* above. On a passage from *Brahmapurāṇa* speaking of a *śrāddha* at *Mārtanḍapādamūla*, *Aparārka* notes (p. 903) that⁷⁷⁴ the latter is well known in Kashmir. It is therefore most probable that the work was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkan king to Kashmir in the reign of Jayasimha. 'The dates of the second *Aparāditya* range from 1184 to 1187 A. D. (*Vide* *Bombay Gazetteer* vol. XIII, part 2, p. 427 ; *JBBRAS* vol. XII, pp. 333-335 for an inscription of *Aparāditya* dated 1109 *śaka* i. e. 1187 A. D. (wherein he is styled *Konkaṇa-cakravartī*). It is difficult to hold that this was the author of the commentary on *Yāj.* The *Smṛticandrikā* is mentioned by *Hemādri* and hence could not be later than the first quarter of the thirteenth century. Therefore if *Aparārka* who is frequently cited by the *Smṛticandrikā* were to be regarded as having flourished about 1187 A. D., very little distance is left between him and the *Smṛticandrikā* in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that *Aparārka* wrote the commentary on *Yāj.* in the first half of the 12th century (about 1125 A. D.). *Vide* *Tri. cat. Mad. Govt. Mss.* for 1919-22, pp. 4853-54, for the *Nyāyamuktāvalī* of *Aparādityadeva*, which is a com. on the *Nyāyasāra* of *Bhāsarvajña*.

80. Pradīpa

The *Smṛtyarthasāra* of *Śrīdhara* enumerates the *Pradīpa* among its authorities after the *Kāmadhenu*.⁷⁷⁵ The *Smṛticandrikā* in a highly paronomastic verse appears to refer to a work called *Pradīpa*.⁷⁷⁶ The *Sarasvatīvilāsa*⁷⁷⁷ quotes the view of the *Pradīpa*

⁷⁷⁴ मार्तण्डपादमूलं काश्मीरेषु प्रसिद्धम् । अपराकं p. 903.

⁷⁷⁵ *Vide* note 651 above.

⁷⁷⁶ वदे वदे प्रसङ्गतां प्रदीपदिशिनावपि । दृष्टुणां दृष्टिष्वपि चन्द्रिका प्रसिद्ध्यते ॥ प्रदीप (lamp and a work) and चन्द्रिका (moonlight and the स्मृतिचन्द्रिका) are paronomastic.

⁷⁷⁷ प्रसिन्ध्यामनस्यपि पौत्रेणपि दामप्यमिति प्रदीपः । स. वि. p. 258 ; *vide* p. 361 for another reference to *प्रदीप*.

that even the suretyship debt of a person must be paid by his grandson. The *Jivatpitṛkanirṇaya*⁷⁷⁸ of Rāmakṛṣṇa (about 1600 A. D.) quotes the Pradīpa on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the⁷⁷⁹ *Ṣaḍaśīti* cites the view of the Pradīpa that the sūtra of Paiṭhīnāsī (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a *dikṣita* (one who has consecrated the Vedic fires). It has been shown above (note 689) how the Pradīpa criticizes Bhavadeva, according to the *Vīramitrodaya*, which in several places cites the views of the Pradīpa (vide pp. 78, 89, 215 & etc.).

The foregoing discussion shows that the Pradīpa was probably an independent work on vyavahāra, śrāddha, suddhi and other topics. Being mentioned by the *Smṛtyarthasāra* and *Smṛticandrikā*, it cannot be later than about 1150 A. D. As it criticizes Bhavadeva it cannot be earlier than 1100 A. D.

Hemādri⁸⁰ refers to the explanation of the word *kālā* occurring in a text of Gārgya offered by a *Smṛipradīpa*. It is not unlikely that he means the same work as is referred to by others as Pradīpa.

81. The *Smṛtyarthasāra* of Śrīdhara

This well-known work was published by the Ānandāśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are : the acts allowed in former ages but forbidden in the *kālī* age ; the number of *saṁskāras*, the detailed treatment of *Upanayana*, the

778 प्रदीपेपि । विभक्तास्तु पृथक् कुर्युः प्रतिसंवत्सरादिकम् । एकेनैवाविभक्तेषु कृते सर्वेस्तु तत्कृतम् ॥ folio 20 b of जीवत्पितृकनिर्णय । (in Bhadkamkar collection).

779 पैठीनासीः । स्मृतिकां पुत्रवतीं विंशतिरात्रेण स्नातां सर्वकर्माणि कारयेन्मासेन स्त्रीजननी-मिति । इदमपि सर्ववर्णसाधारणमिति प्राञ्चः । अदीक्षितस्त्रीविषयमिति प्रदीपः । पञ्चशीतिटीका folio 8a (in the Bhadkamkar collection) ; vide folio 38 b for another reference to प्रदीप.

780 वदाह गार्ग्यः । यत्कालोऽस्ति धिर्वैधे यत्कालो यदि लक्ष्यते । पर्व तत्रोत्तरं कालं इति पूर्वमुपक्रमेत् । कालाच्च मुहूर्ते न तु घटिका । . . . स्मृतिमदीपिस्तौ विधौ कलाशब्दस्य मुहूर्तार्थतोका । चतुर्वर्गः (काल) p. 355.

duties of Brahmachārin, holidays, marriage, its various forms, prohibitions on the ground of *sapinda* relation, discussion about *gotra* and *pravara*, daily duties such as *śauca*, *ācamana*, brushing the teeth, bathing, the five *yajñas*, daily *sandhya*, daily worship; detailed treatment of *śrāddha*, proper time, articles, and *brāhmaṇas* to be invited at it, various kinds of *śrāddha*, discussion about various *tithis*; intercalary month; forbidden and allowed food; purification of various substances and of one's own body; impurity on birth and death; rites after death; rules about *sannyāsa*; *prāyaścittas* for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nagabharṭṛ Viṣṇubhaṭṭa of the Viśvāmitra gotra. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870-71) dated *samvat* 1195 (1138-39 A. D.). In the 2nd introductory verse (vide note 564 above) the author tells us that Śrīkanṭha and Śrīkarācārya filled the gaps in the *smṛtis* that were scattered about (i. e. they composed digests thereof with their own remarks). He also says (vide note 651 above) that he relies on the Kāmadhenu, the Pradīpa, the Abdhī, the Kalpavṛkṣa (i. e. Kalpataru), Kalpalatā, Śambhu, Draviḍa, Kedāra and Lollaṭa and the various commentators of Manu and other *smṛtikāras*. In dealing with *sannyāsa* he says that he would treat of the procedure of *sannyāsa* following the opinion of Govindarāja and of Bauddhāyana.⁷⁸¹ At the beginning of some sections (p. 48 and p. 49 on *śrāddha* and *prāyaścitta* respectively) he again repeats the verse about Kāmadhenu and the other authorities. The Abdhī named therein seems to be the *smṛtimahārṇava* quoted in Hemādri, in the Vivādaratnākara and other works. He refers to Mitrākṣarā also (p. 56). For Lollaṭa see above (under Medhātithi). It appears that Śrīdhara also composed another and a larger work on dharmaśāstra. For example, Hemādri who⁷⁸² knew

781 Vide note 723 above.

782 On the words of ज्योतिर्गाम् 'सौरमासो विवाहादो यज्ञादी सावनः स्मृतः' चतुर्वर्गः (काल) p. 20 says आदिशब्दार्थः श्रीधरेण दर्शितः। विवाहोपनयनश्राद्धाद्यनियमप्रतिष्ठागृहकरणशौरवाश्रामश्राद्धीमहासप्तमीविजयदशमीदशहरादुगादिमहाज्येष्ठामृतवादिशब्देनोपादिबते। यज्ञादादित्वादिशब्देन यागदानहोमगर्भाधानकीर्तनोपनयनजातकर्म-श्राद्ध-कथयिकृत्वव्याहारमण्डनम्।

the Smṛtyarthasāra quotes certain views as Śrīdhara's which do not occur in the Smṛtyarthasāra. The Prayogapārijāta, the Nirṇaya-sindhu, and the Saṁskārakaustubha quote the views of a work called Śrīdhariya which are not found in the Smṛtyarthasāra. Śrīdhara seems to have been a writer from southern India.

The date of the Smṛtyarthasāra can be fixed within approximate limits. As it names the Mit., the Kāmadhenu, the Kalpataru and Govindarāja, it is later than 1150 A. D. The Smṛticandrikā and Hemādri⁷⁸¹ both quote it as an authority. For example, the Smṛticandrikā says that the Smṛtyarthasāra holds that the Tulasi is among the things the use of which is to be avoided in śrāddha. Therefore the Smṛtyarthasāra must have been composed between 1150 and 1200 A. D.

82. Aniruddha

Aniruddhabhaṭṭa is one of the early and eminent Bengal writers on Dharmaśāstra. His Hāralatā was published in the Bibliotheca Indica series (1909) and his Pitrdayitā alias Karmopadeśinipaddhati was recently published by the Sanskrit Sahitya Parishad at Calcutta (No 6).

The Hāralatā deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of *sapindas*, the meaning of

783 स्मृत्यर्थसारे तुलस्यपि वर्ज्येत्युक्तं तत्र मूलं चिन्त्यं प्रसिद्धस्मृतिसमुच्चयेषु तुलसीनिषेध-
स्यादर्शनात् । स्मृतिच. II. p. 435; compare स्मृत्यर्थसार p. 53; 'यसु स्मृत्यर्थसारे-
भिहितं पाणिद्रोमे विष्णुमेक्षणविमानुज्ञा न संततिः (सन्ति ?) तत्र विमानुज्ञामाशो-
क्तिरेतद्वचनादर्शनिषधन्येत्युत्प्रेक्षणीया । ... यच्च तत्रैवाभिहितं परिसमूहपद-
क्षणे स्त इति तदपि चिन्त्यम् । ' स्मृतिच. II. p. 463; vide for the very words
quoted स्मृत्यर्थसार p. 52. स्मृतिच. II. 366 quotes some passages from
स्मृत्यर्थसार pp. 57 and 60.

चतुर्वर्ग. vol. IV. p. 992 (प्राबञ्जित) स्मृत्यर्थसारे कलियुगे संसर्गदोषो नास्ती-
त्युक्तम्, compare स्मृत्यर्थसार p. 2. ' संसर्गदोषः पापेषु मधुपर्के पशोर्वधः । ...
कलौ युगे विनाम् धर्मात् वर्ज्यानाहुर्मनीषिणः ॥ ' मदनपारिजात (p. 329). quotes the
words संसर्गदोषः &c. expressly from स्मृत्यर्थसार.

sapinda, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The Pitṛdayitā is a work intended for the followers of the Sāmaveda. Its contents are : the duties on rising from bed, brushing the teeth, bath, *sandhya*, *tarpana*, *vaiśvadeva*, *parvaṇa-śrāddha*, eulogy of gifts, sapindikarana and other śrāddhas, antyeṣṭi and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. cat. at p. 474 as Karmopadeśini. But the India Office Ms. appears to have certain various readings e. g. a reference to Kāmadhenu and Kalpataru at the end of the section on antyeṣṭi does not occur in the printed text.⁷⁸⁴

The first verse of the Hāratalā states that the author consulted the commentaries on Manu and other smṛtis.⁷⁸⁵ Besides the well-known smṛtikaras such as Manu, Yājñavalkya, Nārada etc., the authors and works named in the Hāratalā are :—Asahāya as the *Bhāṣyakāra* of Gautama, Kāmadhenu, Govindarāja, Bhojadeva, Viśvarūpa and Śaṅkhaḍhara. The Pitṛdayitā⁷⁸⁶ says that it was composed after consulting the Gobhilagr̥hyasūtra, the Chāndogya-pariśiṣṭa, the smṛtis, purāṇas, the śāstras of Gautama and Vasiṣṭha and various saṃgraha-works. In the work itself, besides the above, Kātyāyana, Varāhapurāṇa and the smaller (svalpa) Matsyapurāṇa are quoted.

From the last verse⁷⁸⁷ of the Hāratalā we know that Aniruddha was a resident of Vihārapāṭaka on the bank of the Ganges and was

784 कल्पतरुकामधेनवादिसंयद्गुरुष्टे महोपाध्यायेन विरचिते शुद्धिप्रकरणेभ्योऽपि विधिः ।
folio 114b

785 प्रणम्य पुण्डरीकाक्षं पूर्वाचार्यप्रवर्तिताः । व्याख्या मन्वादिशास्त्राणां समालोक्य विविच्यते ॥

786 गोभिलगृह्यसूत्रं दृष्ट्वा छन्दोगपरिशिष्टम् । दृष्ट्वा स्मृतिंश्च बहुशः परितस्त्याज्यं पुराण-
वाक्यानि ॥ गौतमवसिष्ठशास्त्रे नामासंयद्भवचासि चालोक्य । युक्त्या स्वयं निरूप्य
ज्ञात्वा सर्वं मतं च ब्रूह्मणाम् । रचिता पद्धतिरेषा सम्यक् कर्मोपदेशिनी हविरा ।

787 सुरामगातीरनिहारपाटके निवासिना मङ्गमार्थवेदिना । कृतानिबद्धेन कृतामुर-स्थले
विराजतां हरस्तोत्रमर्पिता ॥

a student of the doctrines of Bhaṭṭa (Kumārila). From the colophons⁷⁸⁸ at the end of the *Hāralatā* and the *Pitrdayitā* it appears that he was a Dharmādhyakṣa and a Cāmpahattīya (a section among Vārendras) Brahmana of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikaraṇika (Judge). From the *Dānasāgara* of Ballālasena we learn (verses 6 and 7) that Aniruddha was a *guru* of that king of Bengal and rendered assistance in the composition of that work. The *Dānasāgara*⁷⁸⁹ was composed in *śake* 1091 (i. e. 1169 A. D.). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A. D. This conclusion is corroborated by the fact that the *Hāralatā* names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A. D. The *Hāralatā* is named as an authority in the *Śuddhiviveka* of Rudradhara⁷⁹⁰. The *Śrāddhakriyakaumudī* of Govindānanda (about 1510-1545 A. D.) frequently quotes Aniruddha and includes him among ancient authors.⁷⁹¹ The *Pitrdayitā* is named in the *Śrāddhakriyakaumudī* (p. 503). In the *Āhnikatattva* (vol. I, p. 421) and *Śuddhitattva* (vol. II, p. 314) of Raghunandana the views of *Pitrdayitā* are quoted. There is a commentary on the *Hāralatā* called *Sandarbhāsucikā* composed by Acyuta Cakravartin, son of Haridāsa Tarkācārya (vide I. O. cat. p. 567, No. 1753).

788 इति चाम्पाहट्टीयमहोपाध्यायधर्माध्यक्षश्रीमद्विनिरुद्धभट्टविरचिताशौचव्यवस्था हारलता समाप्ता, इति चाम्पाहट्टीयमहामहोपाध्यायश्रीमद्विनिरुद्धभट्टविरचिता छन्दोगानां षड्वतिः पितृदयिता समाप्ता ।

789 निखिलभूषकनिलकश्रीमद्विष्णुलसेनदेवेन । पूर्णे शशिनवदशमितशकवर्षे दानसागरो रचितः ॥ at the end of the दानसागर, vide I. O. cat. p. 542 and Mitra's Notices I. p. 151. This very verse is quoted by श्रीनाथ आचार्यचूडामणि. Vide JASB 1915, p. 347 n. 1.

790 सन्त्येव रत्नाकरपारिजातमिताक्षराहारलतादयोन्त्ये । तथापि तत्रालसमानसानां भवेत्प्रमोदाय मम प्रयासः ॥ I. O. cat. p. 563, No. 1743 ; Mitra's Notices vol. V. p. 25. No. 1736.

791 किं तु अनिरुद्धादीनां प्राचामनुसारात् &c. श्राद्धक्रियाकौमुदी p. 388; vide p. 188 अतो गोमिलगृहसूत्रविष्णोदमनाकलस्याधुनिकेन गौडमैथिलसंयहकारनिरुद्धादीनां विरुद्धं महामहोपाध्यायदीनामसंमतं चोक्तं हेयमेव ।

In the proceedings of the ASB (for 1869 p. 137) a *Cāturmāsya-paddhati* of Aniruddha is noted. Mitra notices a work called *Bhagavattattvamañjarī* on Vaiṣṇava philosophy written by Aniruddha (Mitra's Notices vol. III. p. 155, No. 2700).

83. Ballālasena

This famous king of Bengal compiled at least four works. His *Ācārasāgara* is mentioned in the *Smṛtiratnākara* of Vedacārya and in the *Madanapārijāta* (p. 58). He also wrote the *Pratiṣṭhāsāgara*. Both these works are referred to as already composed in the *Dānasāgara*.⁷⁹² The *Dānasāgara* deals with the sixteen great *dānas* and other lesser gifts. The subjects dealt with by the *Dānasāgara* are as follows : eulogy of brāhmaṇas, eulogy of the merit arising from gifts, proper objects of gifts, exceptions, the nature of gift, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen *mahādānas*, lesser *dānas* of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various purāṇas and their extent. The *Dānasāgara* contains extremely valuable information about the *Mahābhārata* and the purāṇas. As it quotes extensively from the purāṇas, it serves as an excellent check for the textual restoration of purāṇas. For example it says that the *Bhāgavata*, *Brahmaṇḍa* and *Nāradiya* purāṇas do not contain *dānavidhis* and hence they are not drawn upon in the work. In another verse he says that it is well-known that the *Viṣṇurahasya* and *Śivarahasya* are of the nature of mere compilations and so have not been relied on in the work. The *Devipurāṇa*, he says, is approved of by the heterodox systems and is not included in various lists of purāṇas and upapurāṇas and hence it is not included in the *Dānasāgara*. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the *Pratiṣṭhāsāgara*, so it is omitted in the *Dānasāgara* and that the gifts made in accordance with the divisions of the year (into *ayana*, season, month, pakṣa &c.) are not spoken of in their entirety in the *Dānasāgara*, as they are described in the *Ācārasāgara*. The work is mentioned in the *Dānaratnākara*

792 Verses 55 and 56 of his *दण्डसागर* (L. O. cat. 542, No. 1704-5).

of Candēśvara and in the Nirṇayasindhu. His Adbhutasāgara has been printed by Messrs. Prabhakari and Co. (1905). The authorities on which he relies therein are noted below.⁷⁹³ The Adbhutasāgara is mentioned in Ṭoḍarānandasamhitā-saukhyā and Nirṇaya-sindhu. This was his last work which he left unfinished and which was completed by his son Lakṣmanasena. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

Ballālasena began the work in 1090 *śaka* and the Dānasāgara was composed in 1091 *śaka*. Therefore Ballālasena's literary activity must be placed in the third quarter of the 12th century (vide notes 674, 676 above). Vide also IHQ vol. V, p. 133 for the date of Ballālasena.

It appears that Raghunandana believed that the Dānasāgara was really the work of Aniruddhabhaṭṭa though published in the name of Ballālasena.⁷⁹⁴ In the Dānasāgara itself it is distinctly stated that Ballālasena composed it under the directions of his *guru* (Aniruddha).⁷⁹⁵ In the colophon he is styled mahārājādhirāja and and nihsāṅka-śaṅkara.

84. Harihara

From quotations in the Vivādaratnākara it appears that Harihara wrote on vyavahāra. For example, the Vivādaratnākara first quotes (on p. 220) the definition of 'saṁsārana' given by Bṛhaspati and then cites three verses of Kātyāyana defining a *caṭuṣpatha* and a *rājamārga* and prescribing punishments for causing obstruction and

793 आधर्वणाहुत, उशनस्, कठश्रुति, कालावलि, काश्यप, गर्ग, वृद्धगर्ग, चरक, देवल, नारद, पराशर, पालकाप्य, बादरायण, बार्हस्पत्य, बृहस्पति, ब्रह्मसिद्धान्त, भार्गवीय, मथूरचित्र, यवनेश्वर, राजपुत्र, वराहमिहिरयन्त्र, वसन्तराज, वसिष्ठ, विन्ध्यवासि, विष्णुगुप्त, वैजकप, शालिहोत्र, पद्मविंशद्वाङ्मण, सुश्रुत, सूर्यसिद्धान्त.

794 Vide एकादशीनक्षत्र (vol. II, p. 44) ' विष्णुरहस्यानार्षत्तस्य दानसागरे अनिरुद्ध-महेनाभिहितत्वाच्च '. The words of the दानसागर are : लोके प्रसिद्धमेतद्विष्णु-रहस्यं च शिवरहस्यं च । द्वयमिह न परिगृहीतं संप्रहृत्पत्वमवधार्य ॥

795 अधिगतसकलपुराणस्मृतिसारः श्रद्धया गुरोरस्मात् । कलिकल्मषावसादं दाननिषम्भं विष-से नु ॥ . . . श्रीबल्लालनरेश्वरो विरचयत्येतं गुरोः शिष्या स्वपद्मप्रीतिं दानसागरमथं श्रद्धावता जेयसे ॥ verses 7 and 9 of दानसागर I. O. cat. p. 542.

committing nuisance thereon. Then it notices that the verse 'yas-tatra' cited by it from Kātyāyana is cited by Harihara as from Prajāpati when the topic immediately preceding is 'samsaraṇa'.⁷⁹⁶ The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara's explanation of the word 'dvyāṅgulaccheda'.⁷⁹⁷ From these it is clear that Harihara wrote some work on vyavahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskargrhyasūtra composed by Harihara who is styled *agnihotrin* in the colophons. In one ms. copied in śake 1707 (1785-86 A. D.) he is described as the pupil of Vijñāneśvara. In the introductory second verse he says he relies on Vāsudeva. In the body of the work he refers (Gujarati Press edition) to Karkopādhyāya (p. 200), Kalpatarukāra, Renudikṣita, and Vijñāneśvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara's views are mentioned by Hemādri,⁷⁹⁸ the Samaya-pradipa and Ācārādarsa of Śrīdatta and in the Smṛtisāra of Harinātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Vijñāneśvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj.⁸⁰⁰ Hemādri mentions Harihara's explanation of *nepālakambala* wherein the latter says that it is well known among the northerners.⁸⁰¹ Harihara.

796 हरिहरादिभिः संसरणानुवृत्तो प्रजापतिरिति मस्तके दृष्ट्वा यस्तत्रेति वाक्यमवतारितमिह न कलतो विशेष इति । वि. र. p. 221.

797 शङ्खलिसितो - कन्यायामसकामायां द्व्यङ्गुलच्छेदो दण्डः । ... हरिहरस्तु द्व्यङ्गुलपरिमाणलिङ्गच्छेद इत्याह । वि. र. p. 402.

798 तस्मात् त्रयोदशो श्राद्धं न कुर्यान्नोपनिष्ठेन इत्येव बहुग्रन्थदृष्टः काश्मीरलिखितश्च पाठो ज्यायान् । तथा च हरिहरादिग्रन्थेष्वेवमेव पाठो गृह्यते । चतुर्वर्गः (काल) vol. III. 2. p. 52 ; vide pp. 447, 483 of the same vol. for other references to हरिहर and also vol. III. 1. pp. 159, 1131, 1139, 1177, 1280.

799 तत्र हरिहरो मेघादिच्छन्नस्यापि निमित्तत्वमाह यासावच्छिन्नकालस्य गणितप्रमितत्वात् । समयप्रदीप (D. C. ms. No. 371 of 1875-76 folio 52a).

800 समाविशामार्य काष्ठपाषाणविन्यासविशेषः पट्टकः । पट्टहर इति कावकुब्जे प्रसिद्धः । p. 276 of हरिहर's पारस्करभाष्य (Gujarati press ed.).

801 हरिहरेण तु पार्वतीबाणलोमद्वेर्निमित्तः कम्बलाकारः पट उदीच्येन प्रसिद्ध इत्येवं व्याख्याताः । चतुर्वर्गः III. 1. p. 1177.

paddhaṭṭi is mentioned in the *Śraddhatattva* (vol. I, p. 281) and Harihara in the *Yajurvediśraddhatattva* (vol. II, p. 488). We have seen above that a Harihara commented upon the *Āśaucadāśaka* of Vijñāneśvara. This fact together with his being not far from Vijñāneśvara's time may have led to the belief that he was a pupil of Vijñāneśvara. It appears probable that the jurist Harihara who flourished before 1300 and Harihara the bhāṣyakāra of Pāraskara who flourished between 1150 and 1250 A. D. are identical. The views ascribed to Harihara by Hemādri in his section on *śraddha* are not found in the bhāṣya on Pāraskara. Therefore Hemādri is referring to some other work of Harihara. From a passage of Hemādri it appears that Harihara wrote after the Mahārṇava⁸⁰² (*Prakāśa*). Hemādri also tells us that Harihara refuted the views of Jayantasvāmi on a certain verse.⁸⁰³ The same Harihara who commented on Pāraskara also wrote a commentary on Katyāyana's *Snānavidhisūtra* wherein he mentions the *Kalpatarukara* (vide D. C. ms. No. 101 of 1891-95). Several Hariharas are known. There is Hariharabhattachārya, the father of the great Bengal writer Raghunandana. A Hariharācārya composed an astrological work *Samayapradīpa* in *śaka* 1481 (1559-1560 A. D.).

85. The *Smṛticandrikā* of Devaṇṇabhaṭṭa

This is a well-known digest on *Dharmaśāstra*. An English translation of the portion of it which is concerned with *dānabhāga* was published in 1867 by T. Kristnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to *śraddha*) in Bombay and also in the Mysore Government Oriental series (up to *āśauca*). In the following Mr. Gharpure's edition has been used and the Mysore edition for *āśauca* section. The *Smṛticandrikā* is a very extensive digest. It is almost the earliest (except the *Kalpataru*) among digests on *dharmaśāstra* of which mss. have yet been discovered. The printed text deals with the topics (*kāṇḍas*) of *Samskāra*, *Āhnikā*, *Vyavahāra*, *Śraddha*, *Āśauca*. It appears that

802 अथाम्यान्यपि हरिहरेण कुहूपहणपरण्येषानिर्द्धारितकर्तृत्वेन महार्णवलिखितत्वेन चोपास्य
कैश्विकुलीत्युक्तोपम्यस्तानि । चतुर्वर्ग० III. 1. 183.

803 इह जयन्तस्वामिमतं हरिहरेणोपम्यस्तम् । अम्यभावे तु विप्रस्वेति श्लोकस्य कदाचिक-
चिदन्तर्निहितानिः साक्षिरेव विषयः । ... तदेतज्जयन्तस्वामिहेमते त्रैविर्गिकमाद्यविषय-
त्वमस्य तेनैव द्रुपितम् । चतुर्वर्ग० III. 1. 1339.

he wrote on *prāyaścitta* also. In the colophons of mss. of the work the name of the author is variously written as *Devanṇa*, *Devana*, *Devananda* or *Devagaṇa* (vide I. O. cat. pp. 405-406). He is also described therein as the son of *Keśavādityabhāṭṭa* and as a *Somayāji*.

The *Smṛticandrikā* quotes most profusely from numerous *smṛti-kāras* and affords valuable assistance in reconstructing some of the *smṛtis* and checking mss. and editions thereof. For example, it quotes about 600 verses from *Kātyāyana* on *vṛjavahāra* and about the same number from *Bṛhaspati*. Among works, commentators and authors of digests named by it the following may be noted : *Aparārka*, *Trikāṇḍī*, *Devarāta*, *Devasvāmī*, *Āpastambakalpabhāṣyārthakāra* (*Āśauca* p. 84), *Dhāreśvara*, *Dharmabhāṣya*, *Dhūrtasvāmī*, *Pradīpa*, *Bhavanātha*, *Bhāṣya* on *Āpastamba Dharmasūtra*, *Dharmadīpa* or *Pradīpa* (*Āśauca* p. 63), *Bhāṣyārthasaṃgrahakāra*, *Manuvṛtti*, *Medhātithi*, *Mitākṣarā*, *Vaijayanti* (a lexicon), *Viśvarupa*, *Viśvadarśa* (*Āśauca* p. 164), *Śambhu*, *Śrīkara*, *Śivasvāmī*, *Smṛtibhāskara*, *Smṛtyarthasāra*. He mentions a *Bhāṭṭacārya* on *Āśauca* (p. 1, 2), probably *Śrinivāsa*, the author of *Śuddhidīpikā* who wrote about 1159-60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles *Guru* (probably his own teacher or father).⁸⁰⁴ The *Smṛticandrikā* often criticizes these works and authors and advances its own views after considering the positions of others. *Devanṇabhāṭṭa* was a southern writer and his work is according to judicial decisions of great authority in southern India.⁸⁰⁵ But it has been held that in spite of its high authority it cannot override the *Mitākṣarā* even in the Madras Presidency.⁸⁰⁶

The contents of the *Smṛticandrikā* are : various *Dharmas*, such as those of *varṇas*, *āśramas*; usages of countries; *saṃskāras*, *garbhā-*

804 ततश्च द्वादशरात्रादिव्ययेतत्सूचितमिति गुरुणा व्याख्यातं ततश्च दशमिद्विनि यदि विवाशौचोत्पत्तिस्तदापि द्वाभ्यामित्येतद्व्येदितव्यमित्येतदन्तेन चन्धेन । स्मृतिच० (आशौच p. 63).

805 Vide 11 Moo. I. A. p. 487, 2 Mad. H. C. R. p. 206 at p. 209, I. L. R. 3 Mad. 290 (P. C.) at p. 302, I. L. R. 33 Mad. 439 and I. L. R. 44 Mad. 753 (P. C.) for the high authority of the *स्मृतिचन्द्रिका* in southern India.

806 Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad. 152 at p. 160 for this proposition.

dhāna, puṁsavana, jātakarma, nāmakaraṇa, cūḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as *śauca*, ācamana, brushing the teeth, bathing, *samāhya*, *śrauta* and *smṛta* rites; duties of householder; the five daily *yajñas*; rules about taking food, forbidden food; procedure of law courts, means of proof, ordeals, the various titles of law such as deposit, partnership, *dayabhāga*; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brahmanas proper to be invited at śrāddha etc.

The *Smṛticandrikā* refers to Viṇṇāneśvara with great respect.⁸⁰⁷ Yet there are several interesting points on which the *Smṛticandrikā* differs from the *Mitākṣarā*. The *Smṛticandrikā* questions (vide note 638 above) the statement of the *Mit.* that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The *Smṛticandrikā* does not approve of the definition of *daya* given by the *Mit.*⁸⁰⁸ The *Smṛticandrikā* does not accept Viṇṇāneśvara's explanation of the word 'apratisthita' occurring in the sutra of Gautama, but upholds Aparārka's explanation of it (vide note 771 above). The *Smṛticandrikā* favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.⁸⁰⁹ It criticizes the reasons advanced by the *Mit.* for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.⁸¹⁰ Though the *Smṛticandrikā* in this way in some

807 व्याख्यातं चान्यथा विज्ञानेश्वरपादेः । मातरि पूर्वं प्रमीतायां ... पक्षिणीं क्षिपेदिति । स्मृतिच० (आशौच p. 64). This is a quotation from मिताक्षरा on याज्ञ. III. 20.

808 न च दायशब्देन यद्वनं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भवति तदुच्यत इति दायशब्दनिर्गुणार्थं मिताक्षरायामुक्तं युक्तम् । एवं हि पत्युः स्वं पतिसंबन्धादेव निमित्तात्पत्नीस्वं भवतीति तस्यापि दायत्वापत्तिः । ततश्च अदायाः स्त्रिय इति श्रुति-विरोधो दुर्धारः स्यात् । अस्मन्मते तु विभागार्हं स्वं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भूतं दायशब्दार्थं इति विभागानर्हं पत्नीस्वं न दायः । स्मृतिच० II. pp. 267-268.

809 एवं च इष्टितृषु संतानमुत्तेनादृष्टोपकारसंबन्धेनासन्नता । स्मृतिच० II. p. 295.

810 यशब्देन सूचितस्य दौहित्रस्यानन्तरमेव मातापितरौ समसमये धनभाजौ तयोरेवान्तर-क्रमन्यायाभावादित्यवगन्तव्योभिप्रायः । अन्येः पुनरन्यथोल्लेखितम् । पिता सपत्नी-पुत्रेण्यपि साधारणः &c. स्मृतिच० II. p. 297; vide note 638 above for the full quotation.

cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.⁸¹¹

As the *Smṛticandrikā* names the Mit., *Aparārka* and *Smṛtyarthasāra*, its upper limit cannot be placed earlier than 1150 A. D. Their Lordships of the Privy Council say in *Buddhasingh vs Laltusingh*⁸¹² that Devanandabhaṭṭa is supposed to have been a contemporary of *Aparārka*. But this supposition is not quite correct. Since *Aparārka* is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between *Aparārka* and Devannabhaṭṭa. Hemādri quotes the views of the *Smṛticandrikā* probably oftener than those of any other *nibandhakāra*. In one place⁸¹³ he does not approve of the explanation given by the *Smṛticandrikā* of a verse occurring in the *Mahābhārata* about a man with male issue performing *śrāddha* on the thirteenth *tithi*. In another⁸¹⁴ place Hemādri refers to the view of the *Smṛticandrikā* on the question whether the *śrāddha* on *amāvāsya* is optional with *śrāddha* in dark half. Therefore it follows that the *Smṛticandrikā* must have been composed at least a generation earlier than Hemādri, i. e. before 1225 A. D. The *Smṛticandrikā* is frequently quoted by the *Sarasvativilāsa*, the *Viramītrodaya* and other digests.

811 सर्वसोकहितार्थेषु कियते स्मृतिचन्द्रिका ॥ स्वामिमायेन हि मया न किंचिदिह लिख्यते । किं तु वाचनिकं सर्वमनो बाह्येव निमग्नेः ॥ Intro. verses.

812 L. R. 42. I. A. 206 at p. 223.

813 वस्तु महाभारते दानधर्मेणु-ज्ञातीनां तु भवेच्छ्रेष्ठः कर्षन् आर्द्रं त्रयोदशीम् । नावश्यं तु पुत्रलोभस्य प्रमीयन्ते नरा गृहे ॥ —इति पुत्रमरणरूपस्य दोषस्यापस्तम्बायुक्तस्य निराकरणं कृतं तदपि नात्यन्तकृतम् । ... यत्त्ववश्यं न श्रियन्त एवेति स्मृतिचन्द्रिकाकारस्य व्याख्यानं तदयुक्तम् । चतुर्वर्गः (काल) vol. III. 2. p. 482 ; the स्मृतिच. does quote the text of the महाभारत and remarks 'अवश्यं निमित्तं न श्रियन्त इत्यर्थः' p. 369.

814 भग्निरामस्मरणं-अपरपक्षे यदहः संवयेताममावास्यायां विवेकेणेति तत् पृथक्त्वेपि उभयपक्षाविरोधीति न विकल्पे प्रमाणमिति स्मृतिचन्द्रिकाकारः । चतुर्वर्गः III. 2. 461 ; the स्मृतिच. does contain the text quoted and remarks, अतो यत्कश्चिदुक्तममावास्यायाः पुनरपराधिकेण आह्वेन विकल्प्यत इति तद्वक्तव्यम् । II. p. 309.

Several authors composed works styled Smṛticandrikā, e. g. there is a Smṛticandrikā of Śukadeva-miśra (I. O. cat. p. 471 No. 1549), another by Āpadeva (Mitra's Notices, vol. VI, p. 301), another by Vamadevabhāṭṭācārya (Mitra's Notices, vol. IX, p. 137).

86. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called Anākulā on the Āpastamba-grhya-sūtra (D. C. Ms. No. 2 of 1866-68), a commentary on the Āpastambīya-mantra-pāṭha (vide Dr. Winternitz's ed. of 1897, p. XIII), a commentary called Anāvīlā on the Āśvalayana-grhya-sūtra (published in the Trivandrum series), a commentary called Mitākṣarā on the Gautamadharmasūtra and a commentary named Ujvalā on the dharmasūtra of Āpastamba. His commentaries are very good models of ideal commentaries. His commentary on the dharmasūtra of Gautama (printed by the Ānandāśrama Press, Poona) is more concise than that on the Dharmasūtra of Āpastamba (large extracts of which were published by Bühler in his edition in the B. S. series, the whole being printed by Halasyanath Sastri at Kumbhakonam and in the Mysore Government Oriental Library series). In his commentary on the Dharmasūtras he quotes verses from numerous smṛtis and from the purāṇas but hardly ever mentions by name any commentator or *nibandhakāra*: In his Anāvīlā (page 9) he quotes the views of a Bhāṣyakāra who is probably Devaśvāmin and mentions also a Candogagrhyabhāṣyakāra (on I. 2. 3). In his commentaries on both the Dharmasūtras he frequently quotes the opinions of previous commentators with the words ' anye, ' ' aparāḥ, ' ' kecit ; ' vide G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44 ; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20. etc. From the fact that he mentions two interpretations on Āp. Dh. S. I. 2. 5. 2. with the words ' aparā āha ' and ' ityanye ' and several interpretations on II. 7. 17. 22 it follows that he had before him two or three commentaries on Āp. Dh. S. In Bühler's edition Haradatta on Āp. Dh. S. I. 1. 2. 38 appears to refer to a grhya-vṛtti, but in the Kumbhakonam edition the reading is different (viz. *grhye gatam*). He is very careful to

point out the un-Pāṇinean forms in the sūtras of Gautama⁸¹⁵ and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.⁸¹⁶

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Draviḍa language for⁸¹⁷ a skin disease called 'Kilāsa.' On Āp. Gr. S. VI. 6 (the sūtra 'nadinirdeśaśca etc.') he gives Kāveri and Vegavati as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Dravidas observed when the Sun is in Aries or Virgo.⁸¹⁸ The Vīramitrodaya classes Haradatta and the Smṛticandrikākāra among southern *nibandhakāras*.⁸¹⁹ From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra 'anyatra rāhudarśanāt') that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-grhya and Āp. Gr. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya-mantra-pāṭha (otherwise called Ekāgṇi-

815 e. g. on गौ. ध. सू. XXV. 8 he says 'वाङ्मनसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासान्तविधिप्रसङ्गान् ।

816 e. g. on आप. ध. सू. I. 11. 31. 21 'प्रायत्यब्रह्मचर्यकालेचर्यया च' he says 'प्रायत्यब्रह्मचर्याभ्यां काले चर्यया च । अयं तावदध्यानुदयः पाठः । अधीयमानस्तु प्रमादश्छान्दसो वा ।'. Vide remarks on आप. ध. सू. II. 2. 5. 2 and II. 3. 7. 7 also.

817 किलासः त्वन्दोषो बललीति द्रविडानां प्रसिद्धः ।

818 तत्र द्रविडाः कन्यामेषस्थे सवितर्यादिभ्यपूजामाचरन्ति भूमौ मण्डलमालिख्येत्यादी-
न्युदाहरणानि ।

819 Vide also p. 705 शुक्लन्यायिकया यत्र कण्ठोकः पत्नी दुहितर इत्यादौ यासां स्त्रीणां धनाधिकारस्तासामेष । अन्यासां तु श्रुतिमनुवचनाभ्यां दायप्रदणनिषेध एवेति स्मृतिचन्द्रिकाकारहरदत्तादीनां दक्षिणतम्यनिबन्धूनां जीमूतवाङ्मादिपौरस्त्यसर्वनिबन्धूनां सिद्धान्ताच्च ।

kāṇḍa, 25th and 26th *praśnas* of Āpastamba-kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gr. S. I. 13. 5 (*ghoṣavad caturakṣaram vā*) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavanāga. In the colophons the Anāvilā is described as the work of Haradattācārya-miśra.

Ghose in his Hindu Law (3rd ed. Intro. p. XV) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vijñāneśvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the *acārya* (i. e. Āpastamba) the *sapindas* of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the *sapindas*, and then Haradatta says that he himself liked the latter view.⁸²⁰ He often gives interesting information. On Gautama XVII. 33 he tells us that *asafoetida* is eaten by all, even though it is a matter for consideration whether being the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).⁸²¹ On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (*a-krośa*) the following : ' the Tajitiriya is a Śakha that is *ucchiṣṭa* (the leavings of food eaten), the Yājñavalkya and other Brāhmaṇa works are modern'.⁸²² On Gautama IV. 5. he says that what distinguishes the Prajāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (*āśrama*) nor is he to marry another woman.⁸²³ On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt's or maternal uncle's daughter, the act springs

820 On आप. घ. सू. II. 6. 14. 2 ' पुत्राभावे यः प्रत्यासन्नः सपिण्डः ' he says ' भार्या तु रिक्थयाङ्गिणः सपिण्डाया रक्षेयुर्न तु दाम्यग्रहणमित्याचार्यस्य पक्षः । ... गौतमस्तु पुत्राभावे पत्न्याः सपिण्डादिभिः समाशमाह । ... वयमप्येतमेव पक्षं रोचयामहे । '.

821 हिङ्गुस्तु निर्व्यासो ब्रह्मणममयो न वेति चिन्त्यम् । सर्वथा क्षिष्टा अपि मक्षयन्ति ।

822 तैत्तिरीयमुच्छिष्टाक्षा याज्ञवल्कादीनि ब्राह्मणानीदानीन्तनानीत्याद्य आक्रोधाः ।

823 नाश्वमान्तरं प्रवेष्टव्यं नापि ह्यन्यस्मरमुपयन्तध्यामिति मन्त्रेण समयः क्षिपते । एष ब्राह्मदेः प्राजापत्यस्य विशेषः ।

from the fact that one is pleased thereby, 'there is no necessity to infer a *śāstra* (a Vedic passage) once existing but now lost (in support of such usage).⁸²⁴

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the *Āp. Dh. S.* he says (p. viii) that the Munich ms of the *Ujjvalā* written in Poona about 1600 A. D. shows the interpolated text found in all Devanāgarī copies and that therefore Haradatta is older than at least 1450-1500 A. D. The *Viramitrodaya*⁸²⁵ frequently cites the *Mitākṣarā* of Haradatta on Gautama. Nārāyaṇabhaṭṭa (born in 1513 A. D.) in his *Prayoga-ratna* quotes Haradatta's comment on Gautama VIII. 14-22 about *samskāras* and his son Śaṅkarabhaṭṭa names both the *Mitākṣarā* and the *Ujjvalā* of Haradatta in his *Dvaitanirṇaya*. The *Prayogapārijāta* of Nṛsiṃha, which is quoted in the *Prayogaratna* of Nārāyaṇabhaṭṭa and is therefore not later than the first quarter of the 16th century, cites Haradatta's explanation of *Āp. Gr. S.* (on ' *pravāsād-etya putrasya śiraḥ parigrhya japati* ' etc.) and contrasts it with Nārāyaṇa's view. The *Subodhini* of Viśveśvarabhaṭṭa (about 1375 A. D.) on *Mit.* (*Yaj II. 132*) quotes certain *smṛti* passages as found in the *vṛtti* of *Āpastamba* which are found in Haradatta's gloss.⁸²⁶ Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps *Devasvāmin*, the *Bhāṣyakāra* of *Āpastambe-grhya*, and that he holds antiquated views about the widow's right to succeed to her deceased husband's estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after *Vijñāneśvara* assigns the same position to the widow as Hara-

824 यत्र विनृष्यसृमानुलुमुतापरिणयनादो प्रत्युपलब्धितः प्रवृत्तिर्न तत्रोत्तमपार्श्वे शास्त्र-
मनुमीकते मतेरेव प्रवृत्तिर्नामोः संभवत् ।

825 *Vide* *Śīr.* pp. 169, 655.

826 पूर्वामात्रे परः पर इति रिक्त्यवहणक्रमोपि दर्शितो वाक्ययोरे स्मृत्यन्तरेष्वप्यथा दर्शितः ।
तथाहि आपस्तम्बवृत्तो स्मृत्यन्तरसंग्रहः । जोगसः पुत्रिकाधीनतेजसी पुत्रिकासुतः ।
पानमर्षश्च कामीनः सङ्गेडो गूढसंभवः । दत्तः कर्तः स्वयंदत्तः कश्चिन्मापयिष्यकः ।
यत्र कं चोत्पादितश्च स्वपुत्रा दत्तं पञ्च वेति । सुचोषिणी. This occurs in *Haradatta's*
comment on Āp. Gr. S. II. 6. 14. 1 (Bühler's ed. of 1894, p. 81).

datta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100-1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Grhya sūtras and Haradatta, the author of the Padamañjarī, a commentary on the Kāśikā of Vāmana and Jayāditya. Bühler felt uncertain about the identity. Śaṅkara-bhaṭṭa in his Dvaita-nirṇaya speaks of Haradatta as expounding⁸²⁷ a *karika* of Hari (Vākyapadiya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujvalā and the Mitākṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra.⁸²⁸ His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 (‘plāvanam ca nāmno’ etc.) is almost identical with the Padamañjarī on Pāṇini VIII. 2. 83 (‘pratyabhivādeśūdre’). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the *udtīyas*.⁸²⁹ The Mādhaviya Dhātu-vṛtti mentions the Padamañjarī. From this it follows that the Padamañjarī was composed before 1300 A. D. Dr. Belvalkar places Haradatta, the author of the Padamañjarī, about 1100 A. D.⁸³⁰ The learned editor of the Anāvilā in the Trivandrum series points out that, as Haradatta is

827 तदुक्तं हरिणा—गुणक्रियायां स्वातन्त्र्यात् प्रेक्षणे कर्मतां गतः । निबन्धात्कर्मसंज्ञायाः स्वधर्मैर्नाभिधीयते ॥ अस्वार्थो हरदत्तेन विवृतः । हेतुनिर्णयः.

828 Vide comment on आप. ध. सू. I. 2. 5. 1 (तदतिक्रमे विद्याक्रमं निःस्रपति) where हरदत्त says ‘स्रपतेः सकर्मप्रयोगो भाष्ये दृष्टः स्रपत्युदकं कुण्डिकेति’ where he refers to the मद्रभाष्य of पतञ्जलि (vide Keilhorn, vol. II. p. 69).

829 ‘अगुद्व्यो विभजते ईसः क्षिरोदकं यथा । विदुषां शब्दसिद्धयर्थं सा नः पातु क्षरावती । इति वेयाकरणाः । तस्याः क्षरावत्या उदक्तीरनिवर्तिन उदीच्याः ।’ हेमाद्रि quotes on the same sūtra of आप. the same verse with the reading सरस्वती for क्षरावती and styles it the saying of the ancients (चतुर्वर्ग. III. 1. p. 1350). The अमरकोश makes श्रग्वती the boundary of भारतवर्ष. Is Sarāvatī the modern Rapti, a tributary of the Sarayū, or is it the modern Shirāvatī near Honavar in North Canara ?

830 ‘Systems of Sanskrit Grammar’ pp. 39-40.

quoted in the *Puruṣakāra* which in its turn is mentioned in the *Dhātu-vṛtti* of *Mādhava*⁸³¹ and as *Śaraṇadeva*, the author of the *Durghaṭa-vṛtti*, who wrote in *śake* 1095, cites the *Jainendra* and *Kaiyaṭa* but not *Haradatta* nor the *Padamañjari*, *Haradatta* wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that *Haradatta* the commentator of the *Dharmasūtras* is the same as the author of the *Padamañjari* and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The *Smṛticandrikā* twice refers to the *bhāṣya* of the *Āpastamba-dharma-sūtra*.⁸³² *Haradatta's* commentary is styled *vṛtti* and not *bhāṣya* and the citations do not occur in his work. Hence it appears that the *Smṛticandrikā* did not know *Haradatta's* works and the latter could not have flourished much earlier than the *Smṛti-candrikā*.

In the *Padamañjari* *Haradatta* is said to have been the son of *Padma* (*Rudra*)-*kumara*, younger brother of *Agnikumāra* and a pupil of *Aparājita*.⁸³³ In his *Padamañjari* *Haradatta* employs the word '*kūcimañci*' which is a *Telugu* word.⁸³⁴ The *Bhaviṣyottara-purāṇa* printed in *Grantha* characters contains 12 chapters (54 to 65th) and the *Śivarahasya* printed in the said characters has one chapter (17th) which set out the life (*carita*) of a *Haradattā-cārya*. It is there stated that *Haradattācārya's* original name was *Sudarśana*, that he was the son of *Vāsudeva* and that he died 3979 years after *Kaliyuga* began⁸³⁴ (i. e. 878 A. D.). This *Haradattā-cārya*, being the son of *Vāsudeva*, was not the same as the author

831 अत्र हि अधिकारत इति हेतुबलाद् अन्येत्यादिपक्षत्रयं पूर्वपक्षत्वेनोपपन्नमित्युक्तं तद्भाष्ये । स्मृतिच० I. p. 25 (on आप. ध. सू. II. 6. 15. 19-23); अत एव जीवन्पुत्रेभ्यो दायं विमर्जेदित्यापस्तम्बसूत्रं व्याचक्षाणेन तद्भाष्यकारेण पुत्रेभ्य एव दायं विमर्जेन्न स्त्रीभ्यो दुहितृभ्य इत्युक्तम् । स्मृतिच० II. p. 300.

832 Vide Report on the search of Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri pp. pp 13-20 and pp. 171-178 (extract).

833 वा पुनर्देवमावाभिः संज्ञाः कूचिमञ्चित्यादयो न तासां साधुत्वम् । p. 16 of the Report on Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri.

834 कन्यादौ च चतुःसप्तसप्तति वनेकविंशोनके पुष्ये मासि विह्वलित्वाग्नि समगादह-प्रजो मोक्षहीः । पञ्चम्यां क्षितपक्षके मृगुदिने सप्तान्नजोदकटे कंसप्रामनिवासिनिः सुदर्शनं सार्व विमानोज्ज्वलः ॥ कंसप्राम is in the Tanjore District.

of the Padamañjari, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṁgraha on the Nakulīśa-pāsupatadarśana.⁸³⁵ Dr. Jolly (R. u. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṁgraha with Haradatta, the commentator of Apastamba and Gautama.

A work called Hari-hara-tāratamya and another called Caturveda-tātparya-saṁgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871-72), which contains 154 verses of fine penmanship. The first and last are given below.⁸³⁶ Whether these two works were composed by Haradatta, the commentator of the Dharmasutras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic *mantras* refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as *Kirita*, or as wearing skin etc. All the verses upto 143 are in the Vasantatilaka metre, while towards the end there are a few verses in other metres such as Śikharinī and Rathoddhatā. He was a staunch Śaivite,⁸³⁷ though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical systems. He refers to the Maitrāyaṇa Śruti, Talavakāra Brāhmaṇa, Kātyāyana-grhya, Bhagavadgītā, the Purāṇas as supplementing the Vedas (vedopabrūhaka), the Sāṁkhya and Yoga.

835 तत्र विधीयमानमुपायफलं लाभः । ज्ञानतपोनित्यत्वस्थितिशुद्धिभेदात् पञ्चविधः ।
तदाह हरदत्ताचार्यः । ज्ञानं तपोथ नित्यत्वं स्थितिः शुद्धिश्च पञ्चमम् । &c. सर्वदर्शन-
संग्रह pp. 162-63 (Govt. Oriental series, Poona).

836 यस्मै नमो भवति यस्य गुणाः समग्रा नारायणोपनिषदा यदुपासनोका । यो नः प्रचो-
दयति बुद्धिमधिकृतो यस्तं त्वामनन्यगतिरिष्वर संश्रयामि ॥ first verse ; अघटित-
षट्पापटपे मकटितकण्ठाय सिन्धुभूते । वटतत्कूलस्थितये विघटिततमसे महेश्वराय
नमः ॥ last verse.

837 Verses 144-145 are विद्यातारं कश्चिद्भजति भजते कश्चन इति सुरानन्वागन्धे जगति
सकलाः सर्वविधयः । तथापि त्वद्गुणे शिव ननु यदा चर्मवादिति श्रुतो मन्त्रो देवान्तर-
भजनवैधेयं न सहते ॥ कथं शृङ्गं पुष्पं नभसि मृगतृष्णासु सुलिङ्गं प्रवृत्तिर्विष्वावा-
मनवधिक्रमायुस्तनुमृताम् । विमुक्तिर्वा देवान्तरभजनकृत्वा पशुपते न शृङ्गं नः
संगमवितुनपि सर्वं विमुच्यताम् ॥

87. Hemādri

Hemādri and Mādhava are the Castor and Pollux in the galaxy of *dakṣiṇātya* writers on Dharmasāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇi, an encyclopædia of ancient religious rites and observances. According to the statements contained in the work itself the author intended to treat Dharmasāstra in five sections, called *vrata*, *dāna*, *tīrtha*, *mokṣa* and *pariśeṣa*.⁸¹⁸ The *Parīśeṣa-khaṇḍa* was divided into four parts, viz., *Devatā*, *Kālanirṇaya*, *Karmavipākā*, *Lakṣanasamuccaya*.⁸¹⁹ The Caturvarga-cintāmaṇi has been published in the Bibliotheca Indica series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with *prayaścitta* does not appear to be the work of Hemādri.⁸²⁰ The work so far published is concerned with *vrata*, *dāna*, *śraddha* and *kāla* (the latter two being parts of the *parīśeṣa-khaṇḍa*). That portion of the Caturvarga-cintāmaṇi which was intended to treat of *tīrtha* and *mokṣa* has not yet come to light. It is extremely doubtful whether the author was able to carry out his gigantic scheme. Mss. of portions of the great work are described in the catalogues under various names, e. g. I. O. cat. No. 1379, p. 407 on *śantika-pauṣṭhikāni* is the same subject that is treated in *vratakhanda* pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from *smṛtis* and *purāṇas* and names a host of writers. He appears to have been a profound student of the *Pūrvamīmāṃsā*. The discussions in his work, particularly on *śraddha* and *kāla*, cannot be well understood without thorough acquaintance with the numerous *nyāyas* of the *mīmāṃsā*.

818 छण्डानि चास्मिन्नतद्वालीर्थमोक्षानिधानि कर्मणो भवन्ति । यत्पञ्चमं तत्परिशेषखण्ड-
मल्लघितो यत्र विनासि धर्मः ॥ चतुर्वर्गं ॥ vol. II. part I verse 16; छण्डेष्वनुर्धि-
र्गतद्वालीर्थमोक्षानिधैर्वर्गचतुष्कमुक्त्वा । विरच्यते तत्परिशेषखण्डसुव्यावर्णनार्थं परिशेष-
खण्डम् ॥ vol. III. part 1 verse 25.

819 तत्रादौ देवतखण्डं ततः कालविनिर्णयः । विवाहः कर्मणः । पञ्चाङ्गखण्डानां समुच्चयः ॥
मङ्गलखण्डानीह चत्वार्येतादृशमुक्त्वा ॥ चतुर्वर्गं ॥ III. 2. verse 26.

820 It begins : अथेदानीं देवाधिकारेण होमोपकारार्थं &c.

which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159, of his *kāla-nirṇaya* (vol. III part 2) he makes use of four different *nyāyas* of the *mīmāṃsa*.⁸⁴¹ The eminent commentators and *nibandhakaras* on *dharmaśāstra* and other works named by him are given below.⁸⁴² It is somewhat remarkable that though he quotes *Aparāṅka* and the *Smṛti-candrikā* scores of times he hardly ever mentions by name the *Mitākṣarā* of *Vijñāneśvara*. Though he does not promise a treatment of *vyavahāra*, here and there he makes sallies into the domain of *vyavahāra*. For example, he quotes the well-known *sūtra* of *Gautama* (10. 39) on the sources of ownership and holds a lengthy discussion thereon.⁸⁴³ In another place he digresses into the question of the various kinds of *śraddhā* and their devolution (vol. III, part 1, pp 530-531) He was of opinion that everyone, to whatever *śakha* he may belong, should perform *śraddhā* in accordance with the directions thereon in all *śakhās*, *kalpa* and *grhya sūtras*, *smṛtis*, *purānas* and usages.⁸⁴⁴ He makes the important

841 तेन ज्योतिष्टोमादिवत्-एकस्य नुभयत्वे संयोगपृथक्त्वमिति न्यायेन नित्यत्वमपि स्वीक्रियते ।
p 137 ; this refers to जैमिनि IV. 3 5-7. भोजनप्रतिषेधस्य नित्यजन्माहमीषित-
स्तुत्यर्था वेदितव्या (applying the न्याय based on न पृथिव्यामग्निभेदतः)
p. 143 ; this refers to जैमिनि I 2 5 and 18 and शाबरभाष्य thereon ; 'पुरोहतां
चतुर्धा करोति आग्नेयं चतुर्धा करोति ' p. 156 (this is उपसंहारन्याय 10 जे. III. 1.
26-27) ; यानि पुनर्वाक्यानि द्व्यंशद्वयानि दृश्यन्ते तानि न निषेधपराणि नोद्यन्त-
मादित्यं वक्ष्येतेतिवत् । p. 159 (this is पर्युदास).

842 अपराङ्क (very frequently), आपस्तम्बधर्मसूत्रभाष्य, कर्कोपाध्याय (frequently
quoted), गोविन्दराज, गोविन्दोपाध्याय, त्रिकाण्डमण्डन, देवस्वामी (frequently),
निर्णयामृत, न्यायमञ्जरी, पण्डितपरितोष, पृथ्वीचन्द्रोदय, बृहत्कथा, बृहत्तर्किक, भवेदेव,
मदनमिर्षिण्डु, मधुसूता, मेधातिथि, वामदेव, विधिग्ल, विष्णुप्रकाश, विष्णुरूप, विष्वाक्ष,
शङ्कर (very frequently), शम्भु, बृहद्भातातपभाष्यकार, शिवदत्त, श्रीधर, सोम-
दत्त, स्मृतिचन्द्रिका (very frequently), स्मृतिप्रदीप, स्मृतिमहर्षिचप्रकाश (or स्मृति-
महर्षिच or महर्षिच very often), स्मृत्यर्थसार, हरिहर (very frequently).

843 चतुर्वर्ग. vol. III, part 1, p. 525 where he says 'स्वामिसंबन्धेनैव निमित्तेन यद्व्य-
क्षिप्तं ब्रह्ममन्यस्य संभवति (स्वं भवति !) स दासः । ' ; here evidently he has
in view the *mitākṣarā*.

844 सर्वशास्त्रानुसृत्यैव स्मृतिपुराणेतिहसाचारावगतधर्ममात्रमुक्तमेव सर्वैः बाह्यं कर्मजमिति
स्थितम् । चतुर्वर्ग. III. 1. p. 753. The discussion is started on p. 748.

statement⁸⁴⁵ that a person following any particular Vedic śākha may enter into alliance by marriage with any other person of the same country following another Vedic śākha.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra.⁸⁴⁶ He was the grandson of Vāsudeva and the son of Kāmadeva. The introductions to the *khaṇḍas* contains fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri.⁸⁴⁷ Another verse says that none existed, exists or will exist surpassing Hemādri.⁸⁴⁸ He describes himself as in charge of the imperial records of Mahādeva, the Yādava king of Devagiri (modern Daulatabad).⁸⁴⁹ In the colophons and the body of the work also he is described as the *karanādhiśvara* of Mahādeva, as highly honoured by the king and as a minister (*mantrin*) of the king.⁸⁵⁰ He gives in the introduction to the *Vratākhaṇḍa* a detailed pedigree of the Yādavas of Devagiri. In the section on *kāla* (vol. III, part 2) he starts with Saṅghaṇa (i. e. Siṅghana

845 आर्यावर्तेषु च समानदेशवासिनां नानाशास्त्राभ्यायिनामप्युपलभ्यन्त एव परस्परमनवगीयमानाः सर्वतो विवाहसंयन्धाः । ... अतो न कन्यादाने नापि हविर्दाने स्वशास्त्रीयद्विजनियम इति सिद्धम् । vol. III. 1. p. 381.

846 तेचामेव शिरोमणिर्विजयते विश्वामिधानो मुनिः ॥ गोत्रे तस्य बभूव निमलगुणधेणीमृतामयणीर्विद्याचारविशेषविक्रमनिधिः श्रीवासुदेवः कृत्वा । verses 1 and 2 of vol. III. 1. The D. C. ms. No. 312 of 1884-87 reads वत्सामिधानो मुनिः and it appears that विश्वामिधानो of the printed text is a mistake.

847 लिपिं विद्याया लिखितां जनस्य भाले विमूल्या परिमृज्य दुष्टम् । कस्याजिनीमेव लिखत्यर्थेनां विषमं प्रमाणिकुरुते विद्वधश्च ॥ vol. I, verse 15 ; vol. III. 1. verse 17.

848 नैवास्तीन्न च वर्तते न भविता हेमाद्रिसूते परः । vol. I. verse 20, vol. III. 1. verse 22.

849 अस्ति शस्तगुणस्तोमः सोमवंशविभूषणम् । महादेव इति ख्यातो राजराजेव भूतले ॥ ... तस्यास्ति नाम हेमाद्रिः सर्वधीकरणप्रभुः । निजोदारतया यश्च सर्वधीकरणप्रभुः ॥ vol. I. verses 6 and 13. करण means a document. श्रीकरण may also mean ' writing the word श्री ' (on official documents).

850 The colophon is श्रीमद्भारवाधिराजश्रीमहादेवस्य समस्तकरणधीवरः &c. महादेवमहीपालद्वन्द्वो हेमाद्रिरादरात् । करोति निपुणं पुष्कलमनौकरणनिर्णयम् ॥ vol. III. 1. p. 1318.

of the inscriptions), then speaks of his son Jaitrapāla (i. e. Jaitugi), his son Kṛṣṇa (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kṛṣṇa. This is not the place to go into the genealogy of the Yādavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yādavas. *Vide* Bombay Gazetteer, vol. I, part 2, pp. 248-249 for Hemādri and pp. 268-275 for extracts from the Vratakhanda, pp. 252 and 519 for two pedigrees of the Devagiri Yādavas and pp. 511-534 for history. The following may be consulted for the principal grants of the Yādavas :-- Ind. Ant. vol. 17, p. 117 (Kalasbudruk plate of Bhillama dated *śake* 948 or 1025 A. D.), E. I. vol. III p. 110 (Bahal inscription of Singhana dated *śake* 1144), E. I. vol. III p. 217-18 (Gadag inscription of Bhillama dated *śake* 1113 i. e. 1191 A. D.), Ind. Ant. vol. 14, p. 68 (grant of Kṛṣṇa or Kanhara dated 1249-50 A. D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Rāmacandra dated *śake* 1193), E. I. vol. XIII, p. 198 (Thana plate of Rāmacandra dated *śake* 1194 i. e. 1272 A. D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated *śake* 1172 i. e. 1250 A. D. wherein his younger brother Mahādeva is described as *yuvārāja*). Mahādeva reigned from 1260 to 1271 and Rāmacandra, the son of Kṛṣṇa, from 1271 to 1309 A. D. Since in the Caturvarga-cintāmani Hemādri is said to be the keeper of the state records of Mahādeva, that work must have been composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra. The Thana plate of Rāmacandra (dated *śake* 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Śaṣṭi (modern Śaṣṭi in the Thana District) to thirty-two brāhmanas by Acyuta Nāyaka of the Gautama gotra and descendant of Jalhana, who was the governor of Konkan, and describes⁸⁵¹ Hemādri as one who had attained a pre-eminent position in the government through the favour of Rāmacandra and as one who was in charge of all (state) records and was the foremost minister.

851 इत्यादिसमस्तविष्णुबलिचिराजमाने सकलमूषलयमनुशासनि यदकुलकुमुदचन्द्रे वीराम-
चन्द्रनेत्रे सधेतल्लसादावातनिखिलराज्यधुरीणतां वदति समस्तहस्तिपकाञ्चले ...
समस्तकराजाधिपत्यमर्द्धिदुर्बणि च निर्जितहाडिमण्डले मन्त्रिर्षडामयो गुजरनरोद्दमज्ञो
हेमाद्रौ &c. E. I. vol. XIII at p. 202.

Hemādri is credited with a commentary on Śaunaka's *Prapavalkalpa*.⁸⁵² He appears to have written a *śrāddha-kalpa* according to the rules of Kātyāyana which is distinct from his *Śrāddhakhaṇḍa* (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary⁸⁵³ called *Kaivalyadipikā* on the *Muktāphala* of Vopadeva, the famous author of the *Mugdhabodha* grammar. The *Muktāphala* embodies the philosophy of the *Bhāgavata purāṇa* in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protegee of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the *Hari-līlā* (published in the Calcutta Oriental Series No. 3), an index of the *Bhāgavata* for pleasing the minister Hemādri.⁸⁵⁴ There is a commentary on this work called *Viveka* with which both Hemādri and Madhusūdana-Sarasvatī had something to do.⁸⁵⁵ Hemādri also wrote a commentary called *Āyurvedarasāyaṇa* on the *Aṣṭāṅgahrdaya* of Vāgbhaṭa.

852 J. O. cat. p. 594 No. 1808.

853 टीका मुक्ताफलस्येमां नाम्ना कैवल्यदीपिकाम् । हेमाद्रिः कटके चक्रे कामराजस्य
(रामराजस्य) देशमनि ॥ इति श्रीमत्पौडप्रतापचक्रवर्तिमहाराजाधिराजसोमवंशोद्भव-
राजमन्त्रिवर्यहेमाद्रिदेवविरचिता मुक्ताफलटीका समाप्ता । *Mitra's Notices*, vol.
IV, pp. 67-68 No. 1466. The मुक्ताफल with the com. of हेमाद्रि has been
published in the Calcutta Oriental Series No. 5 (1920). This edition reads
रामराजस्य.

श्रीमद्भागवतस्कन्धाध्यायार्थादि निरूप्यते । विदुषा बोधदेवेन मन्त्रिहेमाद्रिनृपे ॥ ms. in
Bhadkamkar collection; the last verse is यस्य व्याकरणे श्रेष्ठ्यघटनाः स्कीताः
प्रबन्धा दश प्रख्याता न च वेदकेषु तिथिनिर्धारार्थमेकोद्भूतः । साहित्ये अथ एव भागवत-
तत्त्वोक्तौ अयस्मिन् च भूगीर्वाणशिरोमणेर्हि गुणाः के के न लोकोत्तराः ॥ This verse
occurs at the end of the मुक्ताफल also.

855 The ms. in the Bhadkamkar collection folio 5 has 'इति श्री हरिलीलायां मधु-
सूदनसरस्वतीनिर्मितं प्रथमस्कन्धविवरणम्'. A ms. in the Bombay Asiatic
Society Library ascribes the com. to हेमाद्रि and says मधुसूदनसरस्वती saw
it through 'हरिलीलाविवेकोऽयं रामराजस्य देशमनि । कटके रचयित्वो नृपे हेमा-
द्रिणा स्तम्भम् ॥ सरस्वतीश्रीमत्सूक्तनेन निर्णूयतेतद्व्युत्पन्नेन । जनाः समस्तानि रसा-
पानं ब्रजेरामकिं ब्रजतादनेन ॥' (BBRAS. cat. p. 329 No. 1157).

Altogether Hemādri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Modī script. Within a few decades his *Caturvarga-cintāmaṇi*, particularly its *dāna* and *vratā* sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Mādhava in his *Kalanirṇaya* (p. 67) expressly mentions the *Vratakhanda* of Hemādri as an authority. This work was composed about 1340 A. D. In an inscription of Bhāskara *alias* Bhavadura, son of Bukka I, dated *śaka* 1291 (i. e. 1369 A. D.) the king is described as making various gifts following the composition of Hemādri.⁸⁵⁶ This is obviously a reference to his *dānakhaṇḍa* and establishes that long before 1369 A. D. Hemādri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated *śaka* 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemādri and his son as one who observed the *vrata*s and *dāna*s⁸⁵⁷ described by Hemādri. Pedda-Komaṭi-Vema is described in a grant of *śaka* 1344 as eager in bestowing gifts described in the rules of Hemādri.⁸⁵⁸ Hemādri is quoted in the *Madanapārijāta*,⁸⁵⁹ the *Dvaitanirṇaya* of Śaṅkarabhaṭṭa, the *Nirṇayasindhu* and other works.

88. Kullūkabhaṭṭa

Kullūka's commentary on the *Manusmṛti*, styled the *Manvarthamuktāvali* is the most famous of all commentaries on Manu. It has been printed several times. In the following the *Nirṇayasāgara* edition of 1909 has been relied upon. Kullūka's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of Medhātithi and Govindarāja and incorporated a great deal from them

856 हेमाद्रिस्तिसां गेज कुर्वन् दानान् यनेकराः । E. I. vol. XIV p. 102.

857 हेमाद्रिदानान् यनेकरोदोषाण्यनुक्तं भूमिं क्षिजन्मुद्रोषाम् । and हेमाद्रिदानवती. Vide E. I. vol. III, pp. 59 and 61.

858 हेमाद्रिकथोदितदानदक्षः । E. I. vol. XI. p. 325.

859 ये तु बहुविधं यन्ते विचिकित्सन्ते तेषामपराकर्षिणोऽप्यत्रिंशत्कारो हेमाद्रिभूतः प्रतिकीर्तयामास । मदनपारिजात p. 336.

into his own work without acknowledgment. For example, on Manu XI. 95 he simply summarises the remarks⁸⁶⁰ of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's Manu-ṭīkā. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 713 above). At the end of his commentary he says⁸⁶¹ that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so, Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharanidhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find elsewhere.⁸⁶² He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones⁸⁶³ "At length appeared Cullūca Bhatta, who, after a painful course of

860 'पुंस एव ब्राह्मणस्य मयप्रतिषेधो न क्षिया इत्याहुस्तदसत् । सुरात्शुन ... अमस्या' स्युः ब्राह्मणी सुरापी भवति नैना देवाः पतिलोकं नयन्ति इदं सा दुर्मतिः क्षीणः । अप्यु जलोद्भवति शुक्लिका वा पतिलोकं न सा याति ... इति शङ्खचसिंहयाज्ञवल्क्येण ब्राह्मण्या अपि निषेधस्मरणान् । गोविन्दराज on मनु XI. 95 : 'अत्र केचित् ... ब्राह्मणस्य पुंस एव मयप्रतिषेधो न क्षिया इत्याहुस्तदसत् पतिलोकं न सा याति ... सुकरी चोपजायते इति याज्ञवल्क्यादिस्मृतिविरोधान् ।' कुल्लुक.

861 सारासारवचःप्रपञ्चनविधौ मेधातिथेश्चानुरी स्तोकं वस्तु मिगूढमल्पवचनाद्गोविन्दराजो जगौ । ग्रन्थेहिमन्धरीधरस्य बहुशः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्वमक्षितं बहु कृत्यं श्रमः ॥ Vide his remarks about धरणीधर on मनु II. 83 and IV. 50 'धरणीधरेण तु एकाक्षरपरं ब्रह्म प्राणायामपरं तपः इति पठितं ... मेधातिथिप्रभृति-भिर्द्विरास्तिक्षितं यतः लिखनात्पाठान्तरं तत्र स्वतन्त्रो धरणीधरः' and परंपरियमाणात् हिंसा विद्विद्विरादृतम् । पाठान्तरं व्यस्ययम्बुधेः धरणीधरः ॥'

862 मयप्रतिषेधे बहुमुनिमतालोचनाद्यन्मयोक्तं तद्व्याख्यायमानं कलु मुनिमिरा तद्गुणं गुणज्ञाः । मेतन्मेधातिथिरिदं नपि गोविन्दराजो व्याख्यातारो न जगुरपरेष्वप्यतो दुर्जनं वः ॥ last verse of chap. XI.

863 Vide Pedda Ramappa v Bangari Seshamma I. L. R. 3 Mad. 396 at p. 391.

study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern. ”

Among the authors and works quoted by him (besides the usual smṛtis) are the following -- Garga (on II. 6), Govindarāja, Dharaṇidhara, Bhāskara (bhāṣyakara of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhatithi, Vamana (author of the Kāśikā), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse.⁸⁶⁴ He came of a Varendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divākara. He wrote his commentary in Kāśi in the company of *Pandits*. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vāhikas.⁸⁶⁵

It appears that Kulluka also composed a digest called *Smṛti-sāgara*. A Ms. of a portion of it called *Śrāddhasāgara* exists in the Calcutta Sanskrit College (cat. vol. II. p. 105, No. 416). In this his *Āśaucasāgara* and *Vivadasāgara* are referred to.

I secured a transcript of the ms. of the *Śrāddhasāgara* in the Calcutta Sanskrit College through the kindness of the Principal. The *Śrāddhasāgara* deals with the following subjects : definition of *śrāddha* ; whether it is of the nature of *yaga*, *dāna* and *homa* ; various kinds of *śrāddhas* such as *nitya*, *naimittika* &c. ; the proper and improper places for *śrāddha* ; the proper times for *śrāddha* ; *Aṣṭaka-śrāddha* ; *sūdras* can perform *aṣṭaka* and other *śrāddhas* ; intercalary month ; who are *pañkti-pāvana brāhmaṇas* ; meaning of

864 गौडे नन्दनवासिनामि सुजनेर्बन्धे वरेन्द्राकुले श्रीमद्भट्टाचार्यस्य तनयः कुल्लुकभट्टो-
भवत् । कश्चामुत्तरवाङ्मनसतनयातीरे समं पण्डितैस्तेनेषं कियते हिताय विदुषा मन्वर्क-
मुकमसी ॥

865 भूस्सुम्भं माकमदेरो मसिद्धं शाकं शिशुकं वासिकेभु मसिद्धं शाकम् ।

nimantrana and amantrana; the number of brāhmaṇas to be invited; the *darbhās*; śrāddhadevatās; the sacred thread etc.

The Śrāddhasāgara is full of Pūrvamīmāṃsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Āśaucasāgara) at the order of his father. He quotes profusely from the Mānabhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmasūtras and metrical smṛtis. He names the Kalpataru oftener than any other *nibandhakāra*. The other authors and works named are: Bhojadeva, Halāyudha (probably the author of Prakāśa on the Śrāddhakalpasūtra of Kātyāyana), Jikana, Kama-dhenu, Medhātithi, Śaṅkhaadhara. In one place we have a reference to Prabhākara and Kamalākara-bhaṭṭa (on Kala and Kama being devatās) and in another place to Gauḍa-Maithila-Mayūkhābhaṭṭa (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own *guru* in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. xxv. p. cxxx). Ghose (Hindu Law, 3rd edition p. XVI) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva, Govindarāja, Kalpataru and Halāyudha he is certainly later than 1150 A. D. Raghunandana⁶⁶ in his Dāyatattva and Vyavaharatattva, and Vardhamāna in his Dāṇḍaviveka frequently mention his views. Śrinātha's com. on the Dāyabhāga refutes the view of Kullūka. The Śrāddhakriyā-kaumudī of Govindānanda refers to Kullūka's explanation of the word 'ākāṅkṣan' as 'Vikṣamāṇaḥ' in Manu III. 258. The Rājāniti-ratnakara of Candēśvara quotes the explanation of Kullūka.⁶⁷ Therefore Kullūka must have flourished before 1300

६६ एको कुल्लुकस्तु साङ्गी स्वादिनि- कुल्लुकमहृत्पाठः, एको कुल्लुकस्तु साङ्गी स्वादिनि जीमूतबाह्वृत्पाठस्तु न कुल्लुः । व्यसकरतत्त्व (vol. II, p. 213); समाप्ताः समाप्ता एव कोकुल्लुः कथयिष्ये देव इति कुल्लुकमहृः । दातव्य (vol. II, p. 198).

६७ अथ एव कुल्लुकमहृः-सामान्यदोषे नाम सन्निवृत्तानिः किं तद्विधिक्यमप्युक्तमपि- पुनरपि । राजनीतिसाम्प्रदायिक (ed. by Mr. Jayswal, 1924) p. 2. These are the words of कुल्लुक ७७ मनु १. १.

A. D. Kullūka in his by no means small work nowhere refers to the *Dayabhāga*, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kullūka wrote in Kāśī and not in Bengal. Therefore if he flourished not long after *Jimūtavāhana*, it is quite natural that writing in Benares he had not heard of the *Dayabhāga* or read it. It has been shown above that *Jimūtavāhana* probably wrote about 1100-1150 A. D. Therefore Kullūka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kullūka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

89. Śrīdatta Upādhyāya

Mithilā has made extremely valuable and substantial contributions to Dharmaśāstra Literature. From the days of the Yājñavalkya smṛti down to modern times the land of Mithilā has produced writers whose names are illustrious. Śrīdatta Upādhyāya is one of the earliest among the mediaeval Maithilā *nibandhakāras*. He is the author of several works which will be briefly noticed.

The *Ācārādarsa* of Śrīdatta was printed in Benaras at the Divakara Press and by the Venkateśvara Press in Bombay in *samvat* 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (Vājasaneyins),⁸⁸⁸ such as *acamana*, brushing the teeth, morning bath, *samdhya*, *japa*, *brahmayajña*, *śarpana*, daily worship of gods, *vaiśvadeva*, feeding guests etc. Among the works and writers named are the following⁸⁸⁹:—*Ācāra-cintāmani*, *Kalpataru*, *Kāmadhenu*, *Kālikapurāṇa*, *Ganeśamiśra*, *Rāja* (probably *Bhojadeva*), *Smṛtimahārṇava*, *Harihara* and *Halayudha-nibandha*. There is a commentary on this work called *Ācārādarsabodhini*

888 अहोरात्राधिको धर्म इह राजसनेभिनाम् । निबध्यते निबद्धो यो धर्मशास्त्रनिबन्धुभिः ॥

2nd Intro. verse in D. C. Ms. No. 343 of 1875-76; समुल्लस्यमानो यो योजयामास्यति । कीदृसेन ततामेव आचारे दर्पणः स्मृतः ॥

889 Vide for गजेशमित्र and राजा 'अक्षिरत्नं मार्जनमिति गजेशमित्राः' folio 25 b of *Ācārādarsa* (D. C. Ms. No. 343 of 1875-76); 'इति राजाक्षरिणि नेहावकीर्णम् परिशिष्टवचनं न प्रमाणमित्याहुः' folio 26 a; 'इदं च बोधिवचनं राजाक्षरिणिसमि वदुर्गन्तव्यमित्यादिनाम्' folio 29 a.

composed by Gauripati or Gaurīśa, son of Damodara Maithīla, at Benaras in 1640 A. D (Dr. Bhandarkar's report, 1883-84, p. 347). In this work he uses several vernacular words ; e. g. he says that 'Śāla' tree is known as Sagavana⁸⁷⁰ (in the vernacular).

Another work of his is the Chandogāhnika on the daily duties for Sāmavedins. He refers to it in his Samayapradīpa⁸⁷¹ and Pitr̥bhakti. A supplement to it named Chandogāhnikoddhāra was written by Śaṅkaramiśra, son of Bhavanāthamiśra (Mitra's Notices, vol. VI p. 10, No. 1989).

The Pitr̥bhakti is a manual on the śrāddha rites for students of the Yajurveda. It was based⁸⁷² on the Kātyākalka with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i. e. Bhojadeva). It is frequently quoted in the Śrāddhahiveka of Rudradhara. Among the writers named are (besides those that occur in the Ācarādārśa also) : Pitr̥hitākaraṇikāra, Nārāyanavṛtti (on Āśvalāyana Gr. S.), Mitākṣarā, Ratnakaraṇḍikā, Vidhipuṣpamālā (26 a), Śubhākara, Smṛtīmañjarī, Smṛtīmañjūṣa, Halāyudha's Śrāddhādhyāya. This work first treats of the details of the *Parvāṇaśrāddha*, then of *ekoddiṣṭa*, of the monthly śrāddhas, the śrāddha on the 11th day after death, of Sapindiakarana, of abhyudayika śrāddha. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalka was composed by him for the Sāmavedins. It is referred to in his Samayapradīpa⁸⁷¹ and Pitr̥bhakti (folio 33b)

The Samāyapradīpa treats of the proper times for various *vrata*s.⁸⁷⁴ It is divided into three chapters (*pariccheda*s). The

870 ' शालवृक्षः सगवन इति प्रसिद्धः ' folio 9 b of the आचारवृत्तं. Compare Marathi ' सागवान्. '

871 ' उक्तमस्मादिराहिके ' folio 53a of समयप्रदीप D. C. Ms. No. 371 of 1875-76 ; ' न च सपत्नीकानामिति प्रपञ्चितमस्मादिच्छन्दोगब्राह्मणे ' विवृणक्ति folio 24 a.

872 कालीयकल्पं सहस्रकर्मभाष्यं गोपालनृपालमतादि दृष्ट्वा । सतां च वाक्यानि निश्चय्य सम्य-
न्वयविदां ब्राह्मणेषु विधास्ये ॥ first verse of विवृणक्ति (D. C. Ms. No 183 of 1892-95).

873 ' निर्दिष्टमस्मादिः ब्राह्मणे ' समयप्रदीप folio 49 a (D. C. Ms. No. 371 of 1875-76).

874 अधिकृतं व्रतादीनां सारमात्रमव्यक्तिकृतम् । verse 3 of समयप्रदीप.

first is called Samayapāriccheda and dilates upon the definition of *vrata*, on the procedure about fasts, *nakṣ* and the *vratas* of Gaṇeśa and other deities, the second is called Sādhvatsara-kṛtya-pariccheda and treats of *vratas* from the *pratipada* to the *amāvāsyā* in the several months and the third is called prakīrṇaka (miscellaneous) dealing with the *vratas* on *saṅkṛanti* (the Sun's passage*into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under Ācārādārśa and Pitr̥bhakti are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be 'Mitāmitrādi-bhih'. The Samayapradīpa is mentioned in the Kṛtya-ratnākara (pp. 400, 479, 505) of Candēśvara and in Śūlapāṇiḥ Durgotsava-viveka.*. Śrīdatta is more frequently quoted in the Śrāddhakriyā-kaumudī of Govindānanda than almost any other author or work.

As Śrīdatta names the Kalpataru, Harihara and Halāyudha's work on Śrāddha he must have flourished later than 1200 A. D. As Candēśvara mention his Samayapradīpa, Śrīdatta must have flourished before the first quarter of the 14th century. If Gaṇeśamiśra mentioned in the Ācārādārśa be the same as Gaṇeśvaramiśra, the author of Sugatisopāna and uncle of Candēśvara (which appears extremely probable), then Śrīdatta flourished a short time before Candēśvara and must have composed his works between 1275 and 1310 A. D.

It appears that there was another Maithila writer called Śrīdattamiśra, son of Nāgeśvaramiśra, who composed the Ekāgnidāna-paddhati and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the Ekāgnidāna-paddhati was copied in La-Sam 299 (Lakṣamaṇasena era 299, i. e. 1418 A. D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasimha son of Bhavēśa. Vide JASB for 1915 pp. 379-381 and 388-390 for Śrīdatta.

50. Candēśvara

Candēśvara is the most prominent figure among Maithilā nibandhakaras on Dharmasāstra. He compiled an extensive digest called Smṛtiratnākara or simply Ratnākara. This digest was divided into seven sections viz., on kṛtya, dāna, vyavahāra, śuddhi, pūjā, vivāda and grhastha.⁸⁷⁶ Out of these the Vivādaratnākara dealing with dayabhāga and the other titles of law (*vyavaharapadas*) has been printed in the B. I. series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The Vivādaratnākara of Candēśvara and the Vivādacintāmaṇi of Vācaspati are of paramount authority in matters of Hindu Law in Mithilā (modern Tirhut) so far as British Indian Courts are concerned.⁸⁷⁷

The Kṛtya-ratnākara deals in 22 *tarāṅgas* with the discussion of *Dharma* (its real nature, its rewards, means of knowing it and the occasions for it), the various vratas and observances in the several months from *Caitra*, the observances in the intercalary month, various *vrātas* on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his *Dharmaratnākara*, which in its turn is quoted in the *Grhastharatnākara*.⁸⁷⁸ The work has recently been printed in the B. I. series (1925).

The *Grhastharatnākara* is a very extensive work in 68 *tarāṅgas* on the duties of householders. The Deccan College Ms. that I could consult is incomplete, has only folios 30, 72-133 and contains the last 23 *tarāṅgas* only. Some of the subjects dealt with are :— from whom gifts were to be accepted by grhasthas; duties and

876 श्रीकृत्यदालम्ब्यद्भारमुद्दिष्टाविधायेषु गृह्यधर्तव्ये । रत्नाकरा धर्ममुपो निबन्धाः रत्नासुख-
पूजयेन सप्त ॥ verse towards the end of the विवादारत्नाकर, last verse of दान-
रत्नाकर (D. C. Ms. No. 114 of 1884-85, where we have धर्मसु ये निबन्धाः
रत्नाः श्रीचण्डीधरमन्त्रिणा ते)

877 Vide 11 Moo. I. A. 139 at p. 174 & I. L. R. 30 All. 267 (P. C.) at p. 290 ;
I. L. R. 10 Cal 293 at p. 299 ; I. L. R. 12 Cal. 343 at p. 351.

878 अत्रोक्तमपि बहुलं कृत्वरत्नाकरे पुनः । पातादिसम्बन्धसम्बन्धं गौरवात्तुदीरितम् ॥
Intro, verse in दानरत्नाकर (D. C. Ms. No. 114 of 1884-85) ; कृत्यरत्नाकर-
पातादिसम्बन्धसम्बन्धं गौरवात्तुदीरितम् । कृत्वरत्नाकर folio 76 a.

actions proper for Kṣatriyas, Vaiśyas and Śūdras; the observances of a *snātaka*; *yama* and *niyama*; *śauca*; the observances of *brahmacharya*; what ruins families; proper abode for a grhastha; what a grhastha should or should not speak or should or should not see; things not to be given to śūdras; the avoidance of anger, adultery and intermixture of castes (*saṁkara*); requiring of debts etc.

The *Dānaratnākara* contains 29 *tarāṅgas* and deals with the following subjects:—meaning of *dāna*; what may or may not be gifted; fit objects of charity; the gifts called *mahādānas*; gifts of a thousand cows and heaps of corn; various gifts, such as those of food, books; gifts appropriate to certain months, *nakṣatras* and *tithis*; miscellaneous gifts; dedication of wells and tanks for public use; planting of trees.

The *Vivādaratnākara* is an extensive work (671 pages in print) in 100 *tarāṅgas* on civil and criminal law and deals with the 18 titles of law such as *dayabhāga* (on partition and inheritance), *ṛṇādāna* (recovery of debts) and others. It formed the basis of the *Vivādacandra* of Misarumiśra, the *Vivāda-cintāmaṇi* of Vācaspati and the *Daṇḍaviveka* of Vardhamāna. It is mentioned in his own *Grhastharatnākara*.²⁷⁹

The *Vyavahāraratnākara* deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra's notices, vol. VI. p. 66, No. 2036.

The *Śudhiratnākara* is in 34 *tarāṅgas* and deals with impurity on birth and death, persons who have to observe no *āśauca*, meaning of *sapīṇḍa*, rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra's Notices, vol. VII. p. 149, No. 2384 and I. O. cat. p. 412, No. 1389.

For the *Pañjaratnākara*, vide Mitra's Notices, vol. III, p. 162, No. 2398. That work is mentioned by Raghunandana in the *Suddhi-tattva* (vol. II, p. 299 on Śalagrāma stone).

Besides this digest Caṇḍeśvara compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his *Grhastharatnākara* he says that certain

²⁷⁹ इत्युद्दिष्टे चान्यानि पुत्रदेशे विवाहसमाकर एवस्मान्निर्दिष्टानि । गुह्यरत्नाकरे
fol. 133 b.

architectural and decorative constructions called Śrīvṛkṣa, Vardhamāna and Nandyāvarta have been spoken of by him in the Kṛtyacintāmaṇi⁸⁸⁰ But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākaraś.⁸⁸¹

The Kṛtyacintāmaṇi is divided into sections called prakāśas. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṁskāras, such as *tarasuddhi*, the intercalary month, garbhādhāna, simantonnayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmaka-
raṇa, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc.

Another work of Caṇḍeśvara, the Rājanītiratnākara, has been recently edited at Patna (1924) by Mr. K. P. Jayasval with a learned introduction dealing with the personal history of Caṇḍeśvara, his relations with the Maithila kings and the mediaeval Indian literature on politics. It appears that Caṇḍeśvara did not complete the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhaveśa (or Bhaveśvara) of Mithila.⁸⁸² The work contains 16 *tarāṅgas* (waves, i. e. chapters) on the following subjects :—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings ; the characteristics and duties of amātyas (councillors) ; the characteristics of *purohita* ; the characteristics and duties of a *prādvivāka* (Judge) ; the members of the hall of justice (*sabhyas*), their number and qualifications ; concerning forts ; the time and place and accessories of the settlement of royal policy ; concerning the state treasury ; the army ; the commander-in-chief and the discipline of the army ; ambassadors, allies, and spies ; the general obligations of kings, conflict of Dharmasāstra and Arthasāstra, the six *guṇas* — *saṁdhi* etc., the *maṇḍala* of kings ; the king's power of punishment ; abdication by king, the heir-apparent, impartibility of the kingdom ; the eldest son's right to succeed, the

880 श्रीकृष्णवर्ममल्लन्यायार्ताः प्रस्तावविशेषाः सुवर्णद्वारादिनिर्मिताः कृत्यचिन्तामण्यस्या-
निकृताः । folio 113a of D. C. Ms. No. 44 of 1883-84.

881 अण्णायस्मृतिनिर्णयाय कृत्यास्तोत्राक्षरलाकरात् । Intro. verse 13 of कृत्यचिन्तामणि
(I. O. cat. p. 511, No. 1261).

882 राजा नयेक्षेनकस्यो राजनीतिनिबन्धकम् । तस्मिन् मन्त्रिणामाचार्यः श्रीमात् पद्मेन्द्रः
कृती ॥ 3rd Intro. verse राजनीतिर०.

seven constituent elements of the state; the state's obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

There are two more works composed by Candēśvara viz., the *Danavākyāvali* and the *Śivavākyāvali* (vide I. O. cat. p. 1409, No. 3724 for the latter).

Candēśvara names in his works, particularly in the *Kṛtyaratnākara* and the *Vivādaratnākara*, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the *Kamadhenu*, the *Kalpataru*, the *Pārijāta*, the *Prakāśa* (i. e. *Smṛtimahārṇava*) and *Halāyudha*, all of which he quotes scores of times. At the end of the *Vivādaratnākara* he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the *Ratnākara*.⁸⁸³ Among the authors and works mentioned in his seven *ratnākara*s, those mentioned below deserve to be noted.⁸⁸⁴ In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the *Pārijāta* mentioned in the *Vivādacintāmaṇi* is the *Madanapārijāta*. But this is obviously a mistake (vide p. 309 above on *Pārijāta*). Besides these in his *Rājanītiratnākara* he names *Kāmandaka*, *Kullūkabhaṭṭa*, *Pallava* and *Pallavakāra*, *Śrīkara*. What

883 कल्पद्रुमे वाप्यथ पारिजाते इत्यायुधे वाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च यच्च
इधाति रत्नाकर एक एव ॥ यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा !) यं सेवते निज-
कलाय स पारिजातः । तं वैरिगोत्रमिदमुच्यते हस्तदण्डिं चण्डेश्वरं तुल्यितुं कस्यमे
मयम् ॥ (vide notes 652 and 703 for these two verses).

884 अलङ्कार, उदयकर (commentator of मनु, vide विवादरत्ना० pp. 453, 560, 580), कल्पतरु, कामधेनु, कल्पसमुच्चय, गोपाल, यशेश्वरमिश्र (वि. र. प. 46), जिह्म-
जीवमिश्र, दानसागर (folio 15a दानर०), द्वेषेश्वरधर्माधिकारजिह्म, पारिजात,
प्रकाश, मतिमार्तण्ड, भर्तृयज्ञ (सुहृद्वर० folio 78a, on गौतमधर्मसूत्र), भाष्यकार
(of शङ्खलिसिंह), मागुरि (वि. र. प. 104), मृपाल, मृपालकल्पसमुच्चय, मृपाल-
वृद्धति, माधवस्वामी (सुहृद्वर० 116 a), मिश्र (वि. र. प. 595), मिताक्षरा,
मुरारिराज, मेधासिंह, राजमार्तण्ड, लक्ष्मीधर, वर्यदीपिका, वसन्तराज, शिबदत्ताचार्य,
व्रतसागर, श्रीदत्त, समवमर्दीप, सागर (दानरत्नाकर 10 b), सुनिरत्नविषय,
सुनिरत्नवर्णमकरा, हरिहर, इत्यायुधमिश्र. The कल्पसमुच्चय, मृपालवृद्धति and
मृपालकल्पसमुच्चय seem to be the same work.

is printed as Natasūtra in the Vivādaratnākara (p. 477) is really Lata (i. e. Lāṭyāyana Śrautasūtra). Caṇḍeśvara mentions many vernacular words (e. g. Kṛtyaratnākara pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of Caṇḍeśvara from his works. The Vivādaratnākara in the introduction and in the colophon tells us that Caṇḍeśvara was a *mantrin* (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the Vāgmati in lake 1236 (1314 A. D.)⁸⁸⁵ There are more or less similar colophons at the end of the Rājānīratnākara and the other ratnākara. The grand-father of Caṇḍeśvara was Devāditya,⁸⁸⁶ who was minister of Harasiṃhadeva of Tīrhuṭ and who belonged to the Kārṇāṭa family. One of the sons of Devāditya was Vireśvara who was also a minister for peace and war of the same king and is said to have made grants to learned Brāhmanas in Rāmapura (i. e. Simraon in Champaran District) and other cities (verse 10 of Kṛtyaratnākara). Mr. Jayasval points out in his introduction to the Rājānīratnākara (1) that the correct name of the king was Harasiṃhadeva. Another son of Devāditya was Gaṇeśvara who was younger than Vireśvara and who was also a great minister and author of Sugatisopāna. A copy of this work bears the date *La-sam* (Lakṣmaṇasena era) 224 (i. e. 1343-44 A. D.)⁸⁸⁷ In the colophon of this work Devāditya is called 'mahāmatta' (mahāmātrā) and Gaṇeśvara is styled mahārājadhīraja. In the

885 श्रीचण्डेश्वरमन्त्रिणा मसिमतामेन प्रसम्नात्मना नेपालाखिलममिपालजयिना धर्मेन्दुदुग्ध-
स्त्रिणा । वाग्वत्याः सरितस्तटे सुरधुनीसाम्यं दधत्याः शुचौ मार्गे मासि यथोक्तपुण्य-
समये दत्तस्तुलापूरुषः ॥ 3rd Intro. verse ; at the end we have रसगुणभुजचन्द्रैः
संमिष्टे शाक्यैर्षे सङ्गति बचलपक्षे वाग्वतीसिन्धुतीरे । अदित तुलितमुच्येरात्मना स्वर्ण-
राशिं निधिरखिलगुणानामुत्तमः सोमनाथः ॥ इति सप्तक्रियमहासाधिविचक्रिकठकु-
मन्त्रिणा श्रीचण्डेश्वरमन्त्रिणा सप्तक्रियमहासाधिविचक्रिकठकुमन्त्रिणा श्रीचण्डेश्वरविरचिते विषादरत्ना-
करः संपूर्णः ।

886 आसीन्नेधिकतीरमुक्तिविषये मन्त्रप्रभावीकृतः ... देवादित्य इति त्रिलोकमहिसो मन्त्रीन्द्र-
चूडामणिः ॥ 2nd Intro. verse to दत्तपद्मिनामणि (I. O. cat p. 511, No. 1631) ;
अस्ति श्रीहरसिद्धदेवदूतमिनिसेपमिनेपिना मिनाधी मिथिला प्रसाददक्षिणा कान्यो-
पदीयः । verse 4 of दत्तपद्मनामणि.

Śraddhāviveka of Rudradhara the Sugatisopāna is said to be the work of one who was *pratihastaka* (deputy) of Bhavaśarma.⁸⁸⁸ Candēśvara was the son of Vireśvara and like his father and grandfather became minister of Harisimhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The Kṛtyaratnākara (verse 15) says that he touched the very idol of Paśupati in Nepal and worshipped it after conquering the country.

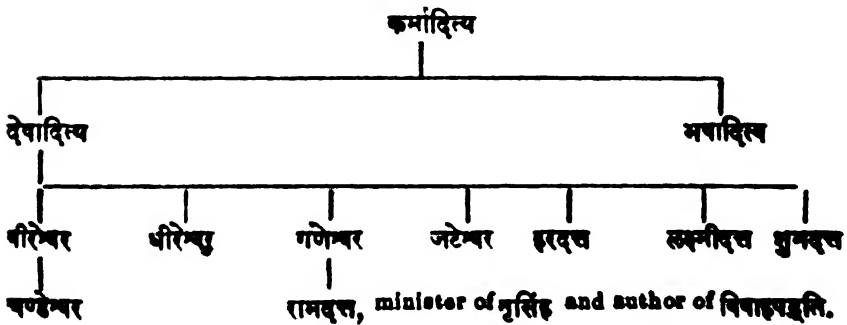
From the Vyavahāratnākara it appears that Candēśvara was Chief Judge as well as Minister for peace and war.⁸⁸⁹ Candēśvara and his ancestors are highly praised for their liberality.⁸⁹⁰ In the Dānatratnākara (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.⁸⁹¹ This probably refers to the defeat of some Mahomedan generals. Harisimhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut

888 आद्रुविवेक p. 4 (Benares ed. of 1920 संवत्) ' इति सुगतिसोपानादो भवशर्मप्रति-
हस्तकग्रन्थे कमः । '

889 निर्णीय व्यवहारसागमदृशा यः प्राहृषिवाकः स्फुरन्
विचारचाहृषिणो धर्मं नयत्युन्नतिम् ।
तेनायं गुरुसन्धिबिम्बहधुरा धीरेयसंतीतिना
श्रीचण्डेश्वरमन्त्रिणा विरचितः प्राज्ञेषु रत्नाकरः ॥

Mitra's Notices, vol VI. p. 67. The second pēda has four syllables less.

The genealogy of चण्डेश्वर's family is



890 यस्य दानातिरेकेण लोके निर्जितगौरवः । कल्पद्रुमः पारिजातः कामधेनुः कषिप् कषिप् ॥
4th verse at end of दानरत्नाकर, Mitra's Notices, vol. VI. p. 125 ; verse 21
of हस्त्यरत्नाकर says that चण्डेश्वर dug a large lake in अनिराजपुर.

891 मया व्योष्कमङ्गलये वसुमती वेनोद्धता लीलया.

into Nepal.⁸⁹² Hence it follows that the seven Ratnākara, some of which (like vivāda and dāna) refer to his weighing himself against gold in 1314 A. D. and his high position at the court of Harisirhadeva were composed between 1314 and 1324 A. D. His Rājanītiratnākara was composed at the command of Bhavēśa. This last belonged to the line of the Kāmeśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A. D. according to Mr. Jayasval (introduction to Rājanītiratnākara, 1). Therefore the literary activities of Caṇḍeśvara extended over about 50 years from 1314 and the Rājanīti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārṇāṭa and Kāmeśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, p. 182-196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407-433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Caṇḍeśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vācaspati-miśra and Raghunandana⁸⁹³ very frequently quote him. The Viramitrodaya (p. 181) calls the Ratnākara 'Paurastya-nibandha' (eastern digest).

91. Harinātha

Harinātha is the author of a digest called Smṛtisāra on several topics of dharmaśāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtisāra (I. O. cat. p. 448, No. 1488 and p. 449, No. 1489). The first cites 67 authorities (*pramāṇapakāḥ*) on Dharmaśāstra, out of which the Karma-pradīpa, the Kalpataru, the Kāmadhenu, Kumāra, Caṇḍeśvaramiśra, Vijñāneśvara, Vilamba (?), Śmṛtimañjūṣā and Hārīhara deserve special mention. This ms. contains the portion of the Smṛtisāra on the saṁskāras, rites on death, śrāddha and prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father's share

⁸⁹² The Pañjī historian of Mithilā thus describes the departure of हरतिहरेष
'वाग्विबुधसिद्धिस्तथाकथं वीरस्य सुखमनीरसिमुपारे । त्वत्त्वा बुधमुपुर्ति
हरतिहरेषो दुर्दैवोऽस्तिपथोय निरि निषेध ॥'.

⁸⁹³ The दामरताकर, दूराताकर and शुद्धिताकर are quoted in the शुद्धितरप of
गणेश (A. S. No. 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000).

on partition, larger share to eldest son, persons excluded from partition and inheritance, impartible property; *stridhana*; the several kinds of sons; succession to the property of the sonless; re-union; gambling and prize-fighting and other titles of law; various methods of *daṇḍa* (punishment); the various units of measure etc.; judicial procedure i. e. the plaint, the reply, the means of proof, viz., documents, witnesses, possession, reasoning, oaths, and ordeals; review of judgment; minority and dependence; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Balarūpa, Pārijāta, Halāyudha, Kalpataru and of the *Smṛtisāra* itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Balarūpa's views and the *Prakāśa* at a later stage (folio 148 b). Bhavadeva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons 'mahāmahopādhyāya.' In several places he refers to the views of the Gauḍas on *dāra*; e. g. he cites the view of the Gauḍas that on a fasting day or śrāddha day one should not employ the twig used in dantadhāvana and that when there is Ekādaśī on two days a house-holder should observe a fast on the first and a *yati* on the second. It appears that he was not a Gauḍa but rather a Maithila.

The India Office ms. of the *vitāda* portion of the *Smṛtisāra* is dated *satvat* 1614 (i. e. 1558 A. D.). Another ms. of the same portion (vide Mitra's Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmaṇa *satvat* 363 i. e. 1469-1470 A. D. Śulapāṇi quotes the *Smṛtisāra* in his *Durgotsavaviveka*. Misarumiśra in his *Vivāda-candra* several times refers to the opinions of the *Smṛtisāra*.⁸⁹⁴ Hence it follows that the *Smṛtisāra* was composed before the last quarter of the 14th century. Caṇḍeśvara in his voluminous work

894 ०. ६. न बाधेः कालसंबोधाभिसर्गोस्ति न विक्रय इति वचनात् कालसंबोधः काल-
परधानं निसर्गोच्च व्यविकरणम् । ओम्वाधिविषयमिति स्मृतिसारः । folio 3a of
विषादपञ्च (D. C. ms. No. 57 of 1883-84) ; अत एव स्मृतिसारे वदा नितैव
केनचित्पुत्रेण संसर्गो (संतुष्टो ?) तदा तद्वनं संतुष्टपुत्रो गुह्यान्नासंतुष्टपुत्रः संतुष्टि-
नस्तु संतुष्टीवनिष्ठेनेनाभिधानादित्युक्तम् । folio 37 b ; vide also 37 b for another
reference to the same work.

nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Gaṇeśvaramiśra⁸⁹⁵ mentioned by Harinātha be the author of the Sugatī-sopāna (which is extremely probable) who was an uncle of Caṇḍeśvara, then Harinātha cannot be earlier than about 1300 A. D. and flourished at about the same time as Caṇḍeśvara, viz, the first half of the 14th century A. D. Harinātha is quoted by Vācaspati-miśra in his Dvaitanirṇaya, by Raghunandana (in Udvāhatattva vol. I, pp. 108, 119, Āhnikatattva vol. I, p. 240, Śuddhitattva vol. II, p. 240), Kamalākara, Nilakaṇṭha and a host of other later writers. In the Ekādaśitattva p. 45 Harinātha is spoken of as *upajīvyā* by Vardhamāna and Vācaspati.

There are several works styled Smṛtisāra e. g. of Kesavaśarma (Mitra's Notices, vol. II. p. 76), of Yādavabhūṣaṇa-bhaṭṭācārya (Mitra's Notices, vol. IV p. 213 No. 1642), of Devayājñika (D. C. Ms. No. 266 of 1884-87 and 344 of 1886-92, the latter being called Smṛtisārasaṃgraha). Hence it often becomes difficult to say in the case of later works, what particular Smṛtisāra is being quoted.

92. Mādhavācārya

Mādhavācārya is the brightest star in the galaxy of *dakṣiṇāṭya* authors on dharmaśāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sāyaṇa and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a *sannyāsin* given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz : the Parāśara-mādhaviya, his commentary on the Parāśarasmiṛti and the Kālanirṇaya.

⁸⁹⁵ श्वः कर्तास्मीति निमित्तं दाता विप्रार्जिमन्त्रयेत् । निरामिषं सकृदुक्त्वा सर्वमुक्त्वाने गृहे । अर्चने परेषुर्वा ब्राह्मणास्तान्निषेदयेत् ॥ अत्र गणेशमित्राः । इदं वाक्यं निरामिषसकृद्वैजयिष्ठिरे निमन्त्रणविधायकमतो निमन्त्रणाङ्गानि निरामिषसकृद्वैजयिष्ठिरे दीनि मुनिवक्ता । स्मृतिसार (I. O. ms. No. 1488).

The Parāśara-mādhaviya has been published several times, the edition in the B. I. series and in the Bombay Sanskrit series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara's text, but is in the nature of a digest of civil and religious law. The original *smṛti* of Parāśara contains no verses on *vyavahāra*, but Mādhavācārya hangs, on the slender peg of a single verse of Parāśara calling upon the king to rule his subjects with righteousness, his treatise on *vyavahāra* that covers a little over a fourth part of the whole commentary (vide note 341 above on Parāśara). The Parāśara-mādhaviya is a work of authority on modern Hindu Law in southern India.⁸⁹⁶ His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous *smṛti-kāras* and *purāṇas* he names the following authors and works --- Aparārka, Devasvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Vivaraṇakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivasvāmin, Smṛticandrikā. The Parāśara-mādhaviya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him.⁸⁹⁷

The Kālanirṇaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśarasmṛti.⁸⁹⁸ The work is divided into five *prakaraṇas*. The first (Upodghāta) deals with a scholastic disquisition on *kāla* (time) and its real nature ; the 2nd (called *vaśara*) speaks of the year, its various lengths according as it is *candra*, *sāvana* or *saura*, of the two *āyanas*, of the seasons and their number, of the months (*candra* and *saura*), of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two *pakṣas* (fortnights); the third *prakaraṇa* (*pratipat-prakaraṇa*) deals with the meaning of the word *tithi*, duration of a

896 2 Mad. H. O. R. p. 206 at p. 217 ; 11 Moo. I. A. p. 487 at p. 508 ; I. L. R. 35 Mad. 152 at p. 156.

897 वराहहस्मृतिः पूर्वैर्न व्याख्याता निबन्धुभिः । मयातो माधवार्येण तद्व्याख्यायां प्रवस्यते ॥
9th Intro verse.

898 व्याख्याय माधवाचार्यो धर्माभ्याशाश्रानथ । तदनुष्ठानकालस्य निर्णयं बहुमुद्यतः ॥
4th Intro. verse of कालनिर्णय.

tithi, the fifteen *tithis* of a *pakṣa*, two kinds of *tithis*, viz. *śuddha* (i. e. not intermixed with another *tithi* on the same day) and *viddha* (intermixed with another *tithi* on same day), rules about the preference of the first *tithi* for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following *tithis*, the fifteen *muhūrtas* of the day and of the night; the *fourth* (*dvitīyādi-tithi-prakarṇa*) extends the application of the rules about *pratipad* to the *tithis* from the second to the fifteenth and decides on what *tithi* (whether intermixed with the preceding or the following) certain *vratas*, such as Gaurivrata on the third, Janmāṣṭami on the 8th, were to be performed ; the *fifth* (*prakirṇaka* i. e. miscellaneous) deals with rules about the determination of *nakṣatras* for various acts, the *yogas* and *karaṇas* and rules about *saṁkrānti* and eclipses and the actions proper for them.

The Kālanirnaya besides the names of numerous sages, purāṇas, astronomical and astrological writers mentions the following works and authors :—Kāladarśa (p. 83), Bhoja (as having composed in Ārya metre a work on the Śaiva *agama*), Muhūrta-vidhāna-sāra (p. 341), Vateśvarasiddhānta, Vasiṣṭha Rāmāyaṇa, the Siddhanta-śiromaṇi (of Bhāskara-cārya), Hemādri (p. 67 his *vratakhyaṇa* and *granthaphaṇḍa*).

A good deal about the family and personal-history of Mādhavācārya can be gleaned from the above-mentioned two works and other treatises of Mādhavācārya. From the Parāśara-mādhavīya we⁹⁹⁹ learn that he was the son of Māyaṇa and Śrīmati, that Sāyaṇa and Bhoganātha were his younger brothers, that he was student of the black Yajurveda and of the Baudhāyana-sūtra-caraṇa and belonged to the Bhāradvāja-gotra. The introductory verses and the colophon of the Prāyaścitta-sudhanidhi¹⁰⁰⁰ of Sāyaṇa corroborate most of these particulars. A verse at the beginning of the

⁹⁹⁹ श्रीमती जननी यस्य सुकीर्तिर्माधवः पिता । सायनो भोगनाथश्च मनोजुष्टौ तद्भेदो ॥
यस्य बोधायनं सूत्रं श्लाघा यस्य च याजुषी । भारद्वाजं कुलं यस्य सर्वज्ञः स हि
माधवः ॥ Intro. verses 6 and 7 of पराशरमाधवीय.

¹⁰⁰⁰ यस्य मन्त्रिहोरोत्तमस्ति मायजसायनः । यः क्वासि रत्नगर्भेति यथायं चति पार्थिवीन् ॥
and the colophon इति माधवनोत्तमाधतद्भेदस्य मायजमन्त्रस्य सायनाचार्यस्य &c.
Descriptive cat. of Madras Govt. Sanskrit mss. vol. VII. p. 2620 No. 2400. The king referred to is कृष्ण.

Kalanirpaya tells us that Vidyātīrtha, Bhāratīrtha and Śrīkaṇṭha were his teachers.⁹⁰¹ The Parāśara-Mādhaviya highly eulogises⁹⁰² Mādhava, compares him to divine and semi-divine councillors like Āṅgīrasa of Indra and says that he was the hereditary teacher (*kulaguru*) and *mantrin* of king Bukkaṇa (or Bukka). The colophons to the several works of Śāyana, the younger brother of Mādhavācārya,⁹⁰³ show that these brothers were closely connected with four rulers of the Vijayanagar dynasty, viz. Bukka and his son Harihara, Kampa and his son Saṅgama. In the Yajñātānta-sūdhānidhi⁹⁰⁴ (ms. in the Bhau Daji collection) Śāyana, the author of the bhāṣyas on the vedas, is said to be the *kulaguru* of Harihara, son of Saṅgama. In the Guruvamśa-kāvya (Vaniśa Press ed.) it is said that Vidyāranya was the pupil of Vidyātīrtha, that he composed Vedabhāṣyas and published them in the names of Śāyana and Mādhava, that Harihara and Bukka were the most valiant of the five sons of Saṅgama (v. 48), that Vira Rudra was the sovereign of Harihara and Bukka and was defeated by the *suratrana* i. e. *sultan*. The same work says that Vidyāranya founded Vijayanagara in śake 1258, vaiśākha śuddha 7 Sunday (i. e. 30th April 1335 A. D.) and crowned Harihara king.^{905a}

Burnell in his introduction to the Vaniśabrahmana started the theory that Śāyana and Mādhava were identical and put forward an esoteric meaning on the verse that states that Śāyana and Bhoganatha

901 सोऽं प्राप्य विवेकनीधंपदवीमाम्नायतीर्थं परं मज्जन् सज्जनसङ्गतीर्थनिपुणः सद्गुणतीर्थं
भयन् । लब्धामाकलयन्मभावलहरीं श्रीभारतीनीर्थतो विद्यानीधंमुपाश्रयन् इति भजे
धीकण्ठमभ्यासितम् ॥ 2nd verse of कालनिर्णय.

902 इन्द्रस्याङ्गिनसो नृलस्य सुमतिः शैब्यस्य मेधातिथिर्धर्म्यो धर्मसुतस्य वैव्यनृपतेः स्वो जा
निमेर्गोतमिः । प्रत्यम्बुष्टिरुष्मन्तीसङ्घरो रामस्य पुण्यात्मनो बह्वत्सस्य विभोर्भूकुल-
गुरुर्मन्त्री तथा माधवः ॥ 4th verse of परा. मा.

903 तस्याभूदन्वयगुह्यतत्त्वसिद्धान्तदेहिता । सर्वज्ञः सायणाचार्यो मायणार्थतनूद्वयः । उपेन्द्रस्येव
यस्यासीद्विन्दुः सुममतां मिथः । महाकतूनामाहर्ता माधवायः सहोदरः ॥ अधीताः
सकला वेदान्ते च वृष्टार्थगौरवाः । त्वत्प्रणीतेन तद्भाष्यप्रदीपेन प्रदीपिताः ॥
Intro. verses 7, 8, 14.

903a नागेवर्कैर्मित इह कङ्के जालिवाहस्य याने धान्यं बद्धे शुभसमुचिने मासि वैशाखान्ति ।
शुक्ले पक्षे शुक्लपक्षे सूर्यवारे शुक्लमे सप्तम्या श्रीविजयनगरीं निर्ममे निर्ममे ॥
गुरुवशकाव्य VI. 8.

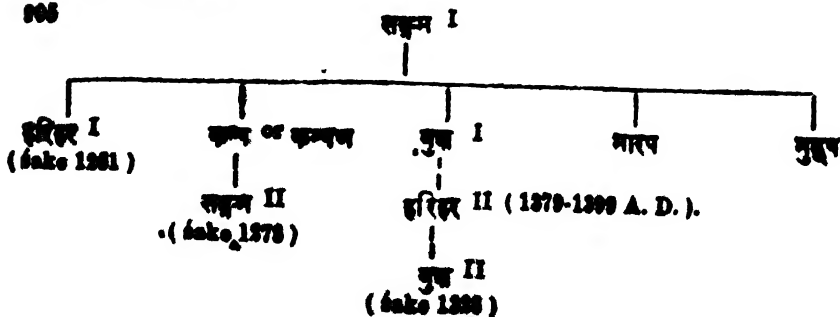
H. D. 48.

were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagara kings are too strong for the hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Sayana and Bhoganātha has been carefully examined by Rao Bahadur R. Narsimhachar in Ind. Ant. vol. 45 pp. 1-6 and 17ff and the theory of Burnell has been thoroughly refuted. Sayana and Bhoganātha were as real personages as Mādhavācārya himself. Mādhavācārya in his later years became a *sannyāsin* and was named Vidyāranya. To the items of evidence adduced by R. B. R. Narsimhachar for establishing the identity of Mādhava and Vidyāranya (Ind. Ant. vol. 45 p. 18) I may add one more. The Viramitrodaya ascribes the commentary on Parāśara composed by Mādhava to Vidyāranya.⁹⁰⁴ It has however to be noted that the Guruvamśakāvya (Vaṇivilāsa Press ed.) says (V. 41-41) that Vidyāranya was different from both Sayana and Mādhava.

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell's 'Forgotten empire' and in E. I. vol. III. p. 36, E. I. vol. XIV p. 68, E. I. vol. XV p. 8. The following pedigree⁹⁰⁵ will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated *śaka* 1261 (1339-40 A. D.) wherein Harihara

904 व्याख्यानं चेत् शङ्करचनं विद्यारण्यश्रीचरणैः पराक्षरस्मृतिटीकायां पेटुकद्वयविभागकाले स्वधृतालङ्कारादिकमपि कव्या प्राप्नोतीत्याह सङ्ग इति । वी० प. 583 ; *vide* p. 672
 'विद्यारण्यश्रीचरणोक्तं प्राग्लिखितं तस्मान्निनिर्दिष्टा इत्यादिश्रुतिव्याख्याने नु खणिं दाष-
 प्रज्ञप्रतिषेधत्वमेवास्याः श्रुतेर्नास्तीति ।' This refers to the remarks in परा. मा.
 vol. III. p. 538.

905



is said to be a Mahāmaṇḍalēśvara and is 'spoken of as 'Śrī-Vira-Hariyappa-Voḍeya.'⁹⁰⁶ The colophon of the Mādhaviya Dhātuvṛtti describes Mādhava as the great minister of Saṅgamarāja, the son of Kamparāja.⁹⁰⁷ The Bīṭraguṇṭa grant in *śake* 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Śrīkaṇṭhanātha shows that Bhoganātha⁹⁰⁸ who composed the contents of the grant was a *narmasaciva* ('gay or humorous companion ') of Saṅgama II. We saw above that Śrīkaṇṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a *narmasaciva* of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavācārya must have been quite an elderly person about that time. The Kālanirṇaya tells us that in the cyclic year *śvara* following immediately after *śake* 1258 *śrāvana* was an intercalary month and that in the cyclic year *Bhāva* that preceded *śake* 1258 (i. e. in *śake* 1256) *Falguṇa* was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to *Vikāṛi* thereafter (i. e. up to *śake* 1281).^{909a} As the Kālanirṇaya examines the intercalary months from *śake* 1256 (i. e. 1334 A. D.) to *śake* 1281 (i. e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The *Parāśara-mādhaviya* was composed before the Kālanirṇaya. Rao Bahadur Narsimhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāranya-śrīpāda certain donations to three scholars who were the promoters

906 ' महामण्डलेश्वरपूषपश्रिमसमुद्राधिपतिश्रीवीरहरिवयवोडेय ' Int. Ant. vol. X, p. 63.

907 श्रीमत्पूषपश्रिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसङ्गमराजमहामन्त्रिमायणपुत्रमाधवसहोदर-सायणाचार्यकृता माधवीया वृत्तिः ।

908 इति भोगनाथबुधिया सङ्गममुपालनमंस्तचिदेन । श्रीकण्ठपुरसमुद्ध्ये शासनपत्रेषु विहित-क्षिताः श्लोकाः, E. I. vol. III. at p. 30.

908a तादृशं चाधिसासमुदाहरामः । अष्टपञ्चाशद्व्युक्तशतद्वयाधिके शतवर्षाणां तद्वत्ते नते सति समनम्तरभावी बोधमीश्वरसंवत्सरस्तस्मिन्मायणमासोधिकः । ततः पूर्वभावी यो भावसंवत्सरस्तस्मिन् कालमुणमासोधिकः ... ननु अधिकमासस्य कश्चिद्विशतमर्षं व्यभिचरति न्यूनधिकसंख्याया अपि दर्शनात् । तथा हि यद्येकोऽवसरसंवत्सरोत्तरभावीति चिन्तयानुसंवत्सरे वैशाखमासोधिकः ... तथा कुर्मसंवत्सरे भावणमासोधिकः । ऐतद्व्यतिरिक्तसंवत्सरद्वयव्यवहिते विकारिसंवत्सरे ज्येष्ठशुक्लः । तथा च तत्र पञ्चमिकुलं संपद्यते । कालनिर्णय pp. 70-71.

(*pravartaka*) of the commentaries on the four Vedas (Ind. Ant. vol. 45 p. 19). Another inscription speaks of Vidyāranya in 1378 A. D.⁹⁰⁹ This shows that Mādhavācārya had become a *sahnyāsīn* at least in 1377 A. D. Tradition says that Vidyāranya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāranya between 1330-1385 A. D. From the remarks about intercalary months it appears that the Parāśaramādhaviya and Kālanirṇaya were composed between 1335-1360 A. D. There was a tradition among *pandits* that it was Mādhavācārya who composed bhāṣyas on the Vedas and ascribed them to his brother Śaṇa. Kāśinātha, in his Viṭṭhala-rāmantra-sāra-bhāṣya says so.⁹¹⁰

Great confusion has been caused by identifying Mādhava-Vidyāranya with another scholar named Mādhava who was also a *mantrin* the Bukka, who was a great warrior and was governor of Banavase and vil. country round Goa on the western coast. In a grant⁹¹¹ of the A. re Kucara, also called Mādhavapura, dated śake 1313 (1391 Goa), it is said that he routed the armies of the Turuṣkas, wrested of the capital of Kōṅkaṇa from them and re-established the temple daraptanātha (i. e. Saptakoṭīśvara). There is another inscription and śake 1290 (i. e. 1368 A. D.) where the great minister (*Mahapri* *thana*) Mādhavāṅka is stated to have ruled over Banavase 12000 un- der king Bukkarāya (Ind. Ant. vol. IV, p. 206). Flee- is wrong in identifying the minister Mādhavāṅka with Mādhavācārya-Vidyāranya. Another grant from Goa (found by Dr. Bhau Daji) says that Mādhava-mantrin, son of Caṇḍibhaṭṭa, established the linga of Saptanātha (JBBRAS vol. 9, p. 228). Vide E. C. vol. VIII, Sorab No. 375 dated śake 1268 (Sunday Mādhava 30, i. e. 11th Feb. 1347), where we are told that Mādhavamantin was governor of Candragutti, capital of Banavase 12000, that he was minister of Mārāpa, younger brother of Harihara I and that he was a disciple of

909 Epigraphia Carnatica, vol. VI. Koppa30.

910 कथं तर्हि माधवाचार्यवेदभाष्यादिषु सायणादेः स्वभातुर्नाम किञ्चित्मिति चेत्काम्येन &c. | folio 37 b of the विठ्ठलमठसंस्मरणभाष्य (D. C. ms. No. 100 of 1869-70).

911 गोवामिनां क्रोड्गजराजधामिन्वेन मन्वेरुणदर्शनेन । प्रतिष्ठितास्तत्र मुदकसङ्घानुवाक्य दोष्णा मुषैकधीरः ॥ उन्मुक्तिनामकरोत्यतिष्ठा श्रीसत्ताधादिपुत्रानुजा यः । JBBRAS vol. IV, p. 115 (text), p. 107 (translation).

Kriyāsakti, a Śaiva teacher.' In E. C. vol. VII, Shikarpur 281 dated Śake 1290 Kārtika bahula 8 (i. e. 15th November 1368) *Mādhava* is said to have been a son of Caunḍa of the Āṅgīrasa gotra and a minister of Bukka I and his *guru* is said to have been Kāśivilāsa *Kriyāsakti*.

From this it follows that the *Mādhava mantrin* who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Caundibhaṭṭa and cannot be identified with *Mādhavācārya* who was the son of Māyaṇa.

There is a ms. in the Bombay University Library of a work called *Kālanirnayakārikā* in 130 verses, which contains the introductory verses of the *Kālanirnaya* dealing with the contents, though in a somewhat different order. There are several commentaries on the *Kālanirnaya*, viz. *Kālanirnayadīpikā* by Rāmacandrācārya composed about 1450 A. D., a commentary called *Lakṣmī* by Lakṣmidevi, wife of Vaidyanātha Payagunda. There is a *Vivaraṇa* of the *Kālanirnayadīpikā*, by Nrsiṃha, son of Rāmacandrācārya (vide D. C. Ms. No. 99 of 1871-72).

93. *Madanapāla* and *Viśveśvarabhaṭṭa*

The *Madanapārijāta* compiled under the patronage of king *Madanapāla* by *Viśveśvarabhaṭṭa* is a famous work. Like *Bhoja*, *Mādanapāla* seems to have been a great patron of learning and several works are attributed to him. At least four works on *dharmaśāstra* are ascribed to him (i. e. were written under his patronage) viz the *Madanapārijāta*, *Smṛtimahārṇava* or *Madana-mahārṇava*, *Tithinirnayasāra* and *Smṛtikaumudī*.

The *Madanapārijāta* is an extensive work printed in the B. I. series. There are 23 introductory verses, the first 13 of which give the genealogy of *Madanapāla*. In the printed edition these 13 verses are stated to have been added by *Purohita Śrī-Rāmadeva*. The last of the introductory verses states that the work was composed after a careful study of *Hemādri*, *Kalpavṛkṣa* (i. e. *Kalpataru*), *Aparārka*, *Smṛticandrikā*, *Smṛtyarthasāra* and *Mitākṣarā*.⁹¹⁸ That *Madanapāla* was only the patron and not the real author of the

918 देवाग्रिकप्रवृत्तमसावरकस्त्वर्थसारात् स्मृतिचन्द्रिका च । मितसारादीनित्येव च ज्ञान-
निबन्धने संयुक्तो निबन्धः ॥

work is made clear in several places. In the introductory verse 20 it is stated that the work was compiled through (lit. by the mouth of) learned men.⁹¹³ In two places in the body of the work⁹¹⁴ it is said that the author has explained the matter under discussion in his work called Subodhini, a commentary on the Mitākṣarā. Therefore the Madanapārijāta was really composed by Viśveśvarabhaṭṭa, the author of the Subodhini. The Madanapārijāta contains nine *śabakas* (bunches i. e. chapters) on brahmācārya, the *dharma*s of householders, the daily duties (*abhiṅga-kṛtya*), the *samskāra*s from *garbhādhāna* onwards ; impurity on birth and death, the purification of various substances (*dravyaśuddhi*), *śraddha*, *dayabhāga* (partition and inheritance) and *prayaścitta*. In the portion on the Dayabhāga it very closely follows the Mitākṣarā. Its style is simple and lucid. Besides the authors and works mentioned above it cites those noted below.⁹¹⁵

There is a work called Mahārṇava ascribed to Māndhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan⁹¹⁶ College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhini. This work also is said to have been compiled by

913 श्रीमानयं मदनपूर्वकपारिजातनामाङ्कितं स्मृतिपदानुगुणं निबन्धम् । वर्णाश्रममुल्लेखनं विवेचनाय विद्वग्मुनेन सूक्ष्मी मितमातनोति ॥

914 यथा चापमेव कमस्तथास्माभिरुपपादितो विद्वानेभरटकिपां सुबोधिण्या दावमात्र-मकरणे । मदनपारिजात p. 654 ; vide p. 603 also for similar words.

915 आचारसागर, नाट्य-च, गोविन्दराज, चिन्तामणि (on भा. p. 607), धर्मविवृति (p. 773), नारायण, मण्डनमिश्र, मेधातिथि, रत्नावलि (on भा. p. 607), शिव-स्वामिन् (p. 619), सुरेश्वर, स्मृतिमञ्जरी (p. 534), स्मृतिमङ्गल-च.

916 For the मदनपुर्वं vide D. O. ms. No. 131 of 1883-83 and Nos. 259 and 260 of 1886-1892. No. 260 does not contain the verses about the genealogy, but the two verses माता पुत्र-च and मतिर्वैद्य-च (which are 21 and 22 in the मदनपारिजात) occur in all the three ; in No. 131 and No. 259 the verse माता पुत्र-च occurs in the introductory verses and the verse मतिर्वैद्य-च occurs at the end of the work and in No. 260 the two verses are the 2nd and 3rd of the introductory verses,

Mādhātā through the learned.⁹¹⁷ It is said to have been based on a study of the *śruti*, the *smṛti*s and the *purāṇas*. The work is divided into 40 *tarāṅgas* (waves). The principal subject⁹¹⁸ of the work is to describe how the various diseases which human bodies are heir to are the result of evil deeds done in past lives (this subject being called Karmavipāka in dharmaśāstra works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the Kūsmāṇḍahoma, Rudraikādaśini, Mahārudrabhiṣeka, Vināyakaśanti, the Navagrahayajña &c. The Mahārṇava mentions the Karmavipāka of Śātātapa, the Caturvarga-cintāmaṇi (folio 234 a of D. C. no. 259 of 1886-1892), the Mitākṣara, the Karmavipāka-samuccaya &c. It is worthy of note that in the Smṛti-kaumudī the authorship of the Mahārṇava is claimed by the author himself and is not ascribed to Madanapāla's son.⁹¹⁹

The Tithinirayāsāra is another work compiled under Madanapāla. Stein in his cat. of mss. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the Madanapārijāta. It appears to have been composed by Viśvanātha, which is most probably a paraphrase of the name Viśveśvara.⁹²⁰

The Smṛtikaumudī contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called Yantraprakāśa, Mahārṇava, Pārijāta, Siddhāntagarbha and Tithinirayāsāra.⁹²¹ The 15th verse says that he composes the Smṛtikaumudī through

917 सोऽयं सुरुतविधाता रिपुकलजेता तनोति सान्ध्याता । विद्वन्मुनेन मतिमान् सत्कृतिरत्नं
• मङ्गलार्थं नाम ॥ 18th verse in D. C. ms. No. 259 of 1886-92.

918 The work begins 'तत्र तावद्वक्ष्यमाणसकलकर्मोपयोगित्वेन कर्मविपाकरूपयोगादिनि-
वृत्त्यर्थं प्रायश्चित्तादेरवश्यकर्तव्यता प्रतिपाद्यते ।'.

919 विनायकशान्तिप्रकाशोस्माभिर्मङ्गलार्थे निरूपितः ।

920 श्रीविष्णुनाथमुषिक स्मृतिसम्पदमार्गपान्धेन बाह्यविलसन्मतिपाटनेन । अस्मिन् व्यवहृति-
तिथिनिर्णयसाम्प्रदायि मध्ये किषावसिललोकहिते प्रयासः ॥

921 For the Smṛtikāumudī, vide Aufrecht's Oxford cat. p. 275 b, I. O. cat. p. 526,
No. 1660 and D. C. ms. No. 51 of 1872-73.

922 कर्मविकारकर्मवर्णनपरिणामसिद्धान्तगर्भतिथिनिर्णयसारमुक्त्वाः । सम्प्रदाय केन रचिताः
&c.

the learned.⁹²³ The 17 verse says that his predecessors have generally dilated upon the dharmas of the three higher *varṇas* and the *dharmas* of the śūdra have not been dealt with by them as a principal topic, therefore he would clearly expound the *dharmas* of the last *varṇa*. At the end of the ms. in the I. O. cat. it is described as the younger sister of the Madanapārijāta and of the, Mahārṇava.⁹²⁴ This is not found in the D. C. mss. which was copied in *samvat* 1615. This work is divided into four kalollāsas, each kalollāsa being subdivided into kiraṇas (rays). The first kalollāsa has two kiraṇas, the second has four, the third and fourth five kiraṇas each. The subjects dealt with are : I two kinds of śūdras, viz : the kevalaśūdra (simple śūdra) and one who is of mixed descent, being born of a śūdra woman from a man of the higher castes ; the mixed castes ; II. general discourses on the śūdra's *adbhikāra* for engaging in various acts and performing various rites, such as the study of the vedas and smṛtis, the performance of garbhādhāna and other saṁskāras and the consecration of sacred fires ; saṁdhyāvandana ; the śūdra's capacity for attaining the knowledge of brahman ; III. marriage ; different forms of marriage, prohibited degrees of blood relationship (sāpiṇḍya), the various rites of marriage such as kanyādāna ; such saṁskāras as nāma-karaṇa (naming the child), the duties of śūdras in ordinary and difficult times ; āsauca for śūdras ; the various śrāddhas for them ; the letting loose of a bull in honour of the dead ; IV. śūdra's daily duties such as śauca, brushing the teeth, baths in the morning and at other times, *brahmayajña*, *tarpaṇa*, *vaiṣṭadeva*, daily *śrāddha*, dinner, &c.

The Smṛtikaumudī mentions among others Aparārka, Kṛtya-kalpataru, Mitākṣarā, Medhātithi, Yajñapārśva and Smṛtimañjarī. It also quotes from the Vedānta-kalpataru⁹²⁵ and the author claims the Madanapārijāta as his own work.

It has been seen how all the four works set out above were composed under the patronage of Madanapāla and how they were

923 विद्वन्मुनेन तनुते विनतोर्मितश्रीरुपमचारुकिराणां स्मृतिर्कौमुदी सः ॥

924 अनेन कृतिना कृता स्मृतिपदाङ्किता कौमुदी महार्णवसहोदरी मदनपारिजातामृता ।

925 कदुर्लभं सात्वान्मयुत्पत्तौ म्नाहृत्स्वाविच्छिन्नैरनादित्वमिति तस्य कर्त्तारमके संसारे । तदुक्तं वेदान्तकल्पतरौ ॥ तदात्रत्युपरकानां (?) स्वकीयानेकया विना । अनादिकासावृत्तिर्वा सा कर्त्तव्यादित्वा मतेति ॥ folio 3a of the D. C. ms. No. 51 of 1872-73 ; folio 55a of the same has ' अत्र च प्रवक्तव्यानि मदनपारिजातेरुपनिर्दिष्टानि '

probably from the pen of Viśveśvarabhāṭṭa. There is one more work on Dharmasāstra which Viśveśvarabhāṭṭa composed in his own name without the shelter of a patron's name. It is the Subodhinī, a commentary on the Mitākṣarā of Vijñāneśvara. The vyavahāra portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the Subodhinī on the prāyaścitta section also. The Subodhinī does not comment on each word of the Mitākṣarā but explains only important passages. It is a learned work. This was the earliest composition of Viśveśvarabhāṭṭa, since it is mentioned even in the Madanapārijāta. The first verse of the Subodhinī is also the opening verse of the Mahānava and of the Smṛtikauniudī.⁹²⁶

From the verses⁹²⁷ 21 and 22 in the introduction to the Madanapārijāta it appears that Viśveśvara was the son of Pedibhāṭṭa and Ambikā, that he was of the Kauśikagotra and was the pupil of Vyāsaraṇya-muni. In the Subodhinī also the verse 'matā &c.' occurs at the end with slight suitable variations and the verse 'matiryeṣām' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśveśvara the son of Appabhāṭṭa,⁹²⁸ while Mr. Setlur reads 'Petṭibhāṭṭa' which is probably a misreading for Pedibhāṭṭa. From his father's name it appears that Viśveśvara was a native of the Dravida country⁹²⁹ and migrated to Northern India in search of patronage after he wrote the Subodhinī. Viśveśvara is regarded as one of the leading authorities of the Benares School

926 नमः सकलकल्याणभाजनाय पिनाकने । नमो लक्ष्मीनिवासाय यत्र ये परा नमः ॥
सुबोधिनी. The स्मृतिर्कोमुदी (Aufrecht's (xl. cat. p. 275b has कल्याणकारणाय)
and Descriptive Ca. of Govt. Sanskrit mss. (Madras) vol. VII p. 2625, No.
3495 has परमकल्याण० and गिरे नमः.

927 मतिर्येषां शास्त्रे प्रकृतिरमणीया व्यवहृतिः परा शीलं श्लाघ्यं जगति कृजवस्ते कतिपये ।
चिरं चित्ते तेषां मुकुरतलभूते स्थितिर्मियादियं व्यासारण्यप्रवरमुनिस्त्रिष्वस्य मणितिः ॥
माता पुण्यचरित्रकीर्तिविभवा यस्याम्बिका नामतः शाकल्यापरमूर्तिगार्भचरितः श्रीपेदि-
भट्टः पिता । सौम्यं कौशिकवंशभूषणमाणिः श्रीभट्टविश्वेश्वरो वेदस्मार्तमते नये च सपदे
वाक्ये कृती वर्धते ॥

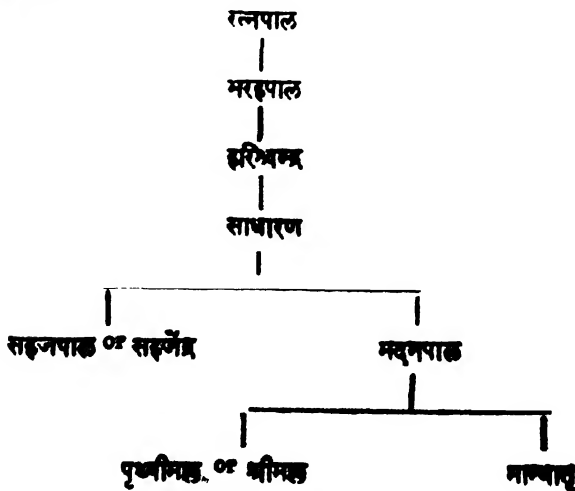
928 योग्यभट्टात्मजः श्रीमान् भट्टविश्वेश्वरः सुधीः ।

929 One of the donees mentioned in the Bīṭṛgūṇṭa grant of king Saṅgama dated 1336 A. D. is Pedḍibhāṭṭa; vide E. I. vol. III at p. 23. Bīṭṛgūṇṭa is in the Nellore District.

of modern Hindu law.⁹¹⁰ Madanapala belonged to the family of Taka kings that ruled in Kāṣṭha (modern Kath) on the Jumna to the north of Delhi.⁹¹¹ The printed Madanapārijāta makes the family name to be 'Kāṣṭha,' but this is most probably a wrong reading, as in the Mahārṇava and the other works of Madanapala the family name is distinctly stated to be Taka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārṇava omit mention of Sahajapala. About Sādhārana it is said that he brought about the remission of all taxes at the three *tirthas* (Prayāga, Kāśī and Gayā).⁹¹²

910 Vide I. L. R. 16 Cal. 367 at p. 372

911 अस्ति प्रशस्तविभवोपगतप्रशस्तिविस्तारिणी भुवि शकाधिपराजधानी । दिङ्मिति विम्ब-
विदिता नगरीमतल्ली पल्लीव मति पुरतस्त्रिविवोपि यस्याः ॥ तामुत्तरेण यमुनातटदेश-
निष्ठा काष्ठेयभूदनुपमा नगरी गणिष्ठा । यस्यामनल्पविभवोपचिता बभूवुः काष्ठाम्बवा
मद्विकीर्तिजुषो महीशाः ॥ verses 4-5 of मदनपारिजात, at the end of the मदन-
विनोदनिषण्ड we read टाकान्वये महति भूमिमुजा विशुद्धे काष्ठेति नाम नगरं जयति
प्रसिद्धम् । Vide Aufrecht's Oxf. cat. p. 275 a (ms. of मदनपारिजात) where
the reading is टाककुलाम्बुराशो for काष्ठकुलाम्बुराशौ of the printed text.
The pedigree is :



912 तीर्थमयीकरविमुक्तिमयीकरयः । verse 10 of the मङ्गलम्, D. C. ms. No. 200 of 1896-97; कर्माशुभविभवविनोदनाथ तीर्थमयीकरविमुक्तिमयीकरयः ॥ verse 10 of लुप्तिकोमुदी.

In the *Sūryasiddhāntaviveka* of Madanapāla the father of Madanapāla is said to be *Sahāraṇa*⁹³³ which is a Prakrit equivalent of *Sadhāraṇa*. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.⁹³⁴ Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called *Madanavinodanighaṇṭu*. That work is very extensive, contains about 2250 verses and is divided into fourteen *vargas*, the last of which contains a *prastāvi* of his family.⁹³⁵ This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words given as synonyms for Sanskrit words occur in the modern Marathi.⁹³⁶ We saw above that his *Smṛtikaumudī* refers to *Yantra-prakāśa* and *Siddhāntagarbha* as two of his works. These two were works on astronomy.

Another work of his is the *Sūrya-siddhāntaviveka* or *Vāsanārṇava*, which is a commentary on the *Sūryasiddhānta*. There is a ms. of this work in the Bhau Daji Collection of the Bombay Asiatic Society.⁹³⁷ Therein after giving his pedigree he says that by his works on *Smṛtiśāstra*, on astronomy and mathematics and on medicine he came to be known as *abhinava* Bhoja.⁹³⁸ In this treatise he refers to his own works already composed called *Siddhāntagarbha*⁹³⁹ and *Yantraprakāśa*. He also refers to a *Rājamrgaṅka*

933 भवनात्पञ्चद्वयारणस्तनयस्तस्य नृपः सहारणः । उद्दिषाय जनस्य वीक्षितं नृपतं वक्ष्य
पुरन्दरधमः ॥ 5th Intro. verse of *सूर्यसिद्धान्तविवेक* (BBRAS cat. part I pp. 95-97.).

934 परिशीलयता कलाकलापं विधानेन च भूरिशो निबन्धान् । मदेन मङ्गिभृताथ येन
प्रथिता नूतनमोजराजकीर्तिः ॥ verse 18 of *मदनपारिजात*; this verse, particularly the 4th pāda, occurs in the *निधिनिर्णयसार* (17th verse), *स्मृतिकौमुदी* (13th verse), the *महाजय* (13th verse in D. C. ms. No. 259 of 1886-92.).

935 Vide D. C. ms. Nos. 1065 and 1066 of 1886-92 for *मदनविनोदनिघण्टु*. In No. 1065 there is no *प्रस्तावि*.

936 e. g. such words as *दक्षिण्डा* (for *दक्षिपूपक*), *लापसी*, *वेपर*, *हरडे*, *नागरमोषा*, *दुग्ध*, *वक्ष्य* &c.

937 Vide BBRAE cat. part. I pp. 95-97 for this ms.

938 प्रतिदिनमुदितैर्नभैः प्रबन्धैः स्मृतिसारणो गणिते चिकित्सिते च । जगति विजयते विजुम्भ-
मानैरनिजमोज हति प्रथा यदीया ॥ 7th Intro. verse.

939 अतः कर्मजानोक्तान्याचमन्यर्थं प्रमेयमस्मत्कृते सिद्धान्तगर्भसङ्काके मदनविनोदपरिणामि
कथ्ये दृष्टव्यम् ।

of Bhoja and to Bhaskara's works. The ms. was copied in *samvat* 1459, i. e. 1402-3 A. D. In the colophon of this work his *birudas* (titles) are Paṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājadhīrāja.⁹⁴⁰ In the Madanapārijāta and the Mahārṇava the *birudas* are Paṇḍitapārijāta and Kaṣṭhāmalla or Kaṣṭhāmalla. A work called Ānandasāñjivana on singing, dancing, musical instruments and ragas is ascribed to Madanapāla.⁹⁴¹ The king Madana, son of Saharāna, who is connected with the restoration of Medhātithi's bhāṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. No. 131 of A 1882-83) of Mahārṇava copied in *samvat* 1645 (1588-89 A. D.) and in the still older ms. (dated *samvat* 1459) of the Surya-siddhānta-viveka. As the Madanapārijāta mentions the Smṛticandrikā and Hemadri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahārṇava, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudī mentions the Vedāntakalpataru that was composed in the time of the Yādava princes Kṛṣṇa and Mahādeva, it follows that the work was composed after the third quarter of the 13th century. The Madanapārijāta is quoted in the Nṛsīṃhaprasāda, the Antyestipaddhati of Nārāyaṇabhaṭṭa, the Āhnikatattava (pp. 326, 397, 479, vol. I) of Raṅgūnandana, the Śrāddhakriyākaumudī (pp. 327, 489) of Govindānanda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sūryasiddhāntaviveka was copied (viz. 1402-3 A. D.), it follows that Madanapāla flourished before 1400 A. D. The Madanavinodanighaṇṭu⁹⁴² gives the date of its

940 इति श्रीपण्डितपारिजातामिनवमोजेत्यादिबिरुदाबलीविराजमानेन मदनपारिजात-मङ्गल-सिद्धान्तगम-यन्त्रप्रकाशाख्यनेकप्रत्यक्षं श्रीमद्भारजाधिगजेन श्रीमदनपालदेवेन विरचितः श्रीसूर्यसिद्धान्तविवेको वासनान्वः समाप्तः । ; but at the end of the D. C. ms. of the स्मृतिकौमुदी, the colophon is simply इति श्रीरायमदनपालविरचितायां शुद्धबनोत्पल्योतिन्यां स्मृतिकौमुद्यां &c.

941 Vide Mitra's Bikaner cat. p. 509.

942 अष्टे मङ्गलगणुमेवगणिते श्रीविक्रमार्कमनोमये मासि बल्लभपक्षलालिते चतुर्थांशे शुद्धांशोर्दिने, verse 14 of the last वर्ग in D. C. ms. No. 129 of 1884-87 and No. 1066 of 1886-92. The last has a corrupt reading चतुर्थांशे गुरोर्दिने. Vide Bhandarkar's Report for 1883-84 p. 47 for the date.

composition as 'Brahmajagad-yugendu' of the Vikrama era, *māgha* 6 of the bright half and Monday (i. e. 8-1-1375 A. D.). This was interpreted by Sarvadhikari (Tagore Law Lectures pp. 297-298, ed. of 1922) as equal to 1231 of the Vikrama era (i. e. 1175 A. D.). He held that 'yuga' meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapāla wrote in 1175 A. D. and since, as we saw above, he could not have flourished before 1300 A. D. It has been already shown (pp. 309, 369) that the view of Sarvadhikari and others that the Parijata mentioned by Candēśvara is the same as Madanaparijata is quite wrong. Astronomical usage as found in Bhāskara and other writers always interprets *yuga*⁹⁴³ as meaning four (and not two) and hence the date of the composition of the Madanavinodanighaṇṭu is 1431 of the Vikrama era (i. e. 1375 A. D.). Vide Jolly's Tagore Law lectures pp. 14-15, Dr. Bhaṅdarker's Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. 500 n. 2. A ms. of the Suryasiddhantavivēka, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A. D. Hence the literary activity of Madanapāla and of his protegee, Viśveśvarabhāṭṭa, must be placed between 1360-1390 A. D.

94. Madanaratna

The Madanaratna is an extensive digest on Dharmasastra no part of which has yet been printed. In the colophons of mss. it is also called Madanaratnapradīpa or simply Madanapradīpa. The work was divided into seven sections called *uddiyotas* on *samaya* (or *kāla*), *ācāra*, *vyatāhāra*, *pravāhata*, *dāna*, *buddhi*, *śānti*. The order of the various sections was the one indicated, the *samayeddyota* being the first part. I have not been able to examine the mss. of all the uddyotas.

943 ०. ४. भास्कराचार्ये in his गणितसूत्राय (कालमानाध्याय verse 24) says 'रुता-
ध्वन्मसागरेर्धुगाप्रियुष्मभूगुणेः । क्रमेण सूर्यवत्सरेः रुतादयो युगाङ्कयः ॥' where युग
must mean 'four' and युष्म is employed for two.

944 उद्योताः समयाचारव्यवहारविषयकाः । प्रायश्चित्तस्य दानस्य शुद्धिशान्त्योश्च समये ॥
तत्रादौ राजसिद्धेः सर्वधर्मोपयोगतः । तन्वते मदनेन्द्रेण समयस्य विनिर्णयः ॥
verses 24-25 of ms. of समयोद्योत in Viśrambhag collection I. No. 146 and
verses 26 and 27 in the I. O. cat. ms. (p. 537 b) and Peterson's cat. of
Uttar mss. No. 1410 and extract No. 336 at p. 131.

The *Samayoddyota* deals with the subjects usually treated of in works on *kāla*, viz discussions about the year, the seasons, the months, the intercalary months, the rules about *tithis*, the rules about the proper times for various religious observances, gifts, *homa*, the rules about *kalivarjya*.

There is a ms. of the *Dānodyota* in the *Ānandaśrama* collection at Poona (No. 2378). The following are the subjects treated of:—eulogy of *dāna*; the nature of *dāna*, various kinds of *danas*; the constituent elements (*āṅgaṇi*) of *dāna*; the donor, proper persons for gifts, persons undeserving of gifts, what things cannot be given away, proper and improper times and places for *dāna*, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a *toraṇa*, *patāka* and *maṇḍapa*, *tulā-puruṣa* (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a *dakṣiṇā-ryanibandhakāra*.

Deccan College ms. No. 392 of 1891-95 deals with the *śānti* section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as *Vināyaka-snāna*, *sūrya-śānti*, *navagraha-śānti*, *śānti* for birth on certain evil *nakṣatras* like *mala*, *aśleṣa* and evil astrological conjunctions like *vyatīpata*, *vaidhṛti*, *saṁkrānti*; rites for the safety of the foetus and of the newly born infant; *ayutahoma*; *lakṣa-homa*, *koṭīhoma* &c. In this section sages like *Uttara-Garga*, *Kātyāyana*, *Nārada*, *Baijavāpa* (on *grhya*), *Mānava-saṁhitā*, *Yājñavalkya*, *Śaunaka* and *purāṇas* like the *Skanda*, *Bhaviṣyottara*, *Viṣṇudharmottara* are very frequently cited. Besides the following are among the authors and works referred to:—*Apekṣitārthadyotini*, a commentary of *Nārāyaṇa*, *Karmavipākasaṁgraha*, *Karmavipākasaṁuccaya*, *Kumāratantra* promulgated by the son of *Rāvaṇa*, *Prayogaśāra*, *Vijñāneśvarācārya* (in the plural).

A ms. of the *Ācāroddyota* is noticed by Burnell in his *Tanjore cat.* (p. 137 b). Stein (in his *cat. of Jammu mss.*) notices an incomplete ms. of the *Vyavahāroddyota* (p. 98 No. 2437). M. M. Haraprasad Sastri notices a ms. of the *Prāyaścittodyota* (Nepal Palmleaf and Paper mss. cat. XVIII and p. 223).

From the colophons at the end of the several mss. of the *Madanaratna* it appears that the work was composed under the patronage of king Madanasimha-deva, son of Śaktisimha.⁹⁴⁵ The king is styled maharājādhirāja and one of his titles is kodāṇḍa-paraśurāma (meaning ' who was a veritable Paraśurāma in wielding the bow). The introductory verses⁹⁴⁶ to the *Samayoddyota* in the *Viśram-bāg* collection and the *Ulwar* ms. refer to Delhi-deśa and its king named Mahipāladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahipāladeva is not clear. Dāmodara is said to have made the *yavanas* of *Malasthana* (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.⁹⁴⁷ Śaktisimha is said to have eclipsed even Bhoja.

945 इति श्रीकोट्यङ्गपरशुरामेत्यादिचिरुदावलीविगजमानमानान्नतमहागजाधिगजश्रीकृत्तिह-
त्मजमहुरानाधिगजममिदनासिंहदेवविगजने मदनरत्नप्रदीपे दानविवेकाद्योते &c. in ms.
(Ānandāśrama No. 2378); there is a similar colophon at the end of the
शान्ति section.

946 तस्मादाकस्मिकोयदहनघनमहस्मन्त्यतापभतापज्वालातालाभिभूताद्विषद्वनिपतावन्यथे मास्क-
रस्य । राजा राजावतागे वरसमग्धुगेहामगमानुभाषप्रभ्वस्तारातिभूमिपतिदनुजवयो-
भूम्भमिपालदेवः ॥ वज्रासीद्गुवनेषु विश्रुतचणो दामोदराख्यः रुनी श्रीमान्पुण्यवदप्रणी-
र्जितरिपुक्ष्मापालस्तब्धः प्रभुः । मूलस्थानपुं नुरुक्तनिवह्यकान्ते परित्वाजितो येनाप्यवधि
गोवधो यवनको शत्राणि (कुत्रापि !) न स्मर्यते ॥ verses 8 and 9 of the *Ulwar*
ms. of समबोद्धोत.

947 The pedigree is

महिपालदेव
|
दामोदर
|
देवीदास
|
सूर्यदास
|
शक्तिसिंह
|
मदनसिंह

It is further said that Madanasimha called⁹⁴⁸ together four learned men, viz., Ratnākara, Gopinātha, Viśvanātha and Gaṅgadhara-bhaṭṭa and entrusted the composition of the digest to them. The colophons⁹⁴⁹ at the end of the Śāntyuddya in the Deccan College says that it was composed by Viśvanātha, a resident of Benares and son of Bhaṭṭapūjya, a Śrīmālī Gurjara (Brāhmaṇa). There is a similar colophon at the end of the Prāyaścittoddyōta noticed by M. M. Haraprasad Sastri.

Since the Madanaratna mentions the Mit., the Kalpataru and Hemādri, it must be certainly later than about 1300 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyanabhaṭṭa, Kamalākara-bhaṭṭa, Nilakaṇṭha and Mitramiśra. In the Vyavahāra-mayūkha Nilakaṇṭha relies upon the Madanaratna as often as (if not oftener than) the Mitakṣara. The Viramitrodaya⁹⁵⁰ says that the author of the Madanaratna refers to the views of the Mitakṣara, Kalpataru, and Halāyudha. From this it follows that the Madanaratna was composed at some time between 1350-1500. Madanasimha and his ancestors are spoken of as ruling the country about Delhi. Though Madanasimha bears the high-sounding title of maharājādhirāja it is highly probable that he was some feudatory chief under the Mahomedan rulers of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troublous times of Muḥammad Tughlak (1325-1351 A. D.), when the capital was transferred from Delhi to Daulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388-1413 A. D.) Madanasimha's predecessors might

948 तेनाहूय मनीषिमण्डनमणिं सन्मिश्रत्नाकरं गोपीनाथमनुत्तमं च सुधियं श्रीविश्वनाथं
तथा । मुग्धं पण्डितमुन्नतद्युतिमणिं भई च गङ्गाधरं राजा शक्तिन (क !) सुगुणा
सुरुतिना ग्रंथोपमारभ्यते ॥ I. O. cat. p. 537, No. 1681, verse 53 ; this is verse
21 in the Viśvambhāg ms.

949 महाराजाधिराजस्य मदनेश्वरस्य शासनात् । श्रीमाली (लिना !) गुर्जरेण भट्टपूज्यात्मजेन
वा । भट्टश्रीविश्वनाथेन काश्चित्तीर्थनिवातिना । शाक्तिकं पौष्टिकं वापि यथाशास्त्रं प्रकी-
र्तितम् ॥ The Ulwar ms. (Peterson's Ulwar cat. No. 353) reads
श्रीमद्विनाथगुर्जरेण.

950 तत्र मदनरत्नकुरेण मिनाक्षराकल्पलक्ष्मणबुधादितर्कग्रन्थाल्लेखलिङ्गानामिर्मुक्त्यमरस्य
जगन्मं स्थावरमिति प्राजापत्यस्य सिङ्गनायकमूलप्रमिति दूषणमुक्त्वा &c. वीर० p. 626
वि० वीर० pp. 6, 29, 34, 50 for references to मदनरत्न.

have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the *Madanaratna* be placed about 1425-1450 A. D. Dr. Jolly (R. u. S. p. 37) says that the *Madanaratna* names the Ratnakara and the Mādhaviya. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31-32) tells us that the dynasty to which Madanasimhadeva belonged ruled over Gorakhpur-Champaran (Western Tirhut), that Madanasimhadeva was preceded by Śaktisimhadeva, whose predecessor was Prthvisimhadeva. The learned Sastri further says that a ms. of the *Madanaratnapradīpa-prāyaścittoddyota* applies the title 'kodaṇḍaparaśurāma' to Madana (p. 223), that a ms. of the *Amarakośa* was copied in saṁvat 1511 (1454-55 A. D.) when Madanasimha ruled over Campakāraṇyanagara (p. 51 of the body of the Report) and that a ms. of the *Narasimhapurāṇa* was copied in La-saṁ 339 (1457-58 A. D.) when mahārājādhirāja Madanasimhadeva ruled over Gorakṣapura i. e. modern Gorakhpur (p. 29 of the Report). The great similarity of the names Madanapāla and Madanasimha misled J. C. Ghose (Hindu Law, vol. II, p. XIV, ed. of 1917) into holding that the *Madanapārijāta* and the *Madanaratna* were written under Madanapāla. But it is clear from the ancestry of the two kings, Madanapāla and Madanasimha, and the names of the real authors of the digests (*Madanapārijāta* and *Madanaratna*) that they have no connection with each other.

95. Śūlapāṇi

Next to Jimūtavāhana, Śūlapāṇi is the most authoritative Bengal writer on dharmaśāstra. Rai Bahadur M. M. Chakravarti gave a very interesting account of his works and time in JASB for 1915, pp. 336-343.

The earliest work of Śūlapāṇi appears to have been his *Dīpalikā*, a commentary on the smṛti of Yājñavalkya. It is a very brief commentary. The portion on the dayabhāga section (Yājñavalkya II, verses 114-149) is contained in five printed pages (vide Ghose's Hindu Law, edition of 1917, vol. II. pp. 550-554). In this commentary, besides the sages he names only a few writers and works on dharma, e. g. the Kalpataru, Govindarāja, the Mitakṣarā, Medhātithi and Viśvarūpa. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the

deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word 'apratīṣṭhita' in the sūtra of Gautama 'stridhanam duhitṛnam-apratīṣṭhitaṁ-apratīṣṭhitānāṁ ca' in the same way as Apararka, Jīmūtavahana and the Smṛticandrika.⁹⁵¹ He says that a full brother though not re-united succeeded before a half-brother though re-united.⁹⁵² This explanation of the much canvassed verse of Yāj. offered by Śūlapāṇi is referred to by the Viramitrodaya.⁹⁵³ The Vyavahāratattva of Raghunandana several times refers to Śūlapāṇi's explanations of Yāj.⁹⁵⁴

Śūlapāṇi wrote several small treatises on topics of dharmaśāstra and intended them to form part of a huge digest called Smṛtiviveka. Fourteen such works are known to have been so written with titles ending in the word 'viveka,' viz. Ekādaśi-viveka, Tithi-viveka, Dattaka-viveka, Durgotsavaprayoga-viveka, Durgotsava-viveka, Dola-yātrā-viveka, Pratiṣṭhā-viveka, Prāyaścitta-viveka, Rāsayātrā-viveka, Vratākāla-viveka, Śuddhi-viveka, Śraddha-viveka, Saṁkrānti-viveka, Saṁbandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his *vivekas* on durgotsava-prayoga, pratiṣṭhā, prā, citta, śuddhi and śraddha.. The Śraddha-viveka is the most famous ~~thing~~ of his and has been printed. His Prāyaścittaviveka and (1893) ~~viveka~~ have also been published, the former by Jivananda Bengali and the latter by the Sanskrit Sahitya Pariṣad at Calcutta in ~~the~~ ^{the} worship of ~~the~~ ^{the} deities. In the Durgotsava-viveka he deals with the called Vā Durgā in Āśvina and also in spring (hence the deity is as the ~~the~~ ^{the} śānti). In the Durgotsava-viveka, besides such purāṇas writ Kalikā, Bhaviṣyottara, Bhāgavata, Devī, he names a host of ~~the~~ ^{the} deities and works as noted below.⁹⁵⁵ In spite of Aufrecht's view

अनपत्या निर्धना अमर्तुका दुर्मगन्त्र । सा विना अम्बुवः पुत्रयोवादिः ।

952 असंतुष्टयमि सोदर एव गृहीयान्न तु संतुष्टः सायलभाता ।

953 'वाङ्मन्यस्मृतिटीकायां शूलापाणिः । अन्योदयः संतुष्टी नाम्योदयं गृहीयात् । असंतुष्टयमि सोदर एव गृहीयात् । न तु संतुष्टः सायलभाता ५०.' बीर० ७७. 682-683.

954 ०. ६. आवेदयति वेदित्वेन स्वयं विवादीत्यायनं राजा न कर्मव्यमिति शूलापाणिमहाभाष्ये व्याख्याः । व्यवहारतत्त्व.

955 They are : कालकोमुदी, कालमाधवीय, कालसिवेक, कालाद्री, चक्रनारायणी, जिकन, जीमूतवाहन, ज्योतिषात्मक, बाह्यक, महाकपिलमन्त्रात्मक, वर्षरत्न, वसन्तराज, शारदा-तिलक, श्रीकर्मिन्, श्रीदत्तोपाध्याय, सत्यनारायण, लज्जामयि (or श्रीदत्त), सार-समुच्चय, सङ्कीर्णम्.

the *Saṁvatsara-pradīpa* is not his own work. A *Sārasamuccaya* is also mentioned in Hemādri (*Dāna-khaṇḍa* page 135). The *Smṛtisāgara* is probably the same as the *Govindārṇava* of Śeṣa Nṛsiṁha or the work of the same name which Kullūka appears to have composed. Śrīkaramiśra is probably the ancient author referred to even by the *Mitākṣara*.

The *Śraddha-viveka* has several commentaries by eminent writers such as Śrīnātha Ācāryacūdāmani and Govindānanda. So there are commentaries on the *Prayaścittaviveka*. Besides the above, the works and authors mentioned in the other *vivekas* are noted below.⁹⁵⁶ The *Śraddha-viveka* of Śūlapāṇi is referred to (as *Gauḍīya-śraddha-viveka*) by Rudradhara,⁹⁵⁷ by Vācaspati in his *Śraddha-cintāmaṇi*, by Govindānanda in his *Śraddhakriyākaumudī* and by Raghunandana in several of his *tathtas*.

We know very little about the personal history of Śūlapāṇi. In the colophons of his works⁹⁵⁸ he is styled *Sāhudyāla* (or -na) *Mahā-mahopādhyāya* and Raghunandana also calls him *Mahāmahopādhyāya*. The *Sāhudyāla* was a degraded section of the *Rādhiya Brāhmaṇas* in Bengal from the days of Ballālasena. As Rudradhara calls him *Gauḍīya*, it follows that Śūlapāṇi was a Bengal Brāhmaṇa. There is a tradition that he was the Judge of king Lakṣmanasena of Bengal. But this is impossible as the following discussion about his date will show.

There is some uncertainty about the exact age of Śūlapāṇi. As Śūlapāṇi names the *Ratnakara* of Candēśvara and the *Kālamādhaviya*, he must be later than about 1375 A. D., since some time must have elapsed before a work from Vijayanagar came to be regarded as an authority in Bengal. As Śūlapāṇi's works are mentioned by Rudradhara, Govindānanda and Vācaspati, the former must be earlier than about 1460. In this connection it has to be noted that Govindānanda not only comments upon Śūlapāṇi's

956 कल्पतरु, कामधेनु, कृत्यविस्तारणि, गोविन्दराज, धर्मप्रदीप, पारिजात, मयदेव, मुज-बलमीम, भोजदेव, मङ्गलवमकाश, मिताक्षरा, मेधातिथि, रत्नाकर, शङ्कर, स्मृति-मञ्जरी, इत्यादि.

957 Vide folio 25 a of the Benares edition of कृष्ण-ब्राह्मणविवेक. (printed in संस्कृत 1920).

958 Vide L. O. cat. p. 371 No. 1287 and D. C. ms. No. 98 of 1895-96.

works but probably looks upon Śūlapāṇi as an old writer along with Aniruddha.⁹⁵⁹

A ms. of the *Prāyaścittaviveka* was copied at Benares in *śaka* 1410 (i. e. 1488 A. D.).⁹⁶⁰ From all these data it follows that Śūlapāṇi flourished between 1375 and 1460 A. D.

From the *Śuddhittatva* it appears that Śūlapāṇi wrote *Parīṣiṣṭa-dīpakalikā* (probably a commentary on a *Grhyaparīṣiṣṭa*)⁹⁶¹.

96. Rudradhara

This is a well-known Maithila writer on *Dharmaśāstra*, who composed several works. His *Śuddhi-viveka* has been published several times (at Benares in 1866, in 1878 and by the Venkaṭeśvara Press in Bombay, *samvat* 1978). That work is divided into three *paricchedas* and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word *putra*, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after⁹⁶² having examined seven works (*nibandhas*) on *śuddhi* and being encouraged by his father and brother he composed the *Śuddhiviveka*. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the *Ratnākara*, *Parijāta*, *Mitākṣara* and the *Hāralatā*.⁹⁶³ Besides these he mentions the *Ācāradaśa*, *Śuddhi-pradīpa*, *Śuddhi-bimba*, *Śrīdattopādhyāya*, *Smṛtisāra* and *Harihara*.

The *Śraddhiviveka* of Rudradhara is the most famous of his works. It was printed at Benares in *samvat* 1920. The work is

959 यच्च मैथिलैरात्मनाम्नदानयोग्यं चाथ त्वेति मन्त्रो नास्तीत्युक्तं तद्वनिरुद्धलपानिमृतीनां प्राचामसंमतम् । p. 71 of *आह्निकवाक्यमुदी*. The word प्राची may here mean 'eastern writers.'

960 शाके गते दशसप्तमुद्रादिमिश्रसंख्ये माते शिवे शिवमुदे शिवशर्मणा यः ।

961 अत एव सिद्धयिता-परिशिष्टमकारा-शूलपाणिस्त-परिशिष्टदिकलिकायमृतिषु मन्त्राधिकार-पूर्वकपात्रेण दृष्टोत्तरं इत्युक्तम् । शुद्धितत्त्व (vol. II, p. 390).

962 बुद्धो तत्र निष्पन्नाद् दृष्टानुमताः निगुस्तथा ज्ञातुः ।

963 सन्त्येव रत्नाकराणितामितामराहाररत्नादुक्तये । तथापि तथारत्नममत्सर्गा अनेकमोदाय नम मयातः ॥

divided into four *paricchedās*. He first defines *śrāddha*, and then treats of several topics, viz. the varieties of *śrāddha*, the procedure at *śrāddhas*, the *mantras* that are recited, the proper time and place for *śrāddhas*, the *Brahmanas* worthy to be invited at *śrāddha* and the proper food etc. Among the numerous works and authors referred to in the work the undermentioned ones deserve notice.⁹⁶⁴ He refers to his own *Śuddhiviveka* as already written.

In several places he tells us that he follows a different tradition on certain matters from that of the *Pitr̥bhakti* or of the *Sugatisopāna*. He points out that the *prasatika* is a kind of grain known in *Madhyadeśa* as *Śāthila*.⁹⁶⁵

For his *Vratapaddhati*, *vide* Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the *Samayapradipa*.⁹⁶⁶

Another work of his is the *Varṣakṛtya* which deals with festivals and fasts.

He was the son of *Mahāmahopādhyāya Lakṣmidhara* and youngest brother of *Haladhara*. His works are quoted by *Vācaspati* in his *Dvaitanirṇaya*, by *Govindānanda* in the *Śrāddhakriyakaumudī*, by *Raghunandana* in several of his *taṭtvas*, by *Kamalākara* and *Śilakaṇṭha*.

As *Rudradhara* mentions the *Ratnākara*, the *Smṛtisāra*, *Śrīdatto-pādhyāya* and the *Śrāddhaviveka* of *Śūlapāni*, he is certainly later than 1425 A. D. A ms. of his *Vratapaddhati* is dated in *Lakṣmaṇa saṁvat* 344 i. e. 1463 A. D.⁹⁶⁷ Besides he is quoted by *Vācaspati* and *Govindānanda*. Therefore he must have flourished between 1425 and 1460 A. D.

964 कल्पतरु, गोविलगृह्यभाष्य, छन्दोगपरिशिष्टटीका, वारिजाल, वितृमणि (of श्रीदत्तोपाध्याय styled भाषीन), मुजबलमीन, भोजराज, मङ्गलचं, रत्नाकर, भास्कर, भास्कर, भास्करिण (गोडीय L. o. of शूलपानि), सुगतिसोपान (styled मधुशर्ममणिस्तकग्रन्थ), स्मृतिसार, इलायुचनिबन्ध.

965 प्रतानिका मन्वेदेशे शाहीला इति प्रसिद्धे भाष्यम् । folio 21 b of the Benares ed. of सप्तम् 1930.

966 एव श्रीवासुदेवजीमनिः समवमदीपानुसारी पन्थाः । at the end of the व्रतपद्धति.

967 V140 M. M. Haraprasad Sastri's cat. of palm-leaf and paper Nepal mss. XIII and p. 72.

The Rudradhara who was a pupil of Caṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

97. Misarumisra

Misarumisra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883-84). That work deals with the titles of Law (vyavahārapadas) such as ṛṇādāna (recovery of debt), nyāsa (deposit), asvāmivikraya, sambhūya-samutthāna (partnership), dāyavibhāga, stridhana ; and then with procedure, viz. the plaint, reply, pramāṇas, witnesses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Caṇḍeśvara and several times criticizes him. Besides numerous smṛti writers the other authors and works named are : Pārijāta, Prakāśa, Balarūpa (often), Bhavadeva and Smṛtisāra (frequently).

In the mss. and colophons the name of the author seems to be Misarūmisra.⁹⁶⁸ He tells us that he wrote the work under the orders of princess Lachimādevī, wife of prince Candrasīrṇha who appears to have been the younger brother of Bhairavasīrṇhadeva of the Kāmeśvara dynasty of Mithilā. The work was probably called Vivāda-candra to connect it with the prince Candrasīrṇha. The Vivāda-candra first⁹⁶⁹ speaks of king Bhaveśa of the Kāmeśvara dynasty, then of his son Hārasīrṇhadeva, then of his son Darpanārāyaṇa and the latter's queen Hirā or Dhīra and then of Candrasīrṇha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age

⁹⁶⁸ श्रीचन्द्रसिद्धदेवद्विजा लक्ष्मिना महामेयी । रचयति पदाब्जम्भं मितकमिषोपदेशम् ॥
Intro. verse 8 in Mitra's Notices vol. IX p. 18 No. 2901; vide I. O. cat. p. 454 No. 1500 ' इति महामहोपाध्यायश्रीमितकमिषोपदेशितो विषादचन्द्रः समाप्तः '.

⁹⁶⁹ अनुद्वन्द्वतपसिभक्तमन्त्रो राजा मन्त्रैः । किल कार्त्तवीर्यः । अन्धमन्त्रो बहुमन्त्रैर्द्वन्द्वं
मुचोति प्रमुखावासा ॥ तन्माद्वन्द्वमोचति कुमुदरो भीमरमाद्वन्द्वमन्त्रैः । राज्ञे-
वजीवो इतिहमात्मा ततो मुचो दर्वन्मन्त्रोचते ॥ दर्वन्मन्त्रोचतेः भीमद्विजा
महामेयी । अन्धमत तन्मन्त्रं तन्मन्त्रं कपतिमुचोतिद्विजं हरम् ॥ श्रीमच्छिन्मदेयी
तस्य चन्द्रसिद्धदेवद्विजाय । तन्मन्त्रं मितकमिषोपदेशितं रचयति विषादचन्द्रमन्त्रम् ॥
Intro. verses in the Deccan College ms.

under Bhavēśa his work on Rājanīti. Lachimādevī was queen of the great-grandson of this Bhavēśa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasīmha must have flourished about the middle of the 15th century and Misarumisra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhirasīmha, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrinivāsa's Setudarpani (com. on Setubandha) was copied during Dhirasīmha's reign.

That the Vivādacandra is a work of authority on Hindu Law in Mithilā has been recognised from very early days in the British courts.⁹⁷⁰ The Vivādacandra held that the word stridhana was to be applied to such woman's property as was technically so called (by the sages) and not to all property that comes to a woman.⁹⁷¹

98. Vācaspatimisra

Vācaspatimisra is the foremost *nibandha* writer of Mithilā. His Vivādacintāmaṇi has been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithilā.⁹⁷² Vācaspati was an extremely voluminous writer and appears to have composed dozens of works. In the Śrāddhakalpa *alias* Piṭṛbhakti-arāṅgiṇi, almost his latest work, he says that he wrote in his youth ten works on śāstra and thirty *nibandhas* on smṛti and composed the work in question in his declining years.⁹⁷³ At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

• The Ācarācintāmaṇi deals with the daily rites of Vājasaneyins.⁹⁷⁴ The Ahnikācintāmaṇi is quoted in his Śuddhicintāmaṇi. The

970 Vide 2 Moo. I.A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the विवादचन्द्र).

971 ' स्त्रीधनं पारिवारिकमेव न सर्वम् ' folio 33 a of the D. C. ms.

972 Vide 11 Moo. I. A. 129 at p. 174 and 487 at p. 508, I. L. R. 30 All. 967 at p. 330 (P. O), I. L. R. 10 Cal. 392 at p. 399, I. L. R. 12 Cal 343 at p. 351.

973 शास्त्रे दश स्तुती मिश्रविषया येन बोधने । निर्मितास्तेन चरमे वयस्येव विनिर्जने ॥ vide I. O. cat. p. 556 No. 1739.

974 अक्षयतिलो जलं हृद् वज्रतलेपितम् । निषण्णे इति कथा । श्रीमद्भक्तिकर्मणः ॥
Mitra's Notices, vol. V. p. 169, No. 1857.

Kṛtyacintāmaṇi was published in Bengali characters at Benares in *śake* 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tīrthacintāmaṇi has been published in the B. I. series. It is divided into five *prakāśas*, viz. Prayāga, Puruṣottama (Puri), Gaṅgā, Gayā and Vārāṇasi and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several *tīrthas*, the subsidiary sacred places at the principal *tīrthas* etc. He mentions the Kalpataru, Gaṇeśvara-miśra, Jayaśarma, the Mitakṣarā, Smṛtisamuccaya and Hemādri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpādruma and Pārijāta, the Ratnākara and other works.⁹⁷⁵ The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Nīticintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. It explicitly states that the author carefully studied the Kṛtyakalpādruma, Pārijāta and Ratnākara.⁹⁷⁶ The work deals exhaustively with the eighteen titles of law (*vyavahārapadas*). The principal authors and works, besides the usual smṛtis and purāṇas, mentioned in the work are noted below.⁹⁷⁷ In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavahāracintāmaṇi⁹⁷⁸ deals with judicial procedure, viz. the four principal topics thereof, viz. *bhāṣa* (the plaint), *uttara* (reply of defendant), *kriyā* (evidence),

975 श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरादीन्यस्तोत्रं यत्नात् । प्रणम्य भूमौ मधुसूदनाय
वाचस्पतिस्तीर्थविधिं तनोति ॥ तीर्थचिन्तामणि, vide p. 368 also.

976 श्रीकृत्यकल्पद्रुम ... यत्नात् । वाचस्पतिः श्रीपतिमन्मोहिर्बिषाद्विन्तामणिमातनोति ॥

977 कल्पतट, गृहस्थरत्नाकर, पारिजात, प्रकाश, बालरूप, मत्स्यकर (of शुद्धलिखित,
p. 67, the same quotation occurring in the वि. र. p. 234), मिताक्षरा, मेधा-
तिथि, रत्नाकर, लक्ष्मीधर, स्मृतिस्तार, इत्यादिभ्यः । Note the following words
' अनुकरोतकरः गोवृत्तक इति प्रसिद्धः ' (p. 68), ' आरक्षकः कोटाल इति प्रसिद्धः '
(p. 86, l. a. Kotwal in Marathi), ' संकमः साकम इति प्रसिद्धः ' (p. 101;
compare Marathi साकम).

978 भाषोत्तरक्रियापत्रा निर्णयः सोपदेशकः । चतुष्पादचरनिरूपणे व्यवहारो निरूप्यते ॥
I. O. cat. p. 417 No. 1400.

nirṇaya (decision). The Śuddhicintāmaṇi was printed at Benares in Bengali characters in *śaṭ* 1814 (JASB for 1915, p. 396 n 2). The Śūdracaracintāmaṇi deals with the duties of śūdras (Mitra's Notices, vol. VI, p. 22, No. 2001). The Śrāddhacintāmaṇi is a standard work and was printed at Benares in Bengali characters in *śaṭ* 1814.

Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several Cintāmaṇis are noted below.⁹⁷⁹

Besides these there is a group of Vācaspati's works with the title 'nirṇaya'. The Tithinirṇaya⁹⁸⁰ starts with an invocation of the highest Being (*paramātman*) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides *tithis* into śuddha and viddha (commingled with another tithi) and then discusses all the *tithis* from the first to the fifteenth and also *amāvāsya*; it deals with the questions as to the rites of that *tithi* which is *kṣaya*, with śivarātrivrata, naktavrata, holidays, fasts, jayantivrata, holika festival etc. The Dvaitanirṇaya,⁹⁸¹ as its name implies, is concern-

अनिरुद्ध, अलङ्कार, आचारप्रदीप, उद्यकर, कर्क, कमप्रदीप, कालविषेक, कालदर्श, कुलार्जव, गोविन्दराज, दुर्गाभक्तिरत्निणी, पितृभक्ति, प्रदीप, भवदेव, ममिवराज, भोजराज (or simply राज), राजमार्तण्ड, रामार्चनचन्द्रिका, वधमानोपाख्याय, विषेक, व्यवहारमातृका, शुद्धितार, भाद्रकल्पचिन्तामणि, भाद्रपल्लव, भाद्रपथी, भाद्र-विषेक, ब्रह्मसोपाख्याय, सुगतिसोपान, स्मृतिपरिभाषा, स्मृतिदर्पण, स्मृतिताम्र, हरि-हरमिश्र, हरिहरवृत्ति, हरस्तुता.

980 अङ्गीतोद्बोधमन्त्राद्य निर्गुणस्थितिहेतवे ।

जगतामादिभूताय नमस्ते परमात्मने ॥

विशोक्य मुनिवाक्यानि संप्रदायानुसारतः ।

सिद्धिहेतविधौ क्षणाद्विद्यते तिथिनिर्णयः ॥

Mitra's Notices, vol. V. p. 149 No. 1139.

981 Vide Mitra's Notices, vol. I, p. 149 No. 375 and vol. V, p. 296 No. 1973 for the *śūdras*.

No. 2, 51.

ed with the settlement of some doubtful points of Dharmasāstra such as the names to be given to brāhmaṇas and the other *varṇas*, doubts on gifts and consecration of tanks and wells, doubts about daily bath, *samdhya*, *devapaja*, *vaiśvadeva*, daily offerings to manes, about judicial proceedings and the taking of interest, about various *vratas* like *ekādaśī* and *janmāṣṭamī*, about intercalary months, about the proper time for marriage and *upanayana*. The Mahādāna-nirṇaya⁹⁸² expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses Vācaspati gives the genealogy of his patron's family from Bhavēśa, whose son was Harasimhadeva, whose son was Narasimha, whose son Bhairavendra bore the *biruda* (appellation) Hari-nārāyaṇa. A verse⁹⁸³ at the beginning and one at the end attribute the work to Bhairavendra and to Rūpanārāyaṇa respectively. Rūpa-nārāyaṇa was the *biruda* of Rāmabhadra, a son of Bhairavendra. Therefore it looks probable that the work was commenced in the reign of Bhairava and was completed in the reign of his son Rāmabhadra. M. M. Chakravarti says that Bhairava himself bore at one time the *biruda* Rūpanārāyaṇa. M. M. Haraprasad Sāstri (Nepal cat. p. 90) mentions a Vivadanirṇaya of Vācaspati. The Śuddhinirṇaya of Vācaspati deals with impurity on birth and death, the religious acts that must be performed even in times of impurity, *sapiṇḍa* relationship, periods of impurity for the principal *varṇas* and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., over-lapping of several periods of *āśauca*; impurity arising from carrying a corpse; rites after the death of a *sannyāsin*; impurity from contact of lower castes, such as washermen and *cāṇḍālas*, freedom from impurity at tirthas and marriages etc.

982 Vide Haraprasad Sāstri's cat. of palm-leaf and paper Nepal mss. p. 122 for the महादाननिर्णय.

983 श्रीवाचस्पतिधीरं सहकारितया समासात् । श्रीमेरेन्द्रनृपतिः स्वयं महादाननिर्णयं तनुते ॥ ;
श्रीवचनाशेषावृत्तिरास्तुतो महादाननिर्णयोद्यम् । यथाऽप्रह्वानाश्चतुर्विंशतीनामाकल्प-
माकल्पन्तु भूपतीनाम् ॥ at end.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called *Mahārṇava* on *krtya*, *ācāra*, *viyāda*, *vyavahāra*, *dāna*, *śuddhi* and *pitryajña*. Of these the *Kṛtya-mahārṇava* is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398) He also wrote the *Gayāśrāddhapaddhati*, the *Caṇḍana-dhenupramāṇa* and the *Dattaka-vidhi*. Probably his last work, as stated above, was the *Śrāddhakalpa* alias *Pitrbhaktitarāṅgiṇi*.

Apart from the works on dharmaśāstra, Vācaspati wrote also on the systems of philosophy. But it is not necessary for our purpose to go into that question.

Most of his works styled 'cintāmaṇi' are mentioned by Raghunandana in the *tattvas* (e. g. *Kṛtyacintāmaṇi* in *Ekādasitattva*, *Viyāda* and *Vyavahāra-cintāmaṇi* in *Dvādasatattva*). The *Śuddhicintāmaṇi* is quoted in the *Śuddhitattvārṇava* of Srinatha-ācārya-cudāmaṇi, the *Śrāddha-cintāmaṇi* is quoted in the *Śrāddha-kṛtya-kaumudī* (pp. 265, 275) and in the *Śuddhitattvavivṛiti* (pp. 89, 93) of Govindananda, the *Viyāda-cintāmaṇi* is quoted in the *Varamiṇi* (p. 697) and the *Vyavahāracintāmaṇi* is criticized in the same work (p. 288). The *Pitrbhakti-tarāṅgiṇi* is mentioned in the *Śuddhitattva* and *Śrāddhatattva*. Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled *mahāmahopādhyāya* and *mīra* or *saṁmīra*. In the colophon of the *Śudrācāra-cintāmaṇi*⁹⁸⁴ he is described as the *pariṣad* (the adviser of the king in finally deciding difficult points of Dharmaśāstra) of *Mahārājadhirāja* *Hari-nārāyaṇa*. We saw above that his *Mahādāna-nimāya* connects itself with two kings *Bhairava* and his son *Rupanārāyaṇa*. At the end of the *Śrāddhakalpa* we are told that Vācaspati who was the *pariṣad* of *Rāma-bhadradeva* alias *Rūpanārāyaṇa*, son of *Hari-*

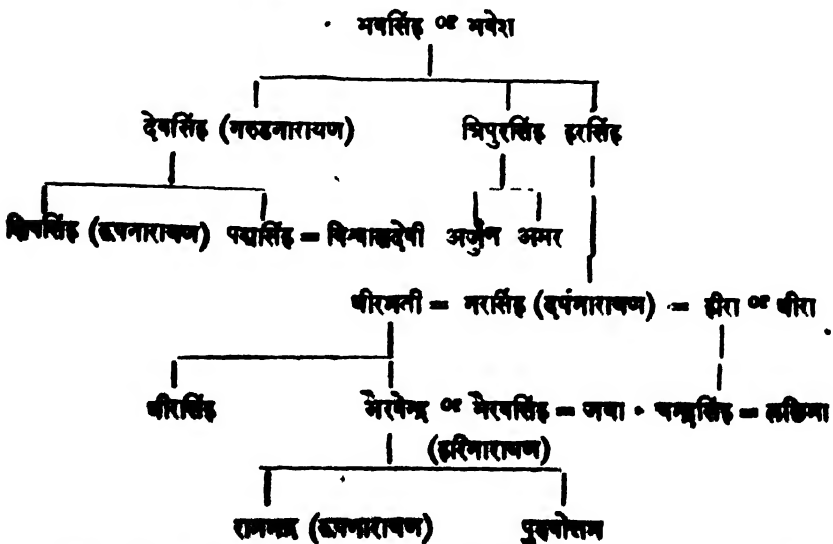
984 महाराजधिराजमीमहरिनारायणपरिषदा सकलपण्डितमण्डलीशिरोमणिना अधिपत्यसि-
मिमेन विरचितः श्रद्धाचारविन्यासः &c. Mitra's Notices, vol. VI. p. 22
No. 2001.

nārāyaṇa, composed the work at the bidding of his patron.⁹⁸⁵ Vardhamāna in his Daṇḍaviveka says that one of his *gurus* was Vācaspati.⁹⁸⁶ It is probable that it is this Vācaspati that is meant. But as against this we must remember that Vācaspati in his Śrāddha-kalpa quotes Vardhamāna Upādhyāya on śrāddha. Vardhamāna wrote his Daṇḍaviveka while king Bhairava was reigning and his Gaṅgākṛtyaviveka for Rāmaabhadradeva. So Vācaspati was an elder contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A. D. as the time of the Vivādacintāmaṇi (vide preface p. xxviii). Ghose in his Hindu Law (vol. II p. xiv) says that Vācaspati wrote the Śrāddhacintāmaṇi by order of queen Jayā, widow of king Bhairavadeva and

985 समस्तेत्यादिमहाराजाधिराजभीहितगिरावणात्मज-समस्तेत्यादिमहाराजाधिराजभीरूपनारा-
यणपदवीसमलङ्कृतमिथिलामण्डलाखण्डलभीमहामहद्वेषचरणादिष्टेन तत्परिचया भीषा-
चरपतिशर्मणा विरचितोयं ब्राह्मकल्पः परिपूर्णः । I. O. cat. p. 556 No. 1730.

The pedigree of the कामेश्वर kings of Mithilā from मवेश is :



Vide Ind. Ant. vol. XIV, p. 196 for a detailed pedigree gathered from *FEJas of Mithilā* (though somewhat confused) and Ind. Ant. vol. 28, pp. 87-88.

986 अथवाचस्पतिः कर्तुंवाचस्पती च मे गुरुः । कण्डसिंह verse 6.

mother of Puruṣottamadeva,⁹⁸⁷ that Harinārāyaṇa (i. e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasrat-shah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vācaspati lay between 1450 to 1480 A. D. Since Vācaspati mentions the Ratnakara (of Candēśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vācaspati's works are quoted by Govindananda and Raghunandana. Therefore Vācaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānānirṇaya found in Nepal is dated in 392 of the Lakṣmanasena era (Monday of Vaiśākha, dark half, 12th *tithi* i. e. 22nd April 1511 A.D.) The ms. of the Śuddhimirṇaya (Mitra's Notices vol. X, p. 58, No. 3308) was copied in *samtat* 1416, which must in this particular case be taken as equivalent to *śat* 1416 i. e. 1494-95 A. D., since Vācaspati could not have flourished about 1360 A. D. which corresponds to Vikrama *samtat* 1416). Hence the period assigned by Chakravarti for the literary activity of Vācaspati appears to be correct. That date is further corroborated by the fact that Vācaspati wrote under Bhūtiravendra and his son Rūmabhadradeva, who were 4th and 5th in descent from king Bhavēśa of Mithilā, who as we saw above began to rule over Mithilā in the third quarter of the 14th century.

This Vācaspati who flourished in Mithilā in the latter half of the 14th century is very often confounded with other authors bearing the same name. The great philosopher Vācaspati who was author of the Bhāmati on the Śaṅkarabhāṣya of Śaṅkara and of several other commentaries on other systems of philosophy flourished in the first half of the 9th century as he wrote his Nyāyasūcinibandha in 898 (most probably of the Vikrama era).⁹⁸⁸ There was another (Candraśekhara) Vācaspati who wrote the Smṛtisārasaṅgraha (cat. of Calcutta San. College mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

987 Compare विष्णोऽप्यहः (1) पुरस्मिन् शम्भोरिव देहवामाधंम् । देवसिनाभिरैवा जयति जवात्मा मङ्गदेवी ॥ श्रीमैत्रेयभारणीपतिधर्मपत्नी राजाधिराजपुरुषोत्तमदेवमाता । वाचस्पतिं निखिलचन्द्रविद् निबुध्य द्वेते विनिर्णयविधिं विधिरुत्तनोति ॥ verses 5 and 7 of द्वैतनिर्णय, Mitra's Notices, vol. I p. 149.

988 न्यायसूचिनिबन्धोत्तमकारि कुचिषा मुदे । श्रीवाचस्पतिमित्रेण वस्यद्भवसुवन्तरे ॥

99. Nṛsimhaprasāda

This is an encyclopaedic work on dharmasāstra, no part of which has been yet printed. The Benares Sanskrit College has a complete ms. of this vast work. I could examine the whole of it. Besides, the Deccan College collection has two mss. of portions of it, viz. of the Dānasāra (No. 353 of 1875-76) and of the Tirthasāra (No. 352 of 1875-76). The Dānasāra and Śantisāra are also noticed in Mitra's cat. of Bikaner mss. (pp. 429-430) and six sections out of twelve are noticed in the I. O. cat. p. 434 No. 1467. Unless otherwise stated the references here are to the Benares Sanskrit College ms.

The Nṛsimhaprasāda is divided into twelve⁹⁹ sections called 'sara' on saṁskāra, ahnika, śrāddha, kāla, vyavahāra, prayaścitta karmavipāka, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tirtha and pratiṣṭh (consecration of temples, idols etc.). Each section⁹⁹ begins with a invocation of Nṛsimha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsimhaprasāda (the fruit of the grace of Nṛsimha). In the Śaṁskārasāra, after invoking Nṛsimha, the introduction tells us that⁹⁹ when king Rāma ruled in Devagīr (modern Daulatabad), Śāmaṁ was ruler of Delhi and that after the latter Nijāmasāha wielded power over the world. Then after pronouncing an eulogy on Nijāmasāha (verses 10-13) the author

990 संस्कारसारः प्रथमो द्वितीयस्त्वाह्निकामिथः । आह्निकसारस्तृतीयस्तु चतुर्थः कालनिर्णयः ॥
पञ्चमो व्यवहारस्यः प्रायश्चित्तमिथो ... (torn) नाशकः (सप्तमस्त्वचनाशकः) ॥
अष्टमो व्रतसारस्यः पुराणोक्तमिथावकः । नवमो दानसारस्यः सर्ववर्णोपध्यायकः ॥
दशमः शान्तिसंज्ञो वे तर्था एकादशः स्मृतः । देवप्रतिष्ठासारश्च द्वादशः परिकीर्तितः ॥
verses 17-20 of संस्कारसार.

990 e. g. verse 8 of the संस्कारसार. The first verse of आह्निकसार is प्रणम्य श्री-
नृसिंहे (इं तु !) दलाधीशेभ्य भूभुजा । श्रीनृसिंहप्रसादेन दिनानुद्येयमुच्यते ॥, the
आह्निकसार begins 'श्रीनृसिंहं नमस्कृत्य दलाधीशमह्यपतिः । आह्निकसारं प्रकुर्वते सर्ववर्ण-
नृपते ॥'

991 श्रीमद्देवमिरो पुरन्दरपुरस्पर्धाधिपद्मादरे रामे राजनि शामवित्तिकल बभौ राजा स विष्णुम्बरः ।
विष्णुशायुर्वरे प्रभुः समभवन्नोजामसाक्षे महाम् यदोर्दण्डमिजमसापमहिना राज्यं यो
प्रापयत् ॥ verse 9.

speaks of himself. We⁹⁹² are told that the author was Dalapati (or Daladhīśa), son of Vallabha, of the Bhāradvāja-gotra and of the Vajñavalkya śakha (i. e. Śuklayajurveda) and that he was the keeper of the imperial records of Nebajana (?). There are elaborate colophons⁹⁹³ at the end of almost each section (called sara) in which we are told that Dalapati was the pupil of Suryapandita, that he was a great exponent of the Vaiṣṇavadharmā, that he was the chief minister and keeper of the records of Nīlmasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons he is styled Mahārājadhīraja. It is doubtful whether Dalapati or Daladhīśa was the real name of the author or was merely a title. It is not unlikely that Suryapandita said to be the *guru* of the author is the same as Surva, the father of the great Maratha saint Ekanātha, who wrote his Bhagavata at Benares in *śaka* 1195 (i. e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛsiṃhaprasāda names numerous authors and works. In beginning of the Samskārasāra, he mentions a host of writers and works that he consulted.⁹⁹⁴ Besides these he mentions Some-

श्रीद्विजराजवंशतिन्त्रकालङ्कारहीरः प्रभुभाङ्गानकृतानुगः प्रथमया यः शान्त्यालङ्कृतः ।

श्रीमन्नेवजन्तस्तनकरणाधीशः सत.मयणीः श्रीमद्वल्लभध्वर विजयते श्रीमन्दल-
धीश्वरः ॥ verse 14 of संस्कारसार. The third line is metrically faulty in the 6th syllable. This verse occurs in each *śū* at the end with variations.

In the D.C. ms. No. 358 of 1875-76 the last two lines are श्रीमद्वल्लभध्वर-
स्मानरतस्तत्संप्रदायायणीः सारं दानकसंज्ञकतिथये श्रीमन्दलधीश्वरः ॥

993 e. g. at the end of the *śā* 14. श्रीमन्मोक्षतत्त्वप्रकाशजाधिराज-सर्वपूरीमन्द्रीदेव-
गिरिपुरवराधीश्वर-समस्तयवनाधीश्वर-श्रीमन्निजामसाहसनस्तकरणाधीश्वर-सकलविद्यावि-
शारद-याज्ञवल्क्यिलसशास्त्राप्रवतंक-द्विजराजकालङ्कारहीर-श्रीवेण्णवप्रवतंक-श्रीवल्लभा-
त्मज-श्रीवल्लभपण्डितप्रसादसाहितसूर्यपण्डिताभिषगु-मन्त्रादिप्रणीतनीतिशास्त्राभिज्ञ-महा-
प्रमुखकार्यधीश्वरप्रतिनिधीकृत-श्रीमहारजदत्तपतिगणविरचिते श्रीनृसिंहप्रसादे &c.

994 कालादर्शनिबन्ध-विज्ञानेन्द्र-भट्टेनादि-दीर्घकालवराग-असहाय-प्रयोगसार-ज्ञान-मदनपारि-
जात-रुक्मकन्द-रत्न-भाष्य-स्मृतिचन्द्रक-स्मृतिरत्नावलि-स्मृतिदर्पण-स्मृतिचिन्तामणि-स्मृ-
तिभास्कर-मेधातिथि-विज्ञानतिलक-अपराक-विज्ञानमाकण्ड-भोजराजीय-विश्वरूपनिबन्ध-
नारायणीय-गणेश-वाक्यमीमांसा-स्मृतिमीमांसा-नियन्धसंस्व-स्मृतिमहर्षण-शातातपीयक-
मेविषाकसमुच्चय-माधवीय-मैलुगिकमंविषाक-प्रवराध्याय-प्रवरमञ्जरी-जानिबिबेकप्रमुत्तान-
नकविद्यया &c. folio 3b.

śvara (commentator of the *Tantravārtika*) and *Kāladīpa* in the *Saṁskārasāra*; the *Purāṇasāra* in the *Āhnikasāra*; *Parijāta* and *Vāḍibhayāṅkara* in the *Vyavahārasāra*; *Kāmika*, *Jñānarātnāvali*, *Bālārkodaya* in the *Dānasāra*.

The contents of some of the sections of the *Nṛsiṃhaprasāda* may be set out here. In the *Saṁskārasāra* the author treats of the meaning of *dharma*, *śruti*, *smṛti*, the authoritativeness of *purāṇas*, *kalivarjya* (usages prohibited in the *kali* age), *punya* *hava* *cana*, *madhuparka*, *vṛddhiśrāddha*, *garbhādhāna*, *pūṁsavana*, *jātakarma*, *nāmakaraṇa*, *upanayana*, marriage and other *saṁskāras*, the duties of *brahmacārins*, *snātakas*, householders, *vānaprasthas* and *saṁnyāsins*. In the *Āhnikasāra* the author after dividing the day into eight parts speaks of the actions appropriate to each viz : in the first getting up from bed at the *brāhma-muhūrta*, *śauca*, brushing the teeth, decoration of the hair, bath etc; in the second study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth midday bath, *brahmavajna*, *tarpana*, *varśvadeva*, *darśrāddha*; in the fifth dinner and foods prescribed and forbidden in the sixth and seventh reflecting over *itihāsa* and *purāṇa*; in the 8th decision about worldly affairs, evening *saṁdhyā* etc. In the *Kālasāra* (which is incomplete in the Benares ms.) he defines the nature of *kala* and gives rules and decisions about months, *tithi* and such festivals as *Navarātra*, *Janmāṣṭami* etc. In the *Vyavahārasāra* the author deals with the meaning of *vyavahāra*, the eighteen titles of law, the four-fold method of deciding *dharma*, the *pramāṇa* (means of proof), *dāyavibhāga* etc. In the *Vratasāra* he speaks of the several principal *vratas* in each month, some of which are for both men and women, some for men only and some for women only. In the *Dānasāra* he dilates upon the nature of *dāna*, its varieties, the various results of *dānas*, the proper time and place for *dānas*, proper recipients of *dāna*, what things can be the subjects of gifts, units of gold, silver etc., the description of *kuṇḍa*, *maṇḍapa* and *vedī*, the sixteen great *dānas* such as *tulā*, *hiranyagarbha*, *brahmāṇḍa*, *kalpapāḍapa* etc. and three *atidānas*, viz. land, cows and learning; gifts of images, food, ornaments, bed-stead etc.; gifts on *sankranti* and eclipses etc. The *Tīrthasāra* is interesting for this that as the author hailed from Devagiri he speaks principally of *tīrthas* of the Deccan and Southern India. In this work he speaks

of Setubandha, Puṇḍarika⁹⁹⁵ or Paṇḍarika (modern Pandharpur in the Sholapur District, it seems), Gayatīrtha, eulogies of Godāvari, Kṛṣṇa-Veṇyā, Narmadā, Malapraharini etc.

* The *Nṛsiṃhaprasāda* being a work from the Deccan held the view that marriage with a maternal uncle's daughter was sanctioned by the Veda and was not to be censured.⁹⁹⁶ It says that where there is (irreconcilable) conflict between the smṛtis and purāṇas there is an option.⁹⁹⁷

As the *Nṛsiṃhaprasāda* relies upon the Madhaviya and the Madanaparijāta, it is certainly later than 1400 A. D. As it is mentioned as an authority in the Dvaitanirṇaya of Sankarabhaṭṭa and in the Mayukhas of Nilakantha it must be earlier than about 1575 A. D. If by the Dipikāvivarana which it enumerates among its principal authorities is meant the com. of Nṛsiṃha, son of Rāmacandrācārya, on his father's commentary of the Kalanirṇaya (which is most probable), then the *Nṛsiṃhaprasāda* must be later than about 1500 A. D. Dr. Bhandarkar⁹⁹⁸ says that Rāmacandrācārya died about 1450 A. D. A ms. of the Dipikāvivarana was copied in *about* 1604 (1548 A. D.).⁹⁹⁹ The Benares Sanskrit College ms. appears to have been copied for Rāmapandita Dharmadhikarī at Benares, who is said to have been the father of Nandapandita¹⁰⁰⁰ (see sec. 105 below). At the end of several *varas* either *samāt* 1568 (1511-12 A. D.) or 1569 occurs as the date¹⁰⁰¹. This may be said to be the

१९ मेव्याम्नेष तटं देवि दक्षिणे तीर्थमुत्तमम् ... घर्मरीग नदी यत्र करवीरकुशाकुशैः ।
शोभिता सङ्गता मेव्यास्तस्माद्योजनमन्ततः । पौण्डरीकमिति ख्यात तत्तीर्थं तीर्थपूजितम् ।
पाण्डुरङ्गस्तत्रास्ते ६०.

११६ वस्तुतस्तु मातुलसुतापरिजनयनं वेदाभिहिततया न दोष इति ... विस्तरेण वक्ष्यामः ।
संस्कारसार folio 9.

११७ यत्र स्मृतिपोरणयोर्विरोधस्तत्र विकल्पः । संस्कारसार folio 14a.

११८ Report, 1883-84, pp. 58-60.

११९ Vide I. O. cat. p. 530, No. 1662.

१२० Vide Benares ' Pandit ' (New series) vol. V. pp. 377-78 for an announcement about the *नृसिंहप्रसाद* by a learned descendant of नन्दपण्डित.

१२१ At the end of the colophon of the *आह्निकसार* we have the date ' संवत् १५६८ समये आश्विनवदि ११ शुक्लपारे ' and on the back of that part of the ms. the date ' संवत् १५६९ वैशाखवदि ७ शुक्ले ' i. e. 7th May 1512 A. D. At the end of the *कर्मविपाकसार* we have ' संवत् १५६९ समये कात्तिकपुष्य-श्रीविष्ण्वरचरणसंनिधाने '. At the end of the *तीर्थसाह* we have ' संवत् १५६८ समये वैशाखपुष्य द्वितीया रत्नी '.

M. D. 52.

date of the actual composition of the work or of the copying of the ms. for Rāmapaṇḍita. It seems difficult to believe that Rāmapaṇḍita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapaṇḍita. We know that Nandapaṇḍita composed his *Vaijayanṭi* in 1623 A. D. Rāmapaṇḍita must have been a man of middle age before he could order the copying of a huge ms. like the *Nṛsiṃhaprasāda*. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (*samvat* 1568 and 1569) are not the dates when the ms. was copied for Rāmapaṇḍita, but rather the dates of the composition of the original work or of the copying of the ms. from which Rāmapaṇḍita got his own ms. copied. At all events it is clear that the *Nṛsiṃhaprasāda* could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasāha who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490-1508 A. D. or to his son Burhan Nizam Shah (1508-1533 A. D.), most probably the former.¹⁰⁰² It may be taken as certain that the work was composed between 1490 and 1512 A. D.

100. Prātāparudradeva

The *Sarasvativilāsa* was compiled by Prātāparudradeva, a king of the Gajapati dynasty who ruled at *Cuttack* (*Ḳāṭakanagara*) in Orissa. The *Dayabhāga* portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. An edition of the whole of the *vyavahāra* section of the *Sarasvativilāsa* has recently been published in the Mysore Government publication Series. Through the kindness of the Editor, Dr. Shamasastri, I was able to secure the printed sheets of 352 pages before publication. In the following reference is made to the paragraphs of Foulkes' edition and the pages of the Mysore edition.

After invoking deities the work starts with the '*prastāvi*' of the king and his family (pp. 2-11). Descent is traced to the Sun himself through Daśaratha, Rāma and his sons. Kapilendra was the founder of the Gajapati family whose son was Puruṣottama. His queen was Rupāmbikā. Prātāparudradeva or Vīra-Rudra-deva

¹⁰⁰² Vide Lane-Poole's 'Muhammadan dynasties' (ed. of 1925) p. 390 for the names and dates of the Nizam Shahs.

was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāna) Husanshah who threw himself on his mercy.¹⁰⁰¹ In the colophon,¹⁰⁰² the king is styled *Gajapati*, *Gauḍeśvara* (king of Gauda), lord of Kalubariga (modern Gulbarga) in the Karnāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama¹⁰⁰³ in his Poṭavaram grant of *śaka* 1412 (1490 A. D.) and in other inscriptions. Pratāparudradeva, while ruling his capital¹⁰⁰⁴ Katakānagarī, called together an assembly of *Pundits* and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions.¹⁰⁰⁵ He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Viṣṇānavogī, Aparārka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous.¹⁰⁰⁶ Then it

1003 p. 11 'शरणागतहुसनसाहिसुरत्राणवज्रपञ्चरः'

1004 इति वीरश्रीगजपति-गौडेस्वर-नवकोटिकर्णाटककुलुषरिगेश्वर-सङ्गागतजमुनापुराधीश्वर-हुसानसाहिसुरत्राण-शरणगङ्गण-प्रीदुगांवपुत्र-परमपवित्रचरित्र-राजाधिगज-राजगजवरमे-श्वर-वीरप्रतापकृष्णदेवमहाराजविरचिते स्मृतिसंग्रहे सगर्वतीव्रलासे व्यवहारकाण्डे &c.
I. O. cat. p. 419 No. 1404.

1005 वीरश्रीगजपतिगौडेस्वरनवकोटिकर्णाटककुलुषरिगेश्वरप्रतापपुराधोलमदेव &c. E. I. vol. XIII p. 155; vide Dr. Rajendralal Mitra's 'Antiquities of Orissa' vol. II, appendix pp. 165-167, Ind. Ant. vol. I. p. 355 and M. M. Chakravarti's article on 'Uriya Inscriptions of 15th and 16th centuries' in JASB vol. 62, part 1, pp. 88-104 for inscriptions of this dynasty.

1006 'स चायं वीरकृदो गजपतिरयोष्यामवायोष्या ... भूकान्ताकटकं कटकनगरीं समा-नयन्' p. 11.

1007 अत्र वर्जयितुवर्णयोरमेदौकनियतयोरपि अवस्थामेदेन मेदकथनमेकस्यैव कवेः कवि-सहृदयत्ववन्न विरुध्यते । p. 11.

1008 यथाविहितसमाप्तपुस्तके सत्यपाह्वयिवाकामात्यपुरोहितज्योतिर्विदादिसहितो विज्ञान-योगि-आह्वयपरार्क-मेधातिथ्यसहाय-चन्द्रिकादिबहुप्रत्येकवाक्यतापवालोचनवशावस्त-तत्त्वज्ञो वा भविति सकलस्मृतिसमुच्चयमतिगम्भीरं नातिविस्तृतं प्रबन्धं प्रस्तौति । ... इमे गर्वमग्रे मेव मेव गर्वमग्रेधिके । समे तु गर्वं शङ्के न समस्ति समस्तु नः ॥ pp. 11-12; एकेन चरितार्थत्वादितरानर्थतामयः । पूर्वप्रबन्धेर्विषयीनवेदिति मनोज्ञः ॥ p. 14.

is said that the vyavahārakaṇḍa was first taken in hand even before the ācārakaṇḍa following the special desire of the king Virarudra Gajapati.¹⁰⁰⁹ But it appears from references in the vyavahārakaṇḍa itself that before that part was finished the ācārakaṇḍa had been completed.¹⁰¹⁰ The Sarasvativilāsa, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the Vyavahārakaṇḍa are : the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, rñādāna, dāyavibhāga, sāhasa and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *maṇḍala*, such as those of Parāśara, Uśanas, Viṣṇu, Brhaspati, Viśālākṣa, Manu etc. He generally follows the views of Vijñāneśvara on dāyavibhāga, but here and there strongly criticizes him, e. g. he says that Vijñāneśvara gave a very far-fetched interpretation¹⁰¹¹ of Yājñavalkya's verse 'rikthagrāha ṛnam dā'. The Sarasvativilāsa is a work of authority in Southern India matters of Hindu Law, though inferior to the Mitākṣarā.¹⁰¹² It informs us that, though the Smṛticandrikā passed over the ordeal of fire and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted to and in Śūrasena (Māthurā) and Magadha (Bihar) the ordeal of poison alone was administered.¹⁰¹³

1009 ततश्चाचारकाण्डाद् व्यवहारकाण्डः प्रथमारब्धः । ... तर्थापि वीररुद्रराजपतिमहाराज-
स्वाकाङ्क्षानुसारेण प्रथमं व्यवहारकाण्डः प्रक्रम्यते ॥ P. 15.

1010 अत्र बहु बहु वक्तव्यमस्ति तद्वन्मामिदं प्राचारकाण्डे विवाहप्रकरण एव प्रवृत्तमिति
तत एवावधारम् । P. 343.

1011 एतद्व्याख्यात्मकम् (1) विज्ञानयोगिना पूर्वाचार्येणानुगच्छता (व्याख्यानानुगच्छता !)
अविज्ञेयतमाद्यात्म्यामितिज्ञेयमात्रित्य कृतम् । P. 262 ; vide p. 207 for another
example of the criticism of विज्ञानेश्वर.

1012 Vide 2 Mad. H. C. R. 206 at p. 217, 33 Mad. 439 at p. 441, 35 Mad. 152 at
p. 156.

1013 यथोक्तं चन्द्रिकाकारेण जलविषबोस्तन्नामुद्धानस्यासद्विधिमानसत्वाच्च कोटविधिवत्त
इति । उत्कलादिषु कश्चिद्देशेषु जलविषेरेव प्रामाणिकत्वेन व्यवहियमाणत्वात् । भूरेण-
मानादिषु कश्चिद्देशेषु विषविषेरेव प्रामाणिकत्वेन परिगृहीतत्वात् । P. 200.

Besides the usual dharmasūtras and other smṛtis, the principal authors and works named in the *Sarasvativilāsa* are noted below.¹⁰¹⁴ The *Sarasvativilāsa* presents in the case of the dharmasūtras, particularly of Viṣṇu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 70 above). The *Sarasvativilāsa* in scores of places gives the conflicting views of Bharuci and the *Mitākṣarā* (for which see under Bharuci, sec. 61). The *Sarasvativilāsa* also contains valuable information about the views of such authors as Asahāya, Bhavadeva and Śrikara whose works have not yet come to light.

Burnell (introduction to *Vaiṣṇa Brāhmaṇa* p. vii) took *Pratāparudradeva* to be the king of that name who belonged to the Kākatiya-Gaṇapati dynasty of Warangal and who was carried captive to Delhi in 1322 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the *Sarasvativilāsa* belonged to the Gaṇapati dynasty that ruled at B. and not at Warangal. *Pratāparudradeva* ruled from 1539 A. D. Therefore the *Sarasvativilāsa* must have been composed in the first quarter of the 16th century. Foulkes (Intro. p. xv) that the work was composed about 1515 A. D. 1003 argument is that though the commentary of Mādhavācārya 1004 written about two hundred years before the *Sarasvativilāsa*, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of *Pratāparudra* and *Kṛṣṇarāya* of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyangar's 'sources of Vijayanagar History' (p. 116), where we are told that the daughter of the Orissa king married to Kṛṣṇadevarāja was named Jaganmohini (according to some) or Tukka (according to others) and Sewell's 'A forgotten empire' p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign *Pratāparudradeva* had come

1014 अपराई, असहाय, कर्किभाष्य, कुलार्क, गुरु (प्रभाकर), चन्द्रिका (i. e. स्मृतिचन्द्रिका), देवरात, देवस्वामी, धारेश्वर, निबन्धनकार, प्रदीप, प्रदीपिकाकार, भवदेव, भवनाथ, भावधि, भिताहारा, यक्षपति, मेधातिथि, राजलासक, लक्ष्मीधर, बरदराज (called आपुनिक as contrasted with भावधि), विज्ञानेश्वर, वृत्तिकार (on आपु. श्रौत), वैष्णवस-संज्ञिका, शालिकल्लाथ, श्रीकर, संग्रहकार, सोमशेखर, सोमेश्वर.

under the influence of the great Vaiṣṇavite saint Caitanya, who made Puri his residence during the last years of his life and that the Sarasvativilāsa has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Fālguna Full-moon (i. e. in 1486 A. D.); vide Bhandarkar's 'Vaiṣṇavism and Śaivism' (p. 83) and Caitanya is said to have gone to Puri about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff.). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva; vide Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221. The latest work of certain date that the Sarasvativilāsa names is the Smṛticandrikā and it is rather matter for surprise that no work belonging to the 14th and 15th centuries is quoted or named by the Sarasvativilāsa. But this circumstance alone is hardly of any worth in face of the positive statement in the work itself that it was composed by Pratāparudradeva Gajapati. Vide JBORS. vol. V, pp. 147-148 and Ind. Ant. for 1929, pp. 28-33 for information about the Empire of Orissa and its emperors, Kapilendra (who died in 1470 A. D.), Puruṣottamadeva (14th century) and Pratāparudradeva.

There is a ms. of a work called Pratāpamārtanḍa or P¹¹ pratāpamārtanḍa (D. C. ms. No. 48 of 1872-73) which is ordered to Pratāparudra, ruler of Utkala, whose capital was Katak on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, and in Puruṣottama, father of Pratāparudra. In the colophon the poet is described as 'Gajapati-Gauḍeśvara-navakoṭi-karnāṭa-kalabaragesvara-rūpa-nārāyaṇa' &c. The work is divided into five Prakāśas on Padārthanirṇaya, Vatsarādinirṇaya, Tithinirṇaya, Vratānirṇaya (such as Navarātra &c.), Viṣṇubhakti. He expressly mentions as his authorities Hemādri, Kalpataru, Ratnākara, Mitākṣara, Mādhaviya, Anantabhaṭṭa, Smṛticandrikā, Aparārka, Pārijāta, Kāladarśa, Devadāsa. Here there is an express mention of Mādhava which refutes Foulkes' theory set out above.

101. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz: the Dānakaumudī, Śuddhikaumudī, Śraddhakaumudī, Varṣakriyā-kaumudī. The last work deals with tithinirṇaya, vratas on several tithis all the year

round, festivals like Durgotsava, Kojāgara etc. All these works appear to have formed part of a general digest called Kriyākaumudī. Besides these he wrote a commentary called Arthakaumudī on the Śuddhidīpikā of Śrīnivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudī on Śūlapāṇi's Prayaścittaviveka (published by Jivānanda at Calcutta). His works are of great utility on account of the numerous authors and works quoted therein. The following deserve special mention.¹⁰¹⁵ He was the son of Gaṇapatibhaṭṭa and was styled Kavikaṅkanācārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bāgri in the Midnapur District of Bengal.

Since he quotes the Madanapārijāta, the Ganga-vākyāvalī, Rudradhara and Yācaspati, he must be later than about 1500 A. D. He is quoted by Raghunandana in his Malamāsātattva and Abhikāva. So he cannot be later than 1560 A. D. His Śuddhi-kaumudī examines intercalary months¹⁰¹⁶ from śake 1414 to śake 1457 (i. e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhikaumudī immediately after śake 1457 (i. e. 1535 A. D.). He wrote the Śrāddha-kaumudī and Varṣa-kriyākaumudī after the Śuddhi-kaumudī. Therefore we shall be very sure that the truth of his literary activity be placed between 1500 and 1560 A. D.

Vide M. M. Chakravarti in JASB for 1915 p. 355 for information about Govindānanda.

¹⁰¹⁵ कुल्लुक, चण्डीदास. (com. of काव्यप्रकाश), गङ्गावाक्यावलीकार, मदनपारिजात, राजमार्तण्ड, रुद्रधर, वधमानोपाध्याय, वाचस्पति, विसारद, शक्तिविवेक, सायणभाष्य.

¹⁰¹⁶ अथ एव विष्णुधर्मोत्तरे-समाह्वये साष्टमासे तस्मान्मासोतिरिच्यते । स चाधिमासकः शकः काम्यकर्मसु गर्हितः ॥ इति । तथा चतुर्दशवर्षाधिकचतुर्दशशतशकाब्दे वैशाखो मलमासः । ततः परं षोडशाधिकचतुर्दशशतशकाब्दे भाद्रे ऊनत्रिंशद्मासे मलमासः । ... ततः परं द्वाविंशत्यधिकचतुर्दशशतशकाब्दे ज्येष्ठे पञ्चत्रिंशद्मासे मलमास इत्याद्य-नेकसो व्यवहारो दृश्यते । शुद्धिकौमुदी p. 366; vide p. 370 for intercalary months in śake 1440 and 1457.

Raghunandana is the last great writer of Bengal on dharmāśāstra. He compiled an encyclopædic work on the different branches of dharmāśāstra styled *Smṛtitattva*, divided into 28 sections called *tattvas*. He cites the names of over 300 authors and works in his encyclopædia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363-375). His wonderful mastery over *smṛti* material and his erudition displayed in the *Smṛti-tattva* earned for him the appellation *smārtabhāṭṭācārya* or simply 'smarta' from later writers. For example, the Viramitrodaya refers to him in that way and so does Nilakantha in his Vyavahāramayūkha.¹⁰¹⁷ His *Smṛtitattva* was printed at Serampore in Bengali characters so far back as 1834-35 A. D. and it has also been published by Jivananda (in two volumes). Some *tattvas* have been separately published as e. g. the Vyavahāra-tattva and the Dayatattva (published at Calcutta in 1828 by the Department of Public Instruction). His Dayatattva was translated into English by Golapcandra Sarkar. In his Malamāsātattva the names of his *tattvas* are given.¹⁰¹⁸ Vide Mitra's Notices, vol. III. p. 50 No. 1081 and I. O. cat. p. 420 No. 1405 for an enumeration of the *tattvas* and for reference to the volumes and pages in the Serampore edition. The *tattvas* are not arranged in the verses quoted below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda's edition.

1017 Vide की० p. 697 on गोतम's sūtra 'स्त्रीधनं दक्षिणामप्रदानामप्रतिष्ठितानां च'; व्यवहारमयूक्त (text p. 112 of my edition) 'स्मार्तहरिनाथावध्यमेव'.

1018 मल्लिन्तुचे तथा द्वाये शुचो च दशसंस्कृतो । प्रायश्चित्ते विवाहे च तिथ्या जम्माश्रमीक्षिते ॥
दुर्गोत्सवे व्यवहृतवेकादश्यादिनिर्णये । तद्वागमवनेत्सर्गे वृषोत्सर्गत्रये वने ॥ प्रतिष्ठायां
परीक्षायां ज्योतिषे वास्तुयज्ञके । दीक्षायामाहुके रुन्धे क्षेत्रे श्रीपुषोत्सवे । सामवादे
यजुःश्रद्धे शूद्रकृत्याविचारणे । इत्यष्टाविंशतिस्थाने तत्त्वं यस्यामि यत्नतः ॥

The 28 *tattvas* are on मल्लिन्तुच (intercalary month), द्वाय, शुद्धि, संस्कार, प्रायश्चित्त, विवाह, तिथि, जम्माश्रमी, दुर्गोत्सव, व्यवहार, एकदासी, तद्वागमव-
नेत्सर्ग, वृषोत्सर्ग (3 *tattvas* on छन्दोगवृषो०, यजुर्वृषो०, and ऋग्वृषो०), वन,
प्रतिष्ठा (two on देवप्रतिष्ठा and मनुप्रतिष्ठा), दिव्य (i. e. परीक्षा), ज्योतिष,
वास्तुयज्ञ, दीक्षा, आहुक, रुन्ध, पुषोत्समक्षेत्र, सामवाद्, यजुःश्रद्, शूद्रकृत्य.
In the Serampore edition ऋग्वृषोत्सर्ग is not printed (vide Chakravarti in
JASB 1915 p. 363). In Jivananda's edition also the ऋग्वृषोत्सर्ग is not
included and the जम्माश्रमीतत्त्व seems to be included under तिथितत्त्व.

It is not feasible to give even brief summaries of Raghunandana's *Pras*. Their vary names indicate the subject matter. But one of them, the *Dayatattva*, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, *stridhana* and its devolution, inheritance to one dying sonless etc. His *Tithi tattva* contains a description in Sanskrit of the game called *Caturanga* played on the full moon of *Āśvina* by four players.

Besides the 28 *tattvas* Raghunandana is said to have composed several other works. There is a commentary on the *Dayabhaga* attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary¹⁰¹⁹ gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the *Dayatattva* of Raghunandana sets forth the same principles of Hindu law that are peculiar to *Jimutavahana*, though in matters of detail they disagree in a few cases. The *Viramrodava* styles the author of the *Dayatattva* a follower of *Jimutavahana*. It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the *Dayabhaga* and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.¹⁰²¹

Besides the above, Raghunandana wrote also *Tirthatattva* or *Dayatravidhitattva*, the *Dvadasavitratatattva* (on the principal festivals at Jagannāthapuri, one in each month) *Tripuskirasanti-tattva*, *Dayasraddhapaddhati* and *Rāsayatrapaddhati*. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhattacharya and was a Bengal Vandyaghatiya Brāhmana. He was a pupil of Śrīmatha-ācārya-cūḍamaṇi, whose works are frequently quoted in the several *tattvas* (vide Chakravarti in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiṣṇavite saint Caitanya were pupils of the same teacher, Vāsudeva Śārvabhauma, who was

1019 इति श्रीव्यासटीवहिरिहमहाचार्यात्मजप्रनन्दनमहाचार्यकृता दायभागटीका समाप्ता ।

1020 जीमूतवाहमस्तु ब्राह्मदिगिवाहेषु यद्वनं तदेवानेन व्यवस्थाप्यते न तु तस्मद्विवाहोक्तयाः सर्वे जनम् । ... इत्याह । तदनुगामी दायतस्वरुद्वयेषु । वीर० p. 703.

1021 I. L. R. 4 Cal. 550 at p. 554 ; I. L. R. 23. Cal. 347 at p. 351.

the shining light of the new logic (navyānyāya) at Navadvīpa and were residents of that place (Sarvadhikari's Tagore Law Lectures¹⁰²² first edition p. 403ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.¹⁰²³

Aufrecht placed Raghunandana between 1450-1612 A. D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana's works are quoted and criticised by the Viramītrodaya (pp. 79, 531, 683, 697, 703 etc.,) and by Nilakaṇṭha, Raghunandana is certainly earlier than 1600 A. D. As he names Mādhavācārya, Śūlapāni, Rāyamukūṭa, Rudradhara and Vācaspati, he is later than about 1500 A. D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A. D. Caitanya is said to have been born in 1485 or 1486 A. D.¹⁰²⁴ In his Jyotiṣtattva he mentions Śake 1421¹⁰²⁵ in connection with the position of Viṣṇu. That shows that his work was not composed probably very much long after that date (i. e. 1499-1500 A. D.) In the same Tattva (vol. I. p. 568 :

1022 अद्भुतसागर, अनन्तभट्ट, अनिरुद्ध, अपिपाल, आचारचन्द्रिका, आचारचिन्तामणि

आचारादर्श, कर्मोपदेशिनी, कल्यणक, कविकान्तसरस्वती, कामधेनु, कामरूपीयचिन्मय, कालकौमुदी, कालनिर्णय (of माधव), कालविवेक, कालादर्श, कुल्लुकभट्ट, कृत्य-कौमुदी, कृत्यचिन्तामणि, कृत्यतत्त्वार्णव, गङ्गावाक्यावलि, गृहस्थरत्नाकर, गोविन्द-भट्ट, गोविन्दमानसोल्हास, चण्डेश्वर, जिकन, जीमूतवाहन, दुण्डुपद्धति, तीर्थचिन्तामणि, दानवाक्यावलि, दीपकलिका, दुर्गाभक्तिरत्निणी, द्वैतनिर्णय, नव्यवर्धमानोपाध्याय, निणयामृत, पण्डितसर्वस्व, पशुपति, पारिजात, पितृदयिता, पितृभक्ति, पितृभक्तिरत्निणी, पृथ्वीधरमिश्राचार्य, प्रयोगसार, प्रायश्चित्तविवेक, ब्रह्मालोकनदेव, बालक, ब्राह्मणसर्वस्व, भवदेवभट्ट, भूमिपराक्रम, भुजबलभूमि, भोज, मदनपारिजात, महाद्वन्द्वनिर्णय, माधवाचार्य, युद्धजयाणव, योगलोक, रामार्चनचन्द्रिका, राममुकुट, रुद्रधर, वाचस्पतिमिश्र, विद्यापति, विवादचिन्तामणि, व्यवहारचिन्तामणि, शूलपाणि, आक्षिप्तिका (of his teacher), श्रीदत्त, सुगतिसोपान, हरिनाथ, हरिभक्ति, हरिहर, हेमाद्रि.

1023 Vide Prof. Jadunath Sarkar's 'Chaitanya's pilgrimage and teachings' for 1485 (as birth date) and M. T. Kennedy's 'Religious life of India' (1925) p. 13 for 1486 A. D.

1024 विष्णु मीनकम्पार्ये त्रेकाक्षिन्ने भुक्ताब्दके । (Jivananda vol. I, p. 548).

for calculating ravi-saṁkrānti he takes śake 1489 as the basis (i. e. 1567 A. D.). So that Tattya was composed just about that year. A ms. of the Chandoga-śrāddha-tattva was copied in śake 1497 (1575-76 A. D.)¹⁰²⁵ and a ms. of the Maṭha-pratiṣṭhā-tattva was copied in śake 1498 (i. e. 1576-77 A. D.).¹⁰²⁶ Therefore he must have flourished before 1575. Thus he flourished between 1490 and 1570 and his literary activity, which must have been spread over a long period if we consider the number of his works, lies between 1520-1570. Vide an interesting discussion about his date in JASB for 1915, pp. 354-357 by M M Chakravarti who places Raghunandana between 1510-1565 A. D.

103. Nārāyanabhaṭṭa

Nārāyanabhaṭṭa was the most famous of the celebrated family of the Bhaṭṭas of Benares. For a detailed account of the family and the contribution of the several members thereof to dharmasāstra, vide my Introduction to the Vyavahāramayūkha (v-vii). M. M. Haraprasad Śāstri has brought to light a biography of this family written by Śaṅkarabhaṭṭa, a son of Nārāyanabhaṭṭa (Ind. Ant. for 1912 vol. 41, pp. 7-13). Nārāyanabhaṭṭa's father Rāmeśvarabhaṭṭa whose gotra was Viśvāmitra migrated from Pratiṣṭhāna (Paithan) in the Deccan to Benares. Rāmeśvarabhaṭṭa was a very learned man and his learning drew to him students from the whole of India. Nārāyanabhaṭṭa was born according to Śaṅkarabhaṭṭa's biography in śake 1435 in the month of Caitra (i. e. about March 1513 A. D.). Nārāyanabhaṭṭa was the eldest of three sons, the other two being Śrīdhara and Mādhava. Nārāyanabhaṭṭa learnt all the śāstras at the feet of his father. Pandits all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit mss. It is said that Nārāyanabhaṭṭa brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of Viśveśvara at Benares to the ground to allow him to rebuild it. For his erudition and piety Nārāyanabhaṭṭa was honoured with the title 'Jagadguru' and his family was given the first place of honour in the assembly of learned Brāhmaṇas and at the recitations of the Vedas. It was Nārāyanabhaṭṭa and his equally worthy descendants that raised dākṣiṇātya pandits to the

1025 Mitra's Notices, vol. III, p. 50 No. 1081.

1026 Mitra's Notices, vol. III, p. 53 No. 1083.

position of high eminence at Benares which they still hold. Nārāyaṇabhaṭṭa wrote numerous works on dharmaśāstra among which may be mentioned the Antyeṣṭipaddhati (printed by Nirṇayasāgara Press), the Tristhalisetu (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśī and Gayā) and the Prayogaratna (printed at the Nirṇayasāgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the saṁskāras from *garbhādhāna* to *vivaha*. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the Kālamādhava (vide Madras Triennial cat. vol. III. Sanskrit C. p. 411.4 No. 2852) and a commentary on portions of the Śāstradīpikā of Pārthasarathimīśra. He composed a work on ordeals which is referred to in the Vyavahāratattva of Nīlakantha (vide p. 457 of my edition and Bikaner cat. p. 387 No. 832 for a Divyānuṣṭhāna-paddhati of Nārāyaṇabhaṭṭa) and also paddhatis on the dedication of gardens, tanks etc. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons.

As he was born in 1513 A. D. and composed the commentary on the Vṛttaratnākara in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalākaraḥṭṭa composed the Nirṇayasindhu, one of his earliest works, in 1612 A. D.

There is a work on dharmaśāstra called Dharmapravṛtti composed by a Nārāyaṇa. Mr. K. P. Jayasval holds that this was composed by jagadguru Nārāyaṇabhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. IX). The same view is held by M. M. Haraprasad Śāstri (Ind. Ant. for 1912 p. 7). But this identity is extremely doubtful. The benedictory verses¹⁰²⁷ in the Dharmapravṛtti are different from those of the Prayogaratna and Tristhalisetu, the method of treatment and the style are different and the colophons are also different. The author of the Dharmapravṛtti does not mention his ancestors as Nārāyaṇabhaṭṭa does. Nīlakantha in his Vyavahāramayūkha

1027 The introductory verse is नारायणं नमस्कृत्य कामदां च सरस्वतीम् । गणनाथं
गुरुं चैव धर्मसंरक्षकम् ॥ धर्मप्रवृत्तये कियते कलौ नारायणेन तु । I. O. cat. p. 480
No. 1560.

finds¹⁰²⁸ fault with the Dharmaprativṛtti by saying that certain quotations therein are unauthoritative.

104. *Todaraṇanda*

Raja Todaramalla, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. The several parts of that encyclopædia dealing with *acara*, *dana*, *vyavahara*, *śraddha*, *viveka*, *prāyascitta*, *samaya* were called *saukhyas*. An account of some of the *saukhyas* that were available to me may be concisely given here. The *Vyavahārasaukhya* (D. C. ms. No. 366 of 1875-76) begins with an invocation of Siva, speaks of the *parasika* emperor¹⁰²⁹ (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king's duty to look into disputes, the *sabha*, judge, meaning of the word *vyavahara*, enumeration of 18 *vyavaharapadas*, time and place of *vyavahara*, the plaint, the reply, the agent of the parties (*pratinidhi*), *pratyakalita*, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punishments and fines. The *Vyavahārasaukhya* does not dwell on the exposition of the several titles of law. Besides the *smṛti* writers, it principally relies on the *Kalpataru*, the *Parijata*, *Bhavadēva*, the *Mitākṣara*, the *Ratnākara*, *Harihara* and *Halāyudha*. The several sections are styled *paras*.

The *Vivāhasaukhya* (D. C. ms. No. 868 of 1884-87) is concerned with the astrological aspects of marriage (e. g. the 'proper year, month, day, sign, nakṣatra &c., for marriage). It names numerous authors and works, some of which are noted below.¹⁰³⁰

1028 Vide p. 134 of *व्यवहारमयूख* (my edition).

1029 श्रीमान्नेन्दुवपारसीकरणीशकस्य राजायणी राजा टोडरमल्लचण्डकिरणस्तीव्रप्रतापोदयः । लोकानामतिगाढदुर्मयतमोऽब्धंसाय पयोत्सवानातन्वन् व्यवहारनिर्णयकरभेर्णी तनोत्सु-
ज्ज्वलाम् ॥ 2nd verse.

1030 उत्पल, चण्डेश्वर (on राजाभिषेक), चतुर्वर्गचिन्तामणि, जयतुङ्ग, त्रिविक्रम, वैद्यनमोहर (वैद्यक !), वैद्यचिन्तामणि, पृथ्वीचन्द्रोदय, भीमपराक्रम, भुजबल, माणेश्वर, राजमार्तण्ड, रत्नकोश, लल्लट, विवाहपटल (of बराह), विवाहवृन्दावन, व्यवहार-
चण्डेश्वर, व्यवहारोपचय, श्रीपति, सत्वाचार्य, साराबलि, संहिताभर्तृहरि, सिद्धान्त-
शिरोमणि.

The Śrāddhasaukhyā (D. C. ms. No. 257 of 1884-87) is an extensive work and deals with the usual topics such as the different kinds of śrāddhas, the time and place for śrāddha, the proper brāhmaṇas, sapinḍikarāna &c. The sections of this work also are divided into *harṣas*. Besides those enumerated above the authors and works mentioned are noted below.¹⁰³¹

The Jyotiḥsaukhyā (D. C. ms. No. 915 of 1886-92) constitutes the Sāṃhitā branch of Indian astronomy and deals with such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kāśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūracitra, Varāha. The colophons state that Ṭoḍaramalla was a scion of the Ṭaṇḍala (or - na) family and that the work was compiled by Nilakanṭha at the order of Ṭoḍaramalla.¹⁰³² This Nilakanṭha appears to be the author of the Sañjñāntantra on which a commentary was written by his son Govinda in 1622 A. D., in which it is stated that Nilakanṭha was honoured by Akbar and had composed the Ṭoḍarānanda.¹⁰³³ In the Tājika-Nilakanṭhi of Nilakanṭha it is stated that the author composed works on the three branches of Jyotiṣa which gave delight to Ṭoḍara.¹⁰³⁴

The Jyotiḥsaukhyā was composed in śake 1494¹⁰³⁵ (i. e. 1570 A. D.). The ms. of the Vyavahārasaukhyā bears at the end the date *samvat* 1638 (1581-82¹⁰³⁶ A. D.) which seems to be the date of its composition. Ṭoḍaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great

1031 कर्क, त्रिकाण्डमण्डन, नारायण, ७, १०, माधवीय, वर्धमान, वासुदेव, ब्राह्मणव, ब्राह्मणविक, अदित, स्मृतिमञ्जरीकार.

1032 इति श्रीमम्महाराजाधिराजश्रीटिडलवंशानिलकण्ठोदरमल्लकारिते श्रीद्वैतवर्धनीलकण्ठ-
विरचिते टोडरानन्दे ज्योतिःसुखे संहितास्कन्धे &c. folio 23a.

1033 Vide cat. of BBRAE mss. part I, p. 187 No. 268.

1034 वज्राम प्रथितं हि भूमिबलये शिष्यप्रशिक्षणमहद् भूमिपालसमूहोत्तेजितपदाद्योक्तवरोजा-
नितः । श्रीविल्लीममुणा हि टोडरविमोरानन्दं ज्योतिषं त्रिस्कन्धं स्वरुतैः सुपयमिष-
कैस्तत्त्वानि चकारोद् ॥ 9th verse, Peterson's cat. of Ulwar mss., extract
No. 502.

1035 'सथा च सप्तमिकद्वयकः १४९४ चन्द्रिकपञ्चद्वियुतः ४०२०' folio 23.

1036 'सथा च सप्तमिकद्वयकः १४९४ चन्द्रिकपञ्चद्वियुतः ४०२०' D. C. ms. No. 266 of 1875-76.

financier and statesman. For a brief account of his life, vide Blochmann's translation of the *Ain-i-Akbari*, vol. I. pp. 351-352. It is there stated that he was *Khetri* by caste, that, though it is generally stated that he was born at Lahore, he was really born at Laharpur in Oudh (p. 620) and that he died at Lahore on the 11th day of 998 of the Mussulman era ¹⁰³⁷ (i.e. 1589 A. D.). The Marathi magazine '*Itihāsa-saṁgraha*' publishes an inscription on a stone found in the Draupadikunda at Benares wherein it is said that Toḍara of the Tandana family constructed that beautiful reservoir in 1646 of the Vikrama era ¹⁰³⁸ (i.e. 1589 A. D.). Therefore it follows that literary works were compiled under the patronage of Toḍarmal between 1565-1589 A. D.

105 Nandapandita

Nandapandita was a voluminous writer on *Dharmasastra*. An account of his principal works on *dharmasastra* is given below, particularly because most of them are yet unpublished.

He composed a commentary called *Vidvanmanoharā* on the *Parāśarasmṛiti*. He expressly mentions therein that he follows the commentary of *Madhvacārya* ¹⁰³⁹. This commentary is referred to in his *Vaijayanī*.¹⁰⁴⁰

He also appears to have written a commentary called *Pratitākṣarā* or *Pratitākṣarā* on the *Mitākṣarā* of *Vijñāneśvara* ¹⁰⁴¹. This com-

¹⁰³⁷ Vide also '*Akbar*' in the *Rulers of India* series (1890) p. 134 where the date of his death is given as 10th Nov. 1589 A. D.

¹⁰³⁸ Vide *इतिहाससंग्रह* ed. by the late Rao Bahadur D. B. Parasnis, vol. I,

part 4, p. 20. ऋतुनिगमसंस्मृतिसंमते (१६४६) वत्सरेषु सुरुतिरुतिरितिषी टोडरसोऽणि-
पालः । विहितविधयुतौचोकरचचारुवापी विमलसलिलसागं वदसोपानपङ्क्तिम् ॥

¹⁰³⁹ धर्माधिकारिकुलकैवकानन्दधृरामपण्डितसुतेन विनायकेन । व्याख्यायते कलिबुगो-
चितवर्णधर्मशास्त्रं पराशरमुक्तोद्गतमल्पशब्दैः ॥ माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः ।
स्सालम्बपि (स्सुलम्बोपि ?) न मे दोषः परप्रत्ययगामिनः ॥ verses 3 and 5, I. O.
cat. p. 377 No. 1301.

¹⁰⁴⁰ विवृतं चैतत्पराशरस्मृतिविवृतं विद्वन्मनोहरायां दत्तकमीमांसायां चास्माभिरिति वेद-
प्रत्ययते । वैजयन्ती on विष्णुधर्मसूत्र 15. 42.

¹⁰⁴¹ On विष्णुधर्मसूत्र 15.9 he says 'स्वैरिण्याः पुनःसंस्काराभावश्रोपपादितोऽस्याभिः
सविस्तरं मिताक्षरादीकायां प्रतीताक्षरायामिति नेहोच्यते ।' folio 86 b of the I. O.
ms. (of वैजयन्ती); on विष्णु 16. 1 'विशेषस्तु मिताक्षरादीकायां प्रमिताक्षराया-
मस्मृत्कृताचामवयवमन्वयः' (folio 93 b).

mentary was probably not completed, as only fragments are found with his descendants.

Nandapaṇḍita also composed a work called Śrāddhakalpalatā, which is referred to in his Śuddhicandrikā¹⁰⁴³ and in the Vaijayantī. In this work¹⁰⁴⁴ he refers to a city called Sādhārāṇa (probably modern Saharanpur) where the Sahagila family ruled. He speaks of Siṃhamāllā, Vasāvana, Rūpacandra, Bhūpacandra and Paramānanda as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the Śrāddhadīpikā of Govindapaṇḍita.¹⁰⁴⁵ At the end of the ms. of the Vaijayantī in the Deccan College Collection it is said that the Vidvanmanoharā, the Smṛtisindhu and the Śrāddhakalpalatā were the commentaries composed by Nandapaṇḍita.¹⁰⁴⁶ But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five *śabakas* and deals with the usual topics, viz. what is śrāddha, the proper time and place for it, the proper brāhmanas, various kinds of śrāddhas &c. The principal authors and works named therein are given below.¹⁰⁴⁷ The Śuddhicandrikā, a commentary on the Śadaṣīti or Āśaucanirṇaya of Kauśikaditya, is also one of the works of Nandapaṇḍita. It is referred to in this Vaijayantī¹⁰⁴⁸. The Bhadkamkar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba S. series. The principal authors and works quoted therein are noted below.¹⁴⁸

1043 'स च ज्येष्ठ एतेन्युपपादितं आद्रकल्पलतायाम्' folio 31 b of शुद्धिचन्द्रिका, on विष्णु 21. 19 'अत्रान्यो विशेषः आद्रकल्पलतायामस्मामिह्युपादित इति नैष्ठिक्यते' । folio 123 b (वैजयन्ती).

1043 Vide I. O. cat. p. 556 No. 1731 for आद्रकल्पलता.

1044 नोविन्दुपण्डितकृतामवलम्ब्यातिथ्यलतः । आद्रकल्पलतामेतां कुर्वे तां आद्रदीपिकाम् ॥ I. O. cat. p. 557.

1045 'वराधुरस्मृतेष्टीका विद्वन्मनोहरा स्मृतिसिन्धुः । आद्रकल्पलता चैता नन्दपण्डितकृता टीकाः ॥' D. C. ms. No. 39. of 1866-68.

1046 कालविधान, कालादर्श, चन्द्रमकाश, धर्मप्रदीप, निर्णयप्रदीपिका, पुराणसमुच्चय, आद्रकमल, आद्रकाशिका, आद्रचिन्तामणि, आद्रनिर्णय, आद्रप्रदीप, स्मृतिदर्पण, स्मृतिरत्नावलि, स्मृतिसार.

1047 on विष्णु 23. 8 'विस्तरस्तु शुद्धिचन्द्रिकायामवगन्तव्यः' folio 125 b of वैजयन्ती.

1048 अमृतव्याख्या (on पारस्करगृह्य), धर्मप्रदीप, धर्मप्रसूति, नारायणसर्वज्ञ, भृगुबालूक (!), बद्ध, माधव, छद्मिन्, छेदक, वर्धमान, पित्रानेवर, विधादर्श, विधेवर, धनुष, स्मृतिचन्द्रिका, स्मृत्यर्थसार, इदम् (on गौतमधर्मसूत्र), इरलता, इरलताविरण.

Another work of Nandāpandita is the *Smṛtisindhu*, which seems *tail* have been an extensive digest of *smṛti* material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the *Samskara-nirnayataranga* of the *Smṛtisindhu*, which, according to a verse at the end, was composed by Nandapaṇḍita at the command of king Harivamsa, varman of the Mahendra family and son of king Mango.¹⁰⁴⁹

It appears that he compiled a summary of the doctrines of his work *Smṛtisindhu*. That summary was called *Iat samuktavali*.¹⁰⁵⁰ It is almost certain that the fragment of the *Iat samuktavali* noticed in the BBRAS cat. at p. 217 is part of this work. That fragment contains 8 verses on upakarma and three on holika with commentary and the verses are numbered from 557 to 564 and then 607-609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name Hemadri and Pārijāta.¹⁰⁵¹

The *Vaijayanṭi* or *Keśava-Vaijayanṭi* is a famous work of his. It is a commentary on the *Viṣṇudharma-sūtra*. Extracts from it have been published by Dr. Jolly in his edition of *Viṣṇu*. This is an extensive work. The following account is taken from the ms. in the India Office Library (vide cat. p. 393 No. 1342 for a brief description). In this work he refers to a Brahmana dynasty of the *Vasiṣṭha gotra* at *Vijayapura* (*Vijayanagara*?) in *Karnāṭa* country, in which was born *Kondapanāyaka*, whose son was *Keśavanāyaka*, whose son was *Ananta* *alias* *Vavarasa*, whose sons were *Keśava* and *Rudra*. *Kesava*, son of *Kondapa*, seems to have gone

1049 'अस्ति श्रीहस्तिशिवर्मेनुपातिर्महोपाध्यायमजो माहेन्द्रान्वयमौलिभूषणमणिः सङ्कल्पचिन्ता-
मणिः । निर्बन्धेन निबन्धराजमसृजत्तत्कीर्तिबन्धोज्ज्वलं तस्याज्ञामनु नन्दपण्डित इमं
धर्माधिकारी भुवः ॥ D. C. ms. No. 612 of 1883-84. vide Bhandarkar's Report
for 1883-84 p. 333 for extract.

1050 Vide Mitra's Bikaner cat. p. 476 No. 1204 for a ms. of the तत्त्वमुकावली
with the commentary बालमुखा. The last verses are. तत्त्वमुकाः समुद्भूत
स्मृतिसिन्धोः स्वयंरुद्रात् । तत्त्वमुकावलीमेता निर्ममे नन्दपण्डितः ॥ तत्त्वमुकावलीप्याख्या
बालमुखा कृता मया । बाललीलाधरः कृष्णः प्रीयतामनया सदा ॥

1051 It begins अथगे अथगे कुरुहपाकर्माश्चलायनाः । 557; verse 561 is पुटिकाद्वय-
मण्डुर्क पारिजातमतभुतेः । and 564 is हेमाद्विरघुवाचाय पञ्चमी केवलमपि ।

to Benares with his sons and grand-sons and made extensive gifts of all kinds.¹⁰⁵² There is a hyperbolical description of his great gifts (*mahādānas* including *tula*, i. e. weighing against gold or silver). Keśavanāyaka enjoined upon Nandapaṇḍita the task of composing a commentary on the Viṣṇusmṛti.¹⁰⁵³ In the colophons at the end of the chapters of Viṣṇu, Koṇḍapanāyaka is styled Mahārājadhira and it is said that Nandapaṇḍita was encouraged in the task by Keśavanāyaka *alias* Tammasānāyaka. At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured *mokṣa* by breathing his last on the Maṇikarnikā in Benares.¹⁰⁵⁴ There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vāvarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.¹⁰⁵⁵ As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayanti. Among the authors and works mentioned in this commentary are Devaśvāmī, Budhasmṛti, Bhavadeva, Mādha-vācārya, Vācaspati, Sarvajña, Subodhini (com. on the Mit.), Hara-datta, Hemādri. In the Vaijayanti he refers to no less than six of his works viz : the Vidvan-manoharā, the Pramitākṣarā, the Śrāddha-kalpalatā, the Śuddhicandrikā, the Dattaka-mīmāṃsā (vide note 1040 above). But in the Dattaka-mīmāṃsā itself he refers to his Keśava-Vaijayanti as already composed.¹⁰⁵⁶ Therefore it follows that both works were probably being composed at the same time. The Vaijayanti is one of the leading authorities of the Benares School of modern Hindu Law.¹⁰⁵⁷

1052 श्रीविष्णुनाथेक्षणकाम्ययासो पुत्रैश्च पोत्रैश्च युतः प्रपोत्रैः । गम्भीरवेदीव गजः स्वयूध्यैः
कदाचिदानन्दवनं निवेश ॥ (verse 63).

1053 धर्माययसि कोटिशोत्र विहिताः संतोषमन्तस्ततो नैव प्राप यदा तदा रूचयितुं विष्णुस्मृते-
भ्याकृतानिम् । ऐच्छन्तश्च रामपण्डितसुतं श्रीकेशवः क्षमापतिर्विद्वत्संसादि नन्दपण्डितमसि-
प्रोत्थाभ्ययुक्त स्वयम् ॥ verse 91.

1054 कालो वावरसाक्षणममृतिभिः पुत्रैः शुभैः स्यापितो मोक्षः श्रीमजिर्कैर्जिकामुषि तनुत्यागेन
संपादितः ॥

1055 कलौ वावरसादम्बो यदाभ्यो न मंदीतले । श्रीनन्दपण्डितादम्बो विद्वाम्बो न
जागृषित् ॥

1056 'अक्रमकृतायां विष्णुस्मृतिटिकायां केशववैजयन्तव्यामपेक्षम्' । (on priority among
the twelve kinds of sons) p. 112 of दत्तकमीमांसा.

1057 Vide F. L. R. 16 Cal. 307 at p. 372.

Nandapaṇḍita, though he generally follows the Mitākṣarā, was not a slavish admirer of Vijñāneśvara. He does not accept the explanation the Mitākṣarā gives of Yāj II. 17 (sākṣiṣūbbhayataḥ etc.). Similarly on Viṣṇu 8. 12, 22. 41, 23. 11, 27. 2 he emphatically says that the Mitākṣarā is 'wrong'.¹⁰⁵⁸ He prefers the father to the mother as an heir (on Viṣṇu 17. 6-7) and seems to have placed the paternal grandmother as an heir after the mother but before the brother (folio 101 b). He explains *sapinda* relationship in the same way as the Mit.¹⁰⁵⁹ does. He says that the word 'bhrātaraḥ' in Yāj. should be explained as standing for 'brothers and sisters' and that in the father's line, after the brother and brother's son, the brother's grandson succeeds and, on failure of the brother's grandson, the paternal grandfather, his son and grandson are heirs one after another, i. e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the Subodhini and the Smṛticandrikā, which take only the son and grandson of each paternal ancestor. Vide my notes to the Vyavahāramayukha for fuller details (pp. 253-254). Nandapaṇḍita stands alone among modern *nibandhakaras* in having recognised a uterine brother¹⁰⁶⁰ (i. e. the son of the same mother but of a different father) as an heir. It is remarkable that Nanda-

[1058] एतेन पुंसवनस्य क्षेत्रसंस्कारतयासरुक्कणं मय्यमनो विज्ञानेश्वरोपि पराम्तः । वेजयन्ती
on विष्णु 27. 2.

1059. पिण्डो देहो जनकः स समानो येषां ते सपिण्डास्तेषां भावः सपिण्डता । वेजयन्ती
on विष्णु. 22. 5 (folio 124 a).

1060 Vide वेजयन्ती on विष्णु 17. 8 (folio 102 a). The important portion is

'तत्र प्रथमं समानमातापितृका भ्रातरो गृहीयुः । पित्रवयवाधिक्येन प्रत्यासन्नतरत्वात् । तदभावे समानमातापितृका भगिन्यो गृहीयुः । तासां भिन्नमातृकभ्रात्रपेक्षया संनिहितत्वात् । भिन्नोदराणां माम्ना भिन्नबीजानां पित्रा विप्रकृतात् । तदभावे तु तेषां गृहीयुः । ... तत्रापि प्रथमं समानपितृकाः पश्चात्समानमातृका बीजस्य प्राधान्यात्पश्चात्सत्त्वैश्च क्रमनिषामकत्वात् । तद्यथा । एकस्य द्वे पत्न्यौ । तत्रैकस्यां द्वौ पुत्रावभ्यस्यत्येकः पुत्रस्तेन जमितोनन्तरं च द्विपुत्रान्यपतिमाश्रित्य पुत्रान्तरं जनयामासेति तस्माच्चतः पुत्रा बभूवुः । तत्र पूर्वयोरन्यतरस्मिन्मतीति तद्वत् समानमातापितृक एव प्रथमं गृहीयात् । तदभावे समानपितृको भिन्नोदरोपि गृहीयात् । बीजप्राधान्यात् । तदभावे समानमातृको भिन्नपितृकोपीति '.

paṇḍita preferred a person's predeceased son's widow (i. e. widowed daughter-in-law) as an heir to that man's own daughter.¹⁰⁶¹

The Dattaka-mīmāṃsā is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland (comprised in Stoke's Hindu Law Books). In the following the edition of Bharatacandra Śiromaṇi (published in 1885 with his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoption, the results of adoption. Among the authors and works quoted or referred to those mentioned below may be noted.¹⁰⁶²

From very early days of the British rule in India the Dattaka-mīmāṃsā came to be regarded as the standard work on adoption. In *Collector of Madura v. Mootoo Ramalinga*¹⁰⁶³ the Privy Council says "Again of the Dattaka-mīmāṃsā of Nandapaṇḍita and the Dattaka-candrikā of Devaṇṇabhatta, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithila and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwansingh v. Bhagwansingh*¹⁰⁶⁴ 'to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law.' The Privy Council further lays down 'their Lordships cannot concur with Knox J. in saying that

1061 वेजयन्ती on विष्णु 17. 4 (folio 100a) श्वशुरमरणे श्वश्रुस्तुषयोः स्वत्वसाध्येन श्वश्रु-
मरणे स्नुषाया एव साधारणसाम्यात् (!) । तदभावे क इत्याह । तदभावे दुहितृगामि ।
तेषां पुत्रादिस्तुषाम्नात्ममये दुहितृगे धनं गृहीयुः । Vide I. L. R. 16 Cal. 367 at
p. 376 where this view is referred to.

1062 अपरार्क, कल्पतरु, देवस्वामी, प्रयोगपरिजात, प्रवरमञ्जरी, मिताक्षरा, मेधातिथि, वाच-
स्पति, वेजयन्ती, सर्वज्ञ, सुबोधिनी, शबरस्वामी (com. on सत्याचारध्यात), स्मृति-
चन्द्रिका, इत्यदस, हेमाद्रि.

1063 13 Moo. I. A. 397 at p. 437.

1064 L. R. 26 I. A. 153 at p. 161.

their (of the Dattaka-mīmāṃsā and Dattaka-candrikā) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence'.¹⁰⁶⁵ Even in those parts of the Bombay Presidency where the Vyavahāramayūkha is a work of paramount authority, the Dattakamīmāṃsā has on the subject of adoption been preferred in certain matters to the Vyavahāramayūkha. For example, the Bombay High Court, following the Dattaka-mīmāṃsā, has laid down that among the three higher castes a man can not adopt his own daughter's, sister's, or mother's sister's son. The view of the Vyavahāramayūkha, on the contrary, is that he can take these in adoption. The limits to which Nandapaṇḍita will be followed by the courts are laid down in *Ramachandra v. Gopal*: 'The authority of Nandapaṇḍita must be accepted except where it can be shown that he deviates from or adds to the *smṛtis* or where his version of the law is opposed to such established custom as the Courts recognise'.¹⁰⁶⁶

Several views expressed in the Dattakamīmāṃsā have been set at naught in the various provinces by the British Indian Courts. Nandapaṇḍita held that a widow could not adopt at all.¹⁰⁶⁷ Except in Mithilā this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. Nandapaṇḍita put forward the position that the brother's son must be preferred for adoption over any other *sagotra* or *sapiṇḍa*.¹⁰⁶⁸ This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression 'putracchāyā' in 'putracchāyāvaham' occurring in the text of Śaunaka was explained by Nandapaṇḍita to mean 'similarity to a son born' and he said that the similarity consisted in the possibility of being begotten by means of *nyoga* and the like.¹⁰⁶⁹ Sutherland wrongly introduced the word 'marriage' after

1065 L. R. 26 I. A. 113 at p. 132.

1066 I. L. R. 32 Bom. 619 at p. 624.

1067 अनेन विधवाया मर्षनुज्ञानासंभवात् अनधिकारो गम्यते ।

1068 संनिहितसगोत्रसपिण्डेषु च भ्रातृपुत्र एव पुत्रीकार्यं इति ।

1069 पुत्रच्छाया पुल्लसादस्य तस्य नियोगादिना स्वयमुत्पादनयोग्यत्वं यथा भ्रातृसपिण्डसगोत्रादिपुत्रस्य । ततश्च भ्रातृपितृव्यमातृव्यदोहिव्याधिलेपादीनां विरताः ।

nijoga in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state.¹⁰⁷⁰ But the Bombay High Court has laid down that the rule is restricted to the three specified cases of the daughter's son, the sister's son, and the mother's sister's son.¹⁰⁷¹ From the text (*brāhmaṇāditrāye nāsti bhāgineyaḥ sutaḥ kvacit*), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this *dictum* on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any *smṛti* and has upheld such an adoption.¹⁰⁷²

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his *Hindu Law* (LXII, n. 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmidhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhundirāja Dharmādhikārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakapaṇḍita and was the son of Rāmapaṇḍita of Benares who is styled Dharmādhikārī. Nandapaṇḍita also is described as Dharmādhikārī in the *Saṃskāranirnaya-taraṅga* of the *Smṛtisindhu* (vide note 1049 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the *Śrāddhakalpalatā* for Paramānanda of the Sahagila family of Sādhāraṇa, the *Smṛtisindhu* for Harivarṇśavarman of the Māhendra family and the *Vaijayantī* for Keśavanāyaka of Madhura.

1070 Vide I. L. R. 11 Mad. 49 (F. B.), I. L. R. 27 All. 417, I. L. R. 43 Mad. 830.

1071 Vide I. L. R. 32 Bom. 619, I. L. R. 36 Bom. 533, 15 Bom. L. R. 824 (paternal aunt's son could be validly adopted), I. L. R. 39 Bom. 410 (adoption of half-brother held valid).

1072 *Puttulai v. Perbati* I, L. R. 37 All. 359 (P. C.).

Mandlik notes that Nandapaṇḍita is credited with the authorship of 13 works. Eight works of Nandapaṇḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-pradīpa, three sections of a work named Harivaṁśavilāsa (viz. dānakautuka, ahnikakautuka and saṁskāra-kautuka), Bālabhūṣa, Tīrthakalpalatā, Kālanirnayakautuka, Kāśiprakāśa, Mādhavānanda. But we saw above (note 1050) that the Bālabhūṣa is only a commentary on the Tattvamuktāvalī (probably composed by another writer). The Kāśiprakāśa was certainly composed by Nandapaṇḍita as he is described in the India Office ms. to have been the son of Rāmapaṇḍita.¹⁰⁷³ That work was composed at the order of one Sarvabhāṭṭa, who was the *guru* of Kṛṣṇanayaka of Madhurā. In Mitra's Notices two works, Jyotiḥśāstrasamuccaya and Smārtasamuccaya, are described as composed by Nandapaṇḍita, son of Devaśarman and Vṛndā.¹⁰⁷⁴ The latter seems to have been an extensive work and dealt with *tithinirṇaya*, intercalary month, marriage, sapinda relationship, the saṁskāras, daily observances, *antyeṣṭi* (funeral rites), *aśauca*, *śuddhi*, *śrāddha*, *prayaścitta*, *dayabhāga* and *vyavahāra*. Though the name of the father, Devaśarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapaṇḍita, son of Rāmapaṇḍita, as in the Smārtasamuccaya the author refers his readers to his Dattakamimāṁsā for the subject of adoption. It is not unlikely that just as Nandapaṇḍita had the *alias* Vināyaka, his father Rāmapaṇḍita was also called Devaśarman.

Mandlik (Hindu Law LXII, n. 3) notes that on a copy of the Mādhavānanda-kāvya composed by Nanda the year *samvat* 1655 (1599 A. D.) is given, probably in Nandapaṇḍita's own handwriting. The 'Vaijayanti was one of Nandapaṇḍita's latest works. That work, we are told, was composed at Kāśī in Vikrama *samvat* 1679 (Nov. 1623) on the Full moon of Kārtika when the sun was in Scorpio and the moon in Taurus.¹⁰⁷⁵ Therefore the literary

1073 Vide I. O. cat. p. 391 No. 3701.

1074 Vide vol. V. p. 80 No. 1762 and vol. VI, p. 165 No. 2105.

1075 वर्षे विक्रमभास्करस्य गणिते नन्दाद्विषयभूमिभिः

पूर्णे कार्तिकमासि वृश्चिकगते भागौ वृषस्थे विधौ ।

कारवा केशवभास्करस्य नृपतेराज्ञामवाप्य स्मृते-

विष्णोर्वाहसिमावकार विमला श्रीनन्दशर्मा सुधीः ॥ 7th verse at the end.

activity of Nandapaṇḍita must be placed between 1595 and 1630 A. D. Mandlik in his Hindu Law (p. 281) says that the Vijayanti of Nandapaṇḍita is referred to in the Vyavahāramayūkha of Nilakaṇṭha. I have not been able to find the reference in the latter work.

106. Kamalākaraḥbhaṭṭa

Kamalākaraḥbhaṭṭa was one of the foremost scions of the Bhaṭṭa family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṛṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara *alias* Divākara¹⁰⁷⁶ and the youngest was Lakṣmanabhaṭṭa,¹⁰⁷⁷ who studied under Kamalākaraḥbhaṭṭa. Kamalākaraḥbhaṭṭa's father Rāmakṛṣṇa also was a very¹⁰⁷⁸ learned man and a profound *mīmāṃsaka* and his mother Umā immolated herself as a *satī*. Kamalākara was a man of profound erudition and composed works on almost every śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṃsa (in both the schools of Kumārila and Prabhākara), Vedānta, Poetics, dharmaśāstra and Vedic sacrifices.¹⁰⁷⁹ He composed more than twenty-two works. At the end of his Vivādatāṇḍava, it is said that he composed the Nirṇayasindhu, a commentary on the Vārtika (of Kumārila), a work on the *mīmāṃsā* (śāstratattva) and a series of 20 other works.¹⁰⁸⁰ At the end of a ms. of the

1076 बिन्दुमाधवपादाब्जरोलम्बीकृतविग्रहम् । ज्यायानं भ्रातरं भट्टदिवाकरमुपास्महे ॥
6th Intro. verse of निर्णयसिन्धु.

1077 अर्धतिय लक्ष्मणारुणेन कमलाकरसोदरात् । आचाररत्नं सुधिया यथामति वितन्वते ॥
7th Intro. verse of आचाररत्न.

1078 यो माह्वन्त्रगङ्गानां वकर्णधारः स्वास्मान्तरेषु निःसिलेष्वपि मर्मभेत्ता । योऽत्र भ्रमः किल
कृतः कमलाकरेण प्रीतिमुनास्तु सुकृती बुधरामरुष्णः ॥ शूद्रकमलाकर.

1079 तर्कं दुस्तर्कमेवः कणिपतिमणिः पाणिनीये प्रपञ्चे न्याये प्रायः प्रगल्भः प्रकटितपटिमा
माह्वशास्त्रप्रवृत्ते । प्रायः प्राभाकरिणे पथि प्रभितदुःखान्तवेदान्तसिन्धुः । श्रौति साहित्यकाव्ये
प्रचुरतरगतिर्विशेषज्ञेषु यश्च ॥ from काव्यप्रकाशाख्या D. C. ms. No. 433 of
1895-1902.

1080 येनाकारि प्रोद्भूता वार्तिकस्य टीका चान्या विंशतिग्रन्थमाला । श्रीरामाक्षरचोरविता
निर्णयेषु सिन्धुः शास्त्रे तत्त्वकौतुहले च ॥ Vide I. O. cat., p. 455 No. 1502; also vide
D. C. ms. No. 123 of 1883-84 for a ms. of कमलाकर's commentary on the
first pāda of the 2nd chap. called आचार्य of the तन्त्रवार्तिक.

Śāntiratna in the Bhau Daji¹⁰⁸¹ collection there is a list of 22 works of his out of which the Nirṇayasindhu is said to have been the first.¹⁰⁸² More than half of these works are concerned with topics of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūrtakamalākara, Vratakamalākara, Prāyaścittaratna, Vivādatāṇḍava, Bahvrcāhnikā, Gotrapravaradarpaṇa, Karmavipākaratna, Śūdrakamalākara, Sarvatīrṇavidhi. The Śūdrakamalākara, the Vivādatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalākara-bhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vratakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten paricchedas¹⁰⁸³ and not only carried it out but added some more works on dharma. It will be noticed that nine out of these 10 sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on *ācara*. Burnell mentions a work called *Ācārādīpa* by Kamalākara on daily duties and on the same page notices another work on *āhnika* by Kamalākara.¹⁰⁸⁴ It is difficult to say whether both are names of the same work. It is not unlikely that the *ācara* section of the digest Dharmatattva is the same as the Bahvrcāhnika enumerated at the end of the Śāntiratna. There is a ms. of the Bahvrcāhnika at Bikaner.¹⁰⁸⁵ It deals with daily duties commencing with rising

¹⁰⁸¹ आदौ निर्णयसिन्धुस्तु चार्तिके टिप्पणी पुनः । काव्यप्रकाशेण व्याख्यादाने च कमलाकरः ॥ शान्तिरत्नं ततः पूतव्रतयोः कमलाकरः । ग्रन्थो वेदान्तरत्नं च सभादर्शकुतूहलम् ॥ प्रायश्चित्ते रत्नमेकं व्यवहारे तथापरम् । बह्वृचाह्निकमन्यच्च गोत्रधैरदर्पणः ॥
रत्नं कर्मविपाकैरुच्यं कार्त्तधैर्यस्य पद्धतिः । सोमप्रयोगैः शुद्राणां धर्मो रुद्रस्य पद्धतिः ॥
टिप्पणी च तथा शास्त्रदीपिकालोकसंज्ञिता । मीमांसायां तथा शास्त्रतत्त्वस्य कमलाकरः ॥
सर्वार्थविधिश्चैव भक्तिरत्नं तथोत्तमम् । रामरुष्णसुतेनेत्थं कमलाकरशर्मणा । द्व्यधिका विंशतीनां च ग्रन्थानां रत्नमालिका । सेवां कर्तुमशक्तेन हर्षिता रामपादयोः ॥
concluding verses of *Shāntiratna*.

¹⁰⁸² रामरुष्णतनूजेन कमलाकरशर्मणा । क्रियते धर्मतत्त्वानां कमलानामिहाकरः ॥ व्रतदाने कर्मपाकः शान्तिपूर्ते तथैव च । आचारो व्यवहारश्च प्रायश्चित्तमथापरम् ॥ शुद्धधर्मस्तीर्थविधिः परिच्छेदा द्वात्रिंशत् । Intro. verses to *व्रतकमलाकर*, vide Mitra's Bikaner cat. p. 499, No. 1071.

¹⁰⁸³ Vide Burnell's Tanjore cat. p. 135 b.

¹⁰⁸⁴ Vide Mitra's Bikaner cat. p. 355 No. 767.

from one's bed at the *brāhma muhūrta*. In this work Kamalākara-bhaṭṭa refers to his own *Prāyaścittaratna*, and to the *Madanapārijāta*, *Madanaratna*, *Mādhava* and *Śūlapāṇi*. The *Pūrtakamalākara*¹⁰⁸⁵ was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of *Aśvattha* tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of *Śalagrātma*, of temples and flags, repairing of images, accidental breaking of temples, consecration of *Vināyaka*, pacification of planets, coronation of kings and emperors. In this work he mentions his own *Dāna-kamalākara*.

The *Śāntiratna* or *Śāntikamalākara* is a huge work.¹⁰⁸⁶

It deals with various rites for propitiating *Vināyaka*, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as *mula*, the observances known as *Ekādaśīni*, *Laghurudra*, *Mahārudra*, *Śatacaṇḍī* &c. He refers to his own *Nirṇayasindhu* in this work.

For his *Gotrapravaradarpaṇa* or *Gotrapravarānirṇaya*, vide I. O. cat. p. 579 No. 1780. He follows the *Pravaramaṅgari* in this work. This work is referred to in his *Nirṇayasindhu*.

In the Bombay Asiatic Society's Library there is a ms. of his *Śaṁskāra-prayogakamalākara* which appears to be over and above the 22 works enumerated above.¹⁰⁸⁷ He starts with an enumeration of the 48 *saṁskāras* mentioned by Gautama, deals with the several *saṁskāras* of *pūṁsavana*, *jātakarma*, marriage &c., and with *utsarjana* and *upākarma*, propitiatory rites on the first appearance of menses, the *Aṣṭakā śrāddha* &c.

His *Śāstratattva-kautūhala* or *Tattva-kamalākara* appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the *Mīmāṃsa* system on ritual and *dharma-śāstra*.¹⁰⁸⁸ A ms. of it is dated *samvat* 1695 *caitra* śukla 4 Friday (i. e. 9th March 1638 A. D.).

1085 Vide Mitra's Notices vol. V. p. 138 No. 1881 for *पूतकमलाकर*; in the Bombay Asiatic Society's collection there is a portion of this.

1086 Vide I. O. cat. p. 568 No. 1758 and BBRAE cat. p. 234 No 729 for *शान्तिरत्न*.

1087 Vide I. O. cat. p. 514 No 1630 for *संस्कारकमलाकर*.

1088 Vide Mitra's Notices, vol. III. p. 335 No. 1331 for *तत्त्वकमलाकर*.

For the *Prāyaścittaratna*, vide Bühler's report, 3, p. 108.

I was able to secure a ms. of the *Vivādatāṇḍava* from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the *Vyavahāramayūkha* of Kamalākara's cousin Nilakanṭha, the section on ordeals being almost the same in both. It treats of the following subjects: the *sabha*; members of the *sabha*; Judge, amātya; the scribe and the accountant; conflict of smṛtis; the plaint, the reply, the modes of proof, viz., documents, witnesses, possession; modes of punishment; the principal and secondary sons; the enumeration of the eighteen titles of law; partition of heritage and detailed description of the other titles. Like the *Vyavahāramayūkha*, the *Vivādatāṇḍava* quotes the *Madanaratna* as frequently as (or perhaps more frequently than) the *Mitākṣarā*. The other writers and works quoted are noted below.¹⁰⁸⁹ As it mentions several works of his own, viz. *Nirṇaya-sindhu*, the *Dānakamalākara*, the *Prāyaścittaratna* and the *Śūdra-dharma* (i. e. *Śūdrakamalākara*), the *Vivādatāṇḍava* was one of his latest works. On several points he differs from his own cousin Nilakanṭha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the *gotraja* heirs as Nilakanṭha does. The *Vivādatāṇḍava* has been frequently noticed in judicial decisions.¹⁰⁹⁰

• The *Śūdrakamalākara* (also called *Śūdra-dharmatattva* or *Śūdra-dharmatattvaprakāśa*) has been printed in Bombay several times (with Marathi translation). I used the *Nirṇayasāgara* edition of 1895. In this work he refers to his own *Dānakamalākara*, *Pūrtakamalākara*, *Prāyaścittaratna* and *Nirṇayasindhu*. Out of about two hundred authors and works quoted therein, prominent ones are noted below.¹⁰⁹¹ This work is a standard treatise on the duties and religious observances of Śūdras.

1089 अपराई, कल्पतरु, गोविन्दराज, जीमूतबाइन, दिव्यतत्त्व (of गोड 1. ०. रघुनन्दन), भोज, मनुटीका, माधवीय, रत्नाकर, विश्वरूप, शिरोमणि, शिरोमणिमहापात्र्य.

1090 Vide I. L. R. 33 Bom. 452 at p. 459, I. L. R. 9 Cal. 315 at p. 324, I. L. R. 39 Cal. 319 at p. 331 for references to विवादाण्डव.

1091 आचार्यचूडामणि, तिथितत्त्व, मदनरत्न, माधवीय, रूपनारायणीय, शुद्धिविषेक (of ब्रह्मर), शूलपाणि, श्रीदत्त, स्मृतिकौमुदी, हरिहरभाष्य.

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brāhmanas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purāṇic *mantras*. Then the following subjects are dealt with:— worship of Viṣṇu and other deities by Śūdras and the observances of *vratas* and fasts by them; Śūdra can make gifts of works of public utility (pūrta); Śūdra can adopt a son; the conflicting views as to the number of saṁskāras for a Śūdra, most authors holding that he is entitled to ten saṁskāras (without Vedic *mantras*), viz. garbhādhāna, puṁsavana, sīmanta, jātakarma, nāmakaraṇa, śīṣuṇiṣkramana, annaprāśana, cūḍākarma, karnavedha and vivāha; the five great daily yajñas were to be performed for the śūdra according to the Vājasaneyasākhya;¹⁰⁹² śrāddhas for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and saṁskāras of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of *pratiloma* connections; about *Kayasthas*.

The Nirṇayasindhu or Nirṇayakamalākara is the most famous of Kamalākara's works. It is a monument of erudition, industry and lucidity. It has been judiciously referred to as a work of authority.¹⁰⁹³ I have used the Nirṇayasāgara edition of 1905 (with Marathi translation). In the whole range of nibandhakāras there is hardly any other writer, except perhaps Nilakanṭha and Mitra-miśra, who lays under contribution as many works as Kamalākara does. In the Nirṇayasindhu about one hundred smṛtis and over three hundred nibandhakāras are mentioned by name. In the introductory verses he expressly says that he pondered over the views of Hemādri, Mādhava and other learned writers. The work is divided into three *paricchedas*. The following is a very concise

1092 This is interesting 'तथा शूद्राणां पञ्चमहायज्ञाश्च भवन्ति । ... ते च वाजसनेयि-
शासत्या कार्षाः । शूद्रा वाजसनेयिनः इति गौडनिबन्धे दक्षोक्तः । हरिहरभाष्ये विवाह-
प्रकरणेऽप्येवमुक्तम्' शूद्रकमलाकर p. 51; vide शूद्रकृत्यविचारतत्त्व (Jivananda
vol. II p. 634) and मल्लमासतत्त्व (vol. I, p. 792) for an explanation of this.

1093 I. L. R. 3 Bom. at p. 197; *Kaushalchand v. Bai Mani* I. L. R. 11 Bom.
247 at p. 254; I. L. R. 46 Bom. at p. 556; I. L. R. 49 Bom. 739 at p. 757;
I. L. R. 9 Cal 315 at p. 324.

statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., saṁkrānti rites and gifts; intercalary month; *kṣayamasa*; about *tithis*, *buddha* and *vidhha* (combined with another *tithi* on same day); *vratas*; the various *vratas* and festivals during the twelve months of the year; the *samskaras* from garbhādhāna onwards; sapinda relationship; consecration of images; auspicious times (*muhūrtas*) for various actions such as sowing operations, buying horses and cattle &c.; śrāddha; impurities on birth and death; rites after death, rites for *śati*; saṁnyāsa.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the Nirṇayasindhu was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the Nirṇayasindhu the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Māgha when cyclic year was Raudra (i. e. on the 20th February 1612 A. D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama *samvat* 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.¹⁰⁹⁴ We saw above that a ms. of the Tattvakamalākara is dated 1638 A. D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A. D. and 1640 A. D. This date is corroborated in several ways. His grandfather Nārāyaṇbhaṭṭa was born in 1513 A. D. and he quotes in his Nirṇayasindhu the Tōḍarānanda compiled in the last quarter of the 16th century. Gāgābhaṭṭa *alias* Viśveśvarabhaṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalākara-bhaṭṭa's nephew.

1094 वसुधनुःकुसुमिने गतेऽदे नरपतिविक्रमतोऽथ याति रोद्रे । तपसि शिपतिथौ समापितोऽथ
रघुपतिपादसरोद्वेर्षितम् ॥ 6th verse at end; vide Notices of mss. by Haraprasad Śāstri vol. X, p. 324, No. 4233 where the reading is वसुधनुःकुसुमिने.

107. Nīlakanthabhāṭṭa

In my introduction to the *Vyavahāramayūkha* (Poona, 1926) I have dealt exhaustively with the personal history of Nīlakanṭha, his works, their contents, their position in dharmasāstra literature, the period of Nīlakanṭha's literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nīlakanṭha was a grandson of Nārāyanabhāṭṭa and a son of Śaṅkarabhāṭṭa. Śaṅkarabhāṭṭa was a profound *mīmāṃsaka* and composed several works on *mīmāṃsā*, viz. a com. on the *Śāstradīpikā*, the *Vidhirasāyaṇadūṣaṇa*, the *Mīmāṃsābalaprakāśa*. He also wrote *Dvaitanirṇaya* (vide *Annals of the Bhandarkar Institute*, vol. III part 2. pp. 67-72 for an account of it) and the *Dharmaprakāśa* or *Sarvadharmaprakāśa*. Nīlakantha composed an encyclopaedia of religious and civil law, styled *Bhagavantabhāskara*, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Sengara clan, that ruled at Bhareha near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called *mayūkhas* ' rays ') on *saṁskāra*, *acāra*, *kāla* (or *samaya*), *śrāddha*, *niti*, *vyavahāra*, *dāna*, *utarga*, *pratiṣṭhā*, *prāyaścitta*, *śuddhi*, *śānti*. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and by Mr. Gharpure. Besides this encyclopaedia he composed also a work called *Vyavahāratattva*, which is a summary of the *Vyavahāramayūkha*, and probably a work styled *Dattakanirṇaya*. The *Vyavahāratattva* has been for the first time published by me as appendix I to my edition of the *Vyavahāramayūkha*.

Nīlakanṭha is one of the foremost *nibandhakāras*. Being brought up in a family that had made the study of *mīmāṃsā* its own for several generations, he is very acute in applying the maxims and rules of *mīmāṃsā* to dharmasāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmasāstra in mastery over the vast *smṛti* lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgment. Though he admired the learning and labours of such predecessors as Vijñāneśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.



His Vyavahāramayūkha is a work of paramount authority on matters of Hindu law according to the decisions of the Bombay High Court in Gujerat, the island of Bombay and northern Konkan.¹⁰⁹⁵ Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the *Vyavahāramayūkha* occupies a very important place though it is subordinate to the *Mitākṣarā*.¹⁰⁹⁶ The general principle on which the Bombay High Court acts in construing the rules laid down in the *Mitākṣarā* and the *Vyavahāramayūkha* is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible.¹⁰⁹⁷ Though the *Mitākṣarā* is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister's right as a *gotraja* heir, the courts, in deference to the authority of the *Vyavahāramayūkha*, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayukhas, the *Samskāramayukha* has been frequently relied upon by the courts.¹⁰⁹⁸ The *Prāyaścittamayukha* and the *Pratiṣṭhāmayūkha*¹⁰⁹⁹ have also been relied upon in the High Court.

The period of Nilakantha's literary activity can be settled within very narrow limits. He was the youngest son of Śāṅkarabhāṭṭa. In the *Dvaitanirṇaya*, Śāṅkarabhāṭṭa quotes the views of the *Todarānanda* which, as we saw above, must have been composed between 1570 and 1589 A. D. So the *Dvaitanirṇaya* could not have been composed before 1590 A. D. Nilakantha, the youngest son of Śāṅkarabhāṭṭa, could hardly have commenced his literary career earlier than *Kamalākara* who was the second son of Śāṅkarabhāṭṭa's elder brother. *Kamalākara* composed his *Nirṇayasindhu* in 1612

1095 *Vide Lallubhai v. Mankuvarbai* I L. R. 2 Bom. 388 at p. 418; I. L. R. 6 Bom. 541 at p. 546; I. L. R. 14 Bom. 612 at pp. 623-624; I. L. R. 24 Bom. 367 (F. B.) at p. 373.

1096 *Vide Krishnaji v. Pandurang* 12 Bom. H. C. R. 65 at pp. 67-68; 5 Bom. H. C. R. (A. C. J.) 181 at p. 185; 7 Bom. H. C. R. (A. C. J.) at p. 169; I. L. R. 14 Bom. 612 at p. 616.

1097 *Gajabai v. Shrimant Shahajirao* I. L. R. 17 Bom. 114 at p. 118 and *Kesarbhai v. Huneraj* I. L. R. 30 Bom. 431 at p. 442 (P. C.).

1098 I. L. R. 2 Bom. 388 at p. 425; I. L. R. 3 Bom. 353 at p. 361; I. L. R. 39 Bom. 81 at pp. 88 and 96; 46 Bom. at p. 884.

1099 *Vide Parami v. Mahadevi* I. L. R. 34 Bom. 278 at p. 283* (for प्रायश्चित्त-यूक्ता) and 23 Bom. L. R. p. 334 (for प्रतिष्ठायूक्ता).

A. D. So Nilakanṭha's literary activity must have commenced a good deal after 1610. One ms. of the Vyavahāratattva bears the date *samvat* 1700 (1644 A. D. 9). This shows that the Vyavahāratattva was composed not later than 1644 A. D. The Vyavahāratattva refers to the Vyavahāramayūkha as already composed. Hence we may say, without being far from the truth, that Nilakanṭha's literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nilakanṭha's son Saṅkara wrote the Kuṇḍabhāskara in 1671 A. D. and Divākarabhāṭṭa, the son of Nilakanṭha's daughter, composed his Ācārarka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalākara and Nilakanṭha. On many matters their views diverged. Though the Nirṇayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirṇayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirṇayasindhu (III *pariccheda*, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one's son in spite of Vedic indications is a fool.¹¹⁰⁰ It is not unreasonable to suppose that this is a hit at Nilakanṭha who must have been younger than Kamalākara and who tries hard in his Vyavahāramayūkha to establish that there is no ownership in one's wife and children.

108. The Virāmitrodaya of Mitramisra

The Virāmitrodaya is a vast digest composed by Mitramisra embracing almost all branches of dharmaśāstra. Excepting the Caturvarga-cintāmaṇi of Hemādri, this work is probably the largest known on dharmaśāstra. But it surpasses in interest and usefulness even Hemādri's work since it deals with vyavahāra also. It was divided into sections called *prakāśas*. So far the *prakāśas* on vyavahāra, paribhāṣā, saṁskāra, rājanīti, āhnikā, pūjā, tīrtha and lakṣaṇa have been published, the first by Jivananda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dāyabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that

¹¹⁰⁰ 'पुत्रे स्वस्वाम्यं वदन् नृसं एव' निर्णयसिद्धि, contrast व्यवहारमयूख P. 92 'नृणां स्वामिन् नृणां स्वस्वाम्येन तन्मातुस्त्वन्नेपत्ये तद्व्यापारः ।'

Mitramiśra wrote on *prāyaścitta* also.¹¹⁰¹ But that work has not yet been met with. The very names of the sections of the *Viramitrodaya* convey an idea of the subjects dealt with in them. The *Lakṣaṇa-prakāśa* deals with the auspicious signs of men, women, the several parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, doorkeeper, description of *śalagrāma*, *śivaliṅga*, *rudrākṣa* beads etc. In the *āhnikaprakāśa* he dilates upon the daily duties beginning with one's rising from bed on *brāhma-muhūrta*, *śauca*, *ācamana* and ending with going to bed. The *Vyavahāraprakāśa* is probably the largest *nibandha* on *vyavahāra*. This is divided into four parts. The first part deals with the meaning of *vyavahāra*, the constitution of the *sabha* (court of justice), the appointment of judges, conflict of *dharmaśāstra* and *arthaśāstra*, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults; the burden of proof and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including *dāyavibhāga* and the fourth very briefly speaks of those matters which were to be started *suo motu* by the king and not by a private individual. The *dāyavibhāga* portion of the *Vyavahāraprakāśa* occupies a little more than one-fourth of the whole of the work.

In the *Tīrthaprakāśa* he deals with the nature of *tīrthas*, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at *tīrthas* such as shaving, fasts, bathing, gifts, the description of the several *varṣas* and *dvīpas* and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badrī, Puṣkara and Purī.

In the *Pūjāprakāśa* he speaks of the definition of *pūjā*, persons entitled to perform *pūjā* (worship of gods), the rewards of *pūjā*, proper times and places for *pūjā*, *śalagrāma*, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, *naivedya*, the detailed method of worshipping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

1101 अथोद्भवत्सुपूर्वस्त्रीनां त्वेनावि निष्कासनमित्यादि प्रायश्चित्तप्रकारो (प्रकरणे !) विवेचनः । वी० P. 640 (व्यवहार section, Jīvananda).

In the *Saṃskāra-prakāśa* the author enumerates the *saṃskāraś* and describes in detail *garbhādhāna*, *pūṃsavana*, *anavalobhana*, *simantonnayana*, *jātakarma*, *nāmakaraṇa*, *śiśuniṣkramaṇa*, *annaprāśana*, *cūḍā*, *upanayana*, *vivāha* etc., the duties of *brahmacārins*, *gotvas*, *pravaras* and *sapīṇḍya*, all astrological matters in connection with marriage, *piṇḍapitṛyajña*, *sarpabali*, *aṣṭakāśrāddha*, *śūlagava*.

The *Rājanitiprakāśa* treats of the definition of *rajan*, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of the king, forts, capital, palaces, the four expedients of *sāma* etc., the six *guṇas*, auspicious and evil signs, marching for battle, *Kaumudi* and *Indradhvaja* festivals etc.

In all his works *Mitrāmīśra* mentions hundreds of authors and works. The portion on *vyavahāra* is full of long-drawn controversies in which he refutes the views of numerous predecessors. The *Viramitrodaya* enters into polemics far more frequently than *Nilakaṇṭha*. He generally upholds the *Mitākṣarā* of *Vijñāneśvara* against all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the *Mitākṣarā* in every thing. Now and then he rebukes even *Vijñāneśvara*. For example, he does not approve of what the *Mitākṣarā* says about the son called *Kanina*.¹¹⁰² He finds fault with *Vijñāneśvara*'s explanation of the verse 'anyodaryastu' as extremely forced and far-fetched and as simply exhibiting the author's pedantry.¹¹⁰³ Out of the host of works and writers that he names in the *vyavahāra* section the important ones are noted below.¹¹⁰⁴

1102 या तु मिताक्षरारुता यद्यनूढायामुत्पन्नस्तर्हि मातामहस्तोप्युढायां तदा बोद्धरेवेति
व्यवस्था कृता सापि मनसि न चमत्कारमादधाति । वीर० p. 606.

1103 विज्ञानेश्वरेणापि मानवसंवादायाम्बोदयस्तु संसृष्टी नान्योदयो धनं हरेदिति पाठेन योगी-
श्वरवचनस्य यत्तदप्यावृत्त्यभ्यासारादिना क्लृप्तमत्यन्ताप्रतीयमानार्थं स्वप्रज्ञाविलसित-
मान्त्रम् । वीर० p. 681 ; vide वीर० pp. 183, 668 for other criticisms of the
मिताक्षरा.

1104 अपरार्द्धं, कल्पतरु, गोपाल, चण्डेश्वर, जीमूतवाहन, तात्पर्यपरिशुद्धि (of उदयन),
दायतत्त्व, धारेश्वर, नयविशेक, पारिजात, पार्थसारथि, प्रकाश, प्रदीप, भवदेव, भवबाध,
मदनरत्न, माधवीय, मिताक्षरा, मेधातिथि, रघुनन्दन, रत्नाकर, लीलावती, वाचस्पति,
वादभयङ्कर, विज्ञानयोगिन्, विद्यारण्य, व्यवहारतत्त्व, व्यवहारतिलक (of भवदेव),
व्यवहारचिन्तामणि, शारदातिलक, शास्त्रदीपिका, झलपाणि, सोमेश्वर, स्मृतिचन्द्रिका,
स्मृतिरत्न, झलचुष.

The Viramitrodaya is a work of high authority in the Benares School of Hindu Law. The Privy Council has laid down that 'the Viramitrodaya is properly receivable as an exposition of what may have been left doubtful by the Mitākṣarā and declaratory of the law of the Benares school.'¹¹⁰⁵ Similarly it has been said by the same high tribunal that the Viramitrodaya may be referred to even in Bengal where the Dāyabhāga is silent.¹¹⁰⁶ But where the text of the Mitākṣarā on any point is quite clear, the gloss of the Viramitrodaya on the text of any sage which is in conflict with the rule laid down in the former cannot be referred to for the purpose of casting a doubt on the clear rule of the Mitākṣarā.¹¹⁰⁷ The Viramitrodaya is inferior to the Vyavahāramayūkha in Western India¹¹⁰⁸ and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in *Vedachala v. Subramania*¹¹⁰⁹ 'although the Smṛticandrikā in the Southern Presidency is regarded as the most authoritative commentary on Vijñāneśvara's work, the Viramitrodaya holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the Dānaprakāśa in the Deccan College (No. 305 of 1884-1887). It is an extensive work and contains the usual topics about gifts.

Besides the digest called Viramitrodaya Mitramiśra composed a commentary on the smṛti of Yājñavalkya. There is a ms. in the Deccan College (No. 58 of A 1883-84) which contains portions (with gaps) of the commentary on the three kāṇḍas (ācāra, vyavahāra, prāyaścitta). From the portion available it appears that

1105 *Vide Gridharil v. The Bengal Government* 12 Moo. I. A. 448 at p. 466 (where following the Viramitrodaya the maternal uncle was held to be an heir as a *bandhu*); vide *Collector of Madura v. Mootoo Ramlinga* 12 Moo. I. A. 397 at p. 438.

1106 *Moniram v. Keri Kolitani* I. L. R. 5 Cal. 776 (P. C.) at p. 789 (where it was held that unchastity in the case of a widow subsequent to her inheriting her husband's property does not work forfeiture of her rights).

1107 I. L. R. 25 Cal. 354 at pp. 367-368.

1108 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.

1109 I. L. R. 44 Mad. 753 (P. C.) at p. 764 = I. L. R. 48 I. A. p. 349.

tions of his own learning and naively tells his readers that they need study only his work and may neglect all other *nibandhas*. Mītramītra was commanded by Virasimha to compose his great digest.¹¹¹³ The introduction to the *Āhnikaprakāśa* starts with king Medinimalla who was a scion of the Kāśirāja family. His son was Arjunadeva who became ruler of Bundelkhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orchha). His son was Madhukarasāha, whose son was Virasimha. Virasimha's son was¹¹¹⁴ Jujhāra who is described as 'young' (yuvā in verse 23). His son was Vikramārka whose son was Narasimhadeva. There is no such introduction to the printed *Pūjāprakāśa* and Narasimhadeva is not mentioned in the introductions to the other *prakāśas*. From the article of Mr. Lala Sitaram in the *Calcutta Review* (May and July 1924) further information can be gathered about Birsinghdeo (i. e. Virasimhadeva). In the article it is shown how and under what circumstances Virasimha killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called *Virasimhadeva-carita* composed in Vikrama year 1664 (1607-8 A. D.) by Keśavadāsa, author of *Kavipriyā* and *Rasikapriyā*. Virasimha was 7th out of the eight sons of Madhu-

1113 स्वस्ति श्रीयुतवीरसिंहनृपतेराज्ञावशादुत्सुकः

श्रीमित्राभिधपण्डितः प्रतिदिशं कीर्त्यानिशं मण्डितः ।

नानानिर्णयवर्णनं व्यसनिना संख्यावतां प्रीतिदं

संप्राप्तव्यवहारसाधकमिमं कुर्वे प्रकाशं परम् ॥ 2nd Intro verse to व्यवहारप्रकाश (Jivananda).

1114 राज्यं प्राप जुष्टारसिंहनृपतिर्यस्याग्रतो भूपते-

स्तत्पुत्रोपि गुणाणवः समजनि श्रीविक्रमार्को नृपः ।

तन्मनुनरसिंहदेवनृपतिस्तं वीरसिंहं विना

लेभे राज्यपरम्परासुखमिदं मन्ये महेन्द्रोपि किम् ॥ verse 27 of आह्निकप्रकाश.

The colophon at the end of the first part of व्यवहारप्रकाश is इति श्रीमत्स-

कलसामन्तचक्रबुद्धामणिमञ्जरीधिमञ्जरीनिराजितचरणकमलश्रीमद्भारजाधिराजप्रतापसू-
तमूज-श्रीमन्महाराजमधुकरसाहसुनु-श्रीमद्भारजाधिराजचतुर्दधिवलयवसुन्धराहृदयपुण्ड-
रीकविकासदिनकरश्रीवीरसिंहदेवोद्योजित-श्रीहंसपण्डितात्मज-श्रीपरशुराममिश्रसुनुसकल-
विद्यापारावारपरीणधुरीणजगद्दरिद्रमहागजपारीन्द्रविद्वज्जनजीवातु-श्रीमन्मित्राभिधरुते
वीरमित्रोद्भाभिधनिबन्धे व्यवहारप्रकाशे &c.

Vide Pogson's 'History of the Bundelas' pp. 40-41 for Arjunadeva and his descendants.

karasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orchha and Datia, the temple of Keśa-vadeva at Mathurā, several lakes called Birasāgara, Simhasāgara and Deosāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A. D. From the introduction to¹¹¹⁵ the commentary on Yājñavalkya it appears that Virasimha commanded Mitramiśra to write it and that a learned man Sadānanda, the ornament of Tirabhukti (Tirhoot), was also connected with its composition. It will be seen that the title Viramitrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Virasimhadeva. The title may mean ' the rise of Vira and Mitra ' or ' the rise of the friend of Vira ' or ' the rise of the sun, viz. Vira '.

The time when Mitramiśra flourished can be easily settled on account of his relations with Virasimhadeva. In his Āhnikaprakāśa he mentions the great-grand-son of Virasimha. Therefore that section must have been written when Virasimha was advanced in age. Virasimha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first quarter of the 17th century. This date agrees with the fact that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kamalākaraḥṭṭha and Nilakanṭha. The two latter do not refer to him nor does Mitramiśra name them.

In the Vyaṅgyārtha-kaumudī of Anantāśrama¹¹¹⁶ of Purnya-stambha (Puṇtāmbe) on the Godāvari, a commentary on the Rasamañjarī of Bhānūdatta, the author gives a pedigree of his patron. He describes the Kāśīrāja family at Benares, in which was born Pratāparudra whose son was Madhukarasāha, whose son was Virasimhadeva. Ananta wrote the commentary for Candrabhānu, a son of Virasimhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lala Sitaram. Therefore it is almost beyond doubt that the literary activity of Mitra-miśra lies between 1610 and 1640 A. D.

1115 I. O. cat. p. 371 No. 1288 ' विसं मत्वाप्यसार् वितरद्विरतं याज्ञवल्क्योक्तिमुक्त्वा वारं स्मृत्यर्थसारं रचयितुमथ स प्रादिशन्मित्रमिश्रम् । उत्तंस्तस्तीरमुकेरसिलबुधगुहः श्री-सदानन्दधीमान् श्रीभाजो मित्रमिश्राज्जगदुपकृतये विभवादेशदीपम् ॥ ज्ञानानां देव्य-दोषापहमकलमयं याज्ञवल्क्योक्तिकोच्चाद् दृष्ट्वा स्मृत्यर्थसारं समचिनुत यशो धर्मलक्ष्मी-विहरम् । verses 15 and 16.

1116 Vide I. O. cat. p. 356 No. 1324,

109. *Anantadeva*

Anantadeva compiled a vast digest called *Smṛtikaustubha* divided into several sections on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *ut-sarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara*. The section on *saṁskāras* and that on *rājadharmā* are also called *Samśkāra-kaustubha* and *Rāja-dharma-kaustubha*. Each *Kaustubha* is subdivided into parts called *diḍhiti*. The *Samśkāra-kaustubha* is the most popular and most well-known work of his. It has been printed several times, the best editions being that of the *Nirnayasāgara Press* (1913) and that issued at *Baroda* (1914) under the patronage of H. H. the *Maharaja Gaikwad* (with a *Marathi translation* by *Sastri Venkatakarya Upadhyaya*). I have used the latter. The *Samśkāra-kaustubha* is recognised as an authoritative work by the highest court for India.¹¹¹⁷ The following is a very brief summary of the contents :-

The sixteen *saṁskāras*, the first being *garbhādhāna*, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor ; the proper times for *garbhādhāna* and the several rites connected therewith ; *puṇyāhavācana*, *nāndīśrāddha*, *matrkāpūjana* ; *nārāyanabali* and *nāgabali* ; *pañcagavya*, *krcchra* and other *prāyaścittas* ; *cāndrāyanavrata* ; adoption, who is entitled to adopt, who can be adopted, rites of adoption, *gotra* and *sāpiṇḍya* of the adopted son, mourning to be observed by the adopted, succession of the adopted ; *putrakāmeṣṭi* ; *puṁsavana* ; *anavalobhāna* ; *śimantonnayana* ; rites on the birth of a child or son ; impurity on birth ; propitiatory rites for evil aspects at birth ; *nāmakarana* ; *niṣkramaṇa* ; *annaprāśana* ; piercing the ear ; celebration of birth day ; *caula* ; *upanayana*, proper times for it, the necessary materials for it, the *gāyatrī*, the vows of a *brahmacārin* ; *samāvartana* ; marriage, *sāpiṇḍya* for it, *gotras* and *pravaras*, proper times for marriage, forms of marriage, *vāg-niścaya*, *śimāntapūjana*, *madhuparka*, *kanyā-dāna*, *vivāhahoma*, *saptapadi*, *homa* on the entrance of the married couple etc.

The portion of the *Samśkāra-kaustubha* on the subject of adoption is frequently cited separately as *Dattakadiḍhiti* and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the *Dattakamimāṃsā*, the *Vyava-*

1117 *Vide Collector of Madura v. Mootoo Ramalinga* 18 Moo. I. A. 397 at p. 438 ; *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at p. 361. •

hāramayūkha and other similar works. The more important of his views are set out below. Like the *Dattakamīmāṃsā* he recommends that the nephew is the most suitable for adoption, then one may select any *sagotra*, *sapiṇḍa*, then an *asagotra sapiṇḍa*, then a *sagotra* but *asapiṇḍa*, then any one of the same caste though not *sagotra*, but a daughter's or sister's son cannot be adopted nor can a brother, a paternal or maternal uncle be adopted. A *Śūdra* may adopt a daughter's or sister's son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the *caṇḍa* ceremony is performed in the natural family. Anantadeva refers to the¹¹¹⁸ view of some that the verses of the *Kālikāpurāṇa* on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an *asagotra* boy. Anantadeva himself holds, like the *Vyavahāramayūkha*, that even an *asagotra* boy may be adopted after his *upanayana* is performed in the natural family. When the ceremony of *caṇḍa* and the rest are performed in the family of the adopter, the adopted boy belongs to the *gotra* of the adopter, but where the *upanayana* alone is performed in the adoptive family or the adoption is made after *upanayana* the boy belongs to both *gotras*. But this holds good only as regards obeisance, *śrāddha* etc. while for marriage every adopted boy has to avoid the *gotra* and *pravara* of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the *aurasa*, if all the *samskāras* up to *upanayana* are performed by the adoptive father for the adopted boy, or he takes only a

¹¹¹⁸ एषा वचसा बहुषु कालिकापुराणपुस्तकेष्वदर्शानिर्मूलत्वादिति केचित् । अन्ये तु समू-
ल्लेषि आयश्लोकत्रयस्यासगोत्रदत्तकविषयत्वात्तत्रायपठितत्वेनान्यश्लोकस्यापि तद्वि-
षयत्वमेवोचितम् । अतः सगोत्रस्य दत्तकस्य नायं नियम इति परिणीतोपि दत्तको
भवेदित्याहुः । वस्तुतस्तु नासगोत्रेप्युपनयनान्तसंस्कारोत्तरं दत्तकत्वसामान्यनिषेधाः कर्तुं
शक्यः पुराणवचोभिर्वैदिकलिङ्गविरुद्धैर्नियमसां प्रामाण्यासंभवस्य बलाबलाधिकरण-
वार्तिकराजकसिद्धत्वात् । संस्कारकोस्तुम् pp. 169-170 ; compare व्यवहारमयूक्त
p. 114 for remarks on the कालिकापुराण passage. The निर्णयसिंधु appears
to regard the कालिकापुराण verses as genuine and holds on their strength
that the adoption of a boy after *upanayana* is prohibited.

fourth share if only some of the saṁskāras ending with *upanayana* are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after *upanayana* is performed in the natural family. Anantadeva, disagreeing with Nilakaṇṭha, holds that a girl may be adopted.¹¹¹⁹

Like the *Nirṇayasindhu* and the *Mayūkhas* of Nilakaṇṭha, Anantadeva in the *Saṁskārakaustubha* and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among *tribandhas* upon the *Mitākṣarā*, *Aparārka*, *Hemādri*, *Mādhava*, *Madanaratna*, *Madanapārijāta*. The *Smṛtikaustubha* was divided into several *didhitis* (rays, parts). In the *Smṛtikaustubha* published by the *Nirṇayasāgara Press* it is expressly stated that the *tithididhiti* has been already¹¹²⁰ expounded. At the end also it is said that the work is only the complete *abdadidhiti* (i. e. portion dealing with saṁvatsaras of five kinds). The year is said to be of five kinds, *cāndra*, *saura*, *sāvana*, *bārhaspatya* and *nākṣatra*. The printed work treats of the several rites, observances, festivals and *vratas* on the important *tithis* of the twelve months of the *cāndra* year with the intercalary month and observances thereof, the rites proper to *saura* year and *saṁkrāntis* (the sun's passage from one sign into another), the rites of the *sāvana* year, the rules about rites when Jupiter is in the sign of Leo, the rites of the *nākṣatra* year, the actions forbidden and allowed in Kali age according to Anantadeva and discussion of the views of Hemādri, Mādhava and the *Madanapārijāta* thereon.

The *Rājadharmakaustubha*¹¹²¹ was divided into several parts (*didhitis*). The first deals with the characteristics and defects of

1119 दत्तकपुत्र्या अपि स्वीकार उक्तविधिना कार्यः । वक्ष्यामि पुत्रसंग्रहमित्यादिगतपुत्रस्य पुमान् पुत्र इत्यादिवैदिकप्रयोगमूलकेन वृत्तिरुक्तकन्वायेन पुत्रीसाधारण्यात् । दानप्रति-
ग्रहविधिषु उद्देश्यविशेषपुंस्त्वाविबक्ष्यामि । इतिहासपुराणेषु कुन्या दत्तकत्वोक्तम् ।
संस्कारकोस्तुम् p. 188 ; contrast व्यवहारमयूख p. 108 ' दत्तकश्च पुमानेव भवति
न कन्या &c. ' (my edition, Poona). •

1120 तिथिदीधितिद्वका प्राग्ब्रह्मामोद्बोधदीधितिम् । अब्दभेदाद्ब्रह्माम्येनां माषवोक्त्यनुसारतः ॥
Intro. verse 20 of स्मृतिकोस्तुम्.

1121 Vide Mitra's *Bik. cat.* p. 444 : No. 955 at the end ' राज (राज !) बाह्वर-
चन्द्रभूपतेः कोस्तुनेन नृपवर्मवोचरे । दीधितिः प्रथमभाग ईशस्तोत्रस्तुतिना
व्यजायत ' ; vide also Mitra's *Notices* vol. I p. 196 No. 246 for the same.

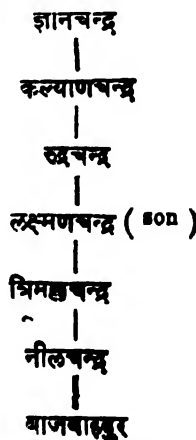
kings, the qualities and characteristics of queens, ministers, *purohita*, astrologer, the rites to be performed at coronation, duties to be observed after coronation. Another portion of the same work deals with *vyavahāra* viz., the *sabhā*, the judge, the plaint, the reply, means of proof, ordeals etc.

It is unnecessary to go into details about the other treatises on *prāyaścitta*, *pratiṣṭhā*¹¹²² &c. Anantadeva also wrote several *prayogas* such as the *Agnihotraprayoga*, *Cāturmāsya* *prayoga*. In the Bhadkamkar collection there is a ms. of a drama called *Kṛṣṇa-bhakti-candrikā* composed by Anantadeva in which the characters are a *Śaiva*, *Vaiṣṇava*, *Mīmāṃsaka*, *Tārṅika* &c.

In the *Smṛtikaustubha* (*Nirṇayasagara* edition of 1909) Anantadeva gives a pedigree¹¹²³ of his patron's family. The family claimed descent from the moon. Whether the first three kings mentioned in the *Smṛtikaustubha* were related as father and son is doubtful. *Lakṣmaṇacandra* is said to have been the son of *Rudracandra* and it was he who conquered several chiefs wielding sway over the Himalayan territories.¹¹²⁴ *Trimallacandra*, the successor

1122 Vide Aufrecht's Oxford cat. p. 272b where there is a reference to प्रतिष्ठादीधिति 'अथ राजधर्मा उच्यन्ते तत्र राज्याभिषेकदीधित्युक्तालक्षितो राजा प्रासादप्रतिष्ठादीधित्युक्तप्रकारेण दुर्गगृहनिर्माणं भद्रासनं च निर्माय ... व्यवहारा निरूप्यन्ते ।'; vide also Mitra's Notices, vol. II. p. 21 No. 556 for the same.

1123 The pedigree is as follows :—



1124 तेनानेकहिमाचलेस्थमुपतीन् दुष्टान्निमित्त्य स्वके
राज्ये वृद्धिरकारि दुष्टिनिता बाधावि विद्वद्भूदि || verse 5.

(and probably the son) of Lakṣmaṇacandra, is praised for his continual liberality to the learned men of Benares.¹¹²⁵ It was at the command of Baz Bahadurcandra and for pleasing him that Anantadeva compiled his *Smṛtikaustubha*.¹¹²⁶ At the end Anantadeva tells us that Baz Bahadurcandra conquered several mountain forts in the Himalayas.¹¹²⁷ After giving a pedigree of his patrons' family Anantadeva gives some information about himself. He was a descendant of the great Maratha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee of Kṛṣṇa.¹¹²⁸ That this Ekanātha is the same as the great Maratha saint is vouchsafed by Kāśinātha, author of *Dharma-sindhu*, in another work of his.¹¹²⁹ Anantadeva was the great-great-grand-son of Ekanātha and he was the grandson of Ananta and son of Āpadeva, the author of the *Mīmāṃsānyāyaprakāśa* *alias* Āpadevi-.

1125 काशीस्थ विद्वदादिभ्यो धनराशीनदान्स्दा ॥ verse 6.

1126 तस्यात्मजं वैदिकशास्त्रविज्ञं सन्तोसरुत्पादुरनन्तदेवम् ।

बाजाह्वारो वचसा विधेयं निबन्धसारोद्धरणं त्वयेति ॥

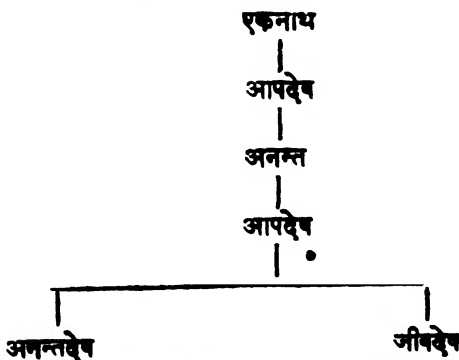
अनन्तदेवेन तदाज्ञयाधो मुदे हरेः पूर्वनिबन्धरूपम् ।

क्षीराम्बुधिं बुद्धिगुणैर्मथित्वा प्रकाश्यतेयं स्मृतिकौस्तुभः को ॥ verses 17-18.

1127 येमार्जितानि युधिःसर्वरिपून् विजित्य दुर्गाणि दुर्महतराणि धनैर्युतानि । श्रीबाजबाह-
दुरचन्द्रनृपस्य तस्य वाचा हिमाचलगतावनिदेवतुष्ट्यै ॥ योनन्तदेवकृतमन्थनसन्निबन्ध-
क्षीराब्धिजोय सतनं हरिणा धृतो यः । नित्यं निजे हृदि सतां प्रमुदेस्तु तस्य सर्वाब्द-
दीधितिरियं स्मृतिभास्करस्य ॥ verses 2 and 3.

1128 आसीद्गोदावरीतीरे वेदवेदिसमन्वितः । श्रीकृष्णभक्तिमानेक एकनाभाभिधो द्विजः ॥
verse 13 of स्मृतिकौस्तुभ.

The pedigree of अनन्तदेव is



1129 Vide his *विद्वत्सारभाष्य* folio 37 a (D. C. ms. No. 100 of 1869-70).

Mīmāṃsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the *Samśkārakaustubha*, Anantadeva applies at every step the maxims and doctrines of the *Pūrvamīmāṃsā* for the decision of doubtful points of *Dharmaśāstra*. Anantadeva had a younger brother Jivadeva whose *Gotrapravarānirṇaya* he draws upon in the *Samśkārakaustubha* while dealing with *sāpindya* for marriage.¹¹³⁰ Bhandarkar notices an *Āśaucanirṇaya* of Jivadeva in which the *Nirṇayasindhu* is cited as an authority.¹¹³¹

West and Bühler in their digest¹¹³² thought that Anantadeva flourished about the same time as the author of the *Nirṇayasindhu*. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A. D. It is said in the *Imperial Gazetteer*¹¹³³ that the first of the Chandra-rājas was Somachand who hailed from Jhusi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyancand, whose son Rudracandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A. D. at Lahore. The *Smṛtikaustubha* does mention the ancestors Kalyanacandra and Rudracandra of Baz Bahadur. Between Baz Bahadur and Rudracandra there are three names. Supposing that they are the three direct ascendants of Baz Bahadur and allowing a period of 25 years for each after Rudracandra's known date of 1587 A. D., we get the year 1662 A. D. for Baz Bahadur. We are told in the *Gazetteer* that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A. D. A greater approximation can be made in another way. The saint Ekanātha finished his *Marathi Bhāgavata* at Benares in śake 1495 and 1630 of the Vikrama era on Kārtika full-moon day (i. e. 9th November

1130 अथ गोत्रप्रवरनिर्णयो मदनजजीवदेवकृत एवास्मिन्नवसरे प्रदर्श्यते । संस्कारकोस्तुम
p. 687.

1131 Vide Bhandarkar's Report, 1883-84, p. 53 (for जीवदेव).

1132 Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

1133 Vide *Imperial Gazetteer of India* vol. XVIII. p. 224 and vol. V. p. 245.

1573) as he himself tells us.¹¹³⁴ Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A. D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being śake 1450-1521 (b. 1528-d. 1600 A. D.)¹¹³⁵ The date of his death is śake 1521 Fālguna dark half 6th day (25th February 1600). Others give 1548-1599 A.D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āsaucanirnaya of Jivadeva, younger brother of Anantadeva, the Nirṇayasindhu composed in 1611-12 A. D. is cited as an authority.

110. Nāgojibhatta

The learning of Nāgojibhatta was of an encyclopaedic character. Though his special forte was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmasāstra, yoga and other śāstras. The total number of his works is about thirty. On dharmasāstra he composed several works, viz. Acārenduśekhara, Āsaucanirnaya, Tithinduśekhara, Tirthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasārasaṅgraha, Śrāddhendusekhara, Sapinḍimañjari and Sapinḍyadipikā or Sapinḍyanirnava. Of his far-famed works on the Paninean system, such as the Mahabhaṣya-pradīpodyota, the Paribhaṣenduśekhara, the Varyākaranasiddhāntamañjuṣā (in large and small recensions), the Subdenduśekhara (big and small) and of his

- 1434 वाराणसी महामुक्तिक्षेत्र । विक्रमशक वृषसंवत्सर ।
 शके सोळाशे तिसोत्तर । टीका एकाकार जनार्दनरूपा ॥
 महामंगळ कार्तिकमासी । शुक्लपक्ष पूर्णिमेसी ।
 सोमवार शिवयोगेसी । टीका एकादशी समाप्त झाली ॥
 स्वदेशीचा शक संवत्सर । दण्डकारण्य श्रीरामक्षेत्र ।
 प्रतिष्ठान गोदावरीतीर । बेथील उच्चार तो ऐका ।
 शालिवाहनशक वैभव । संख्या चौदाशे पंचाणव ।
 श्रीमुख संवत्सराचे नांव । टीका अपूर्व ते जाहली ॥

verses 552-555 of the last अष्टाव्य (Nirṇayasāgara edition).

- 1135 Vide Mr. Bhawe's महाराष्ट्रसारस्वत ed. of śake 1846 part 1 p. 245 and Mr. L. R. Pangarkar's life of Ekanāth (Marathi) chap. II (8d. of 1911).

commentaries on the *Kāvya-prakāśa-pradīpa*, the *Kuvalayananda*, the *Rasagāṅgādhara*, the *Rasatarāṅgiṇī*, the *Rasamañjarī*, nothing can be said here for want of space.

For his *Prāyaścittenduśekhara*, *vide* 'Mitra's Notices vol. V, p. 23 No. 1735, where detailed contents are given ; for the *Śrāddhendūśekhara*, *Ulwar cat. extract No. 360 p. 139*, for the *Tīrthenduśekhara*, *Ulwar cat. p. 120, extract No. 312*.

Nāgajibhāṭṭa was the son of Śivabhāṭṭa and Sati and was a *Mahārāṣṭra Brāhmaṇa* surnamed *Kāla* (*Kale*). At the beginning and end of several works of his (such as the *Rasagāṅgādhara-marmaprakāśa*, the *Manjūṣā*) he tells us that he was patronised by Rāma of the *Bisena* family,¹¹³⁶ the ruler of a city named *Śrīngavera* (which seems to be on the Ganges above Allahabad). He was the pupil of *Haridikṣita*,¹¹³⁷ son of *Vireśvara* and pupil of *Rāmāśrama* and grandson of the great grammarian *Bhaṭṭoji-dīkṣita*.¹¹³⁸ Tradition says that he composed the grammatical work *Śābdaratna* and ascribed it to his teacher *Haridikṣita* in gratitude. In the¹¹³⁹ commentary on the *Praughamanoramā* *Haridikṣita* refers to the *Śābdaratna* as his own work and to the *Śābdenduśekhara* as that of his pupil.

Bhaṭṭojidīkṣita was a pupil of the *Mīmāṃsaka* *Śaṅkarabhāṭṭa* and of *Śeṣa Śrīkrṣṇa* and almost a contemporary of *Jagnnāthapaṇḍita*. *Bhaṭṭoji's* pupil *Nilakaṇṭha Śukla* wrote a work in *saṁvat 1663* (*Dr. Belvalkar in ' Systems of Sanskrit Grammar ', p. 47*). Therefore he flourished in the first half of the 17th century. *Nāgajibhāṭṭa* was a pupil of *Bhaṭṭoji's* grandson. Therefore *Nāgajibhāṭṭa* must have flourished towards the end of the 17th century and the first half of the 18th century. *Nāgajibhāṭṭa's* literary activities, looking

1136 वाचकानां कल्पतरोररिकसमुदाशनात् । नागेशः शृङ्गवेरसुरामतो लब्धजीविकः ॥ रस-
गङ्गाधरमर्मप्रकाश.

1137 अधीत्य कणिमत्ताब्धिं सुधीन्द्रपरिदीक्षितात् । at the end of the *मञ्जूषा*.

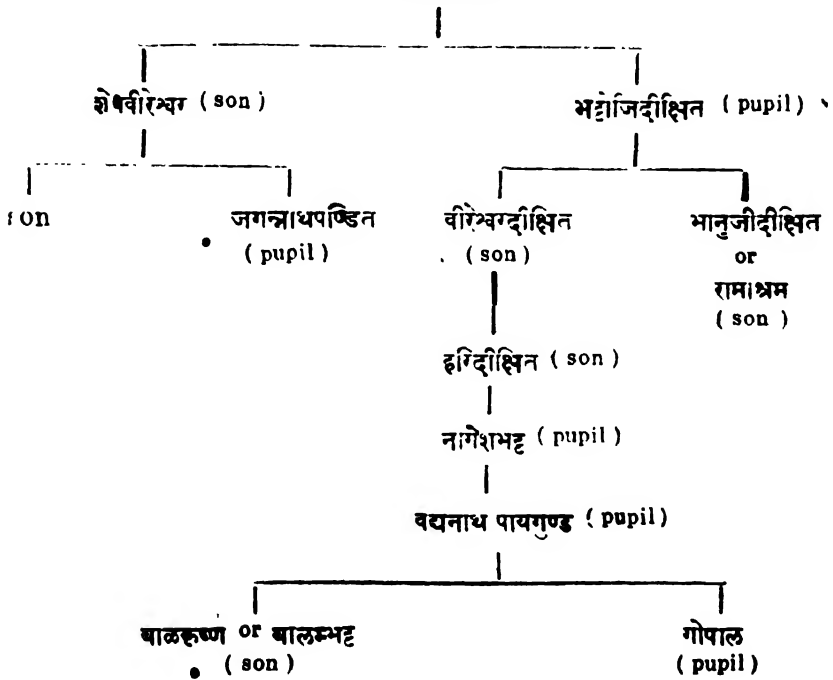
1138 गूढोक्तिप्रयिता पितामहकुतां विद्वत्प्रमोदप्रदां भक्त्याधीत्य मञ्जोरमां निरुपमा-
द्वाग्माश्रमात्सद्गुरोः । तस्याज्ञानवशात्परिण कलितान्दोषान् समुन्मूलयन् व्याचरे हरि-
रेव तां कणिमताभ्यालोच्य वैरेन्द्वरिः ॥ 2nd Intro. verse to the *शब्दरत्न*,
I. O. cat. p. 174 Nos. 651-52.

1139 विस्तरस्तु अस्मत्कृते शब्दरत्ने मदन्नेवासिस्तशब्देन्दुशेखरादा च द्रष्टव्यः । at end of
D. O. ms. No. 520 of 1886-1893 and Tri. cat. Madras Govt. mss. for
1919-22 p. 491⁵ (1st verse).

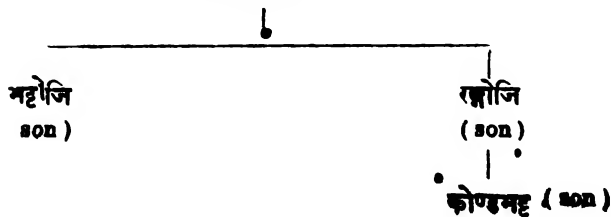
to his vast out-put, must have extended over a long period of more than 50 years. The pedigree¹¹⁴⁰ from Bhaṭṭojidikṣita, through a succession of teacher and pupils or father and son, is given below. *Vide* introduction to the Rasagaṅgādhara (Nirn. ed.); Trivedi's introduction pp. 18-20 to the Vaiyākaraṇabhūṣana of Koṇḍabhaṭṭa, a nephew of Bhaṭṭoji (B. S. series); Dr. Belvalkar's Systems of Sanskrit grammar pp. 46-50 and Kielhorn's preface to the Paribhaṣenduśekhara p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the Indian Antiquary, vol. 41 p. 247, Mr. S. P. V. Ranganātha

1140 The pedigrees are :—

(a) शेवश्रीरुण



(b) लक्ष्मधिर



Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vireśvara and not of Śeṣa Kṛṣṇa. But the passage of the *Maṇoramākucamardana*, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vireśvara.¹¹⁴¹ A ms. of Nāgojibhaṭṭa's commentary on the *Rasamañjarī* is dated *samvat* 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide I. O. cat. vol. III p. 365). It is not unlikely that Nāgojibhaṭṭa first composed his commentaries on the comparatively easy śāstra of poetics and that he then worked upon *Dharmaśāstra* and *Vyākaraṇa*. The edition of the *Rasagaṅgādhara* in the *Kāvya-mālā* series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of *Kṣetra-samnyāsa*. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahāmahopādhyāya Haraprasad Śāstri says (*Ind. Ant.* vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

III. Bālakṛṣṇa or Bālabhaṭṭa

The *Lakṣmīvyākhyāna* *alias* the *Bālabhaṭṭi* is a commentary on the *Mitākṣarā* of Vijiñāneśvara, ascribed to a lady named Lakṣmidevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the *ācāra* section of the *Mitākṣarā* is the most learned part of the whole book and is almost an

1141 इह केचित् ... शेषवंशावतंसानां श्रीकृष्णपण्डितानां चिरायार्चितयोः पादुकयोः प्रसादादितशब्दानुशासनाः तेषु च पारमेश्वरं पदं प्रयोज्यते ... तत्रभवद्विरुद्धासितं प्रक्रियाप्रकाशमाशयानवबोधनिबन्धनेर्दुष्पणैः स्वयं निर्मितायां मनोरमायामाकुल्यकार्बुः । सा च प्रक्रियाप्रकाशरुतां पौत्रैः ... अस्मद्गुरुपण्डितवीरेश्वराणां तनयैर्द्विषितापि स्वमति-परीक्षार्थं पुनरस्मानिर्नीरक्ष्यते ॥ p. 3 of the Intro. to the रसगङ्गाधर. If पादुका means 'pupil' here as Mr. Ranganath Svami contends (*Ind. Ant.* vol. 41 p. 251), why should the dual be necessary or be used and not the singular or plural ? The प्रक्रियाप्रकाश is a com. on the प्रक्रियाकौमुदी of रामचन्द्राचार्य. Vide *Journal of Oriental Research* vol. III, part 2, p. 146 where it is said that Jagannātha was a pupil of वीरेश्वर, son of शेषकृष्ण, who lived under the patronage of Giridhārī, son of Todarmal and that Bhaṭṭoji was a pupil of शेषकृष्ण and later of अन्यपदीक्षित.

independent work. The *ācāra* portion has been published by Mr. J. R. Gharpure. The *vyavahāra* portion of the *Bālabhāṭṭi* was published by Mr. S. S. Setlur, Advocate, Bombay in 1911 and by Mr. J. R. Gharpure (1914). This portion of the commentary explains the *Mitākṣarā* word by word and also engages in lengthy discussions on important topics. The portion of the commentary on the *prāyaścīta* section has not yet been published; but Mr. Govinda Das who examined it (vide Mr. Gharpure's edition of the *ācāra* portion, p. 27 at end) reports that it is meagre as compared with the preceding sections. In the following Mr. Gharpure's edition has been used.

In the *Bālabhāṭṭi* the author quotes by name a host of writers and works. As the *Bālabhāṭṭi* is almost the latest work on *Dharmaśāstra* worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may however be stated that he names the *Nirṇayasindhu*, the *Viramitrodaya*, the *Mayūkhas* of Nilakaṇṭha, the *Samskāra-kaustubha*, *Siddheśvarabhāṭṭa* the nephew of Nilakaṇṭha, *Khaṇḍadeva* the author of *Bhāṭṭadīpikā* on the *Mīmāṃsāsūtra*, the *Kāyastha-dharmapradīpa* of Gaḅabhāṭṭa and the author's father's commentary thereon.

Of the *Bālabhāṭṭi* ascribed to Lakṣmidevi, West and Bühler say 'she generally advocates latitudinarian views and gives the widest interpretation possible to every term of Yājñavalkya. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the *śāstris*, if unsupported by other authorities'.¹¹⁴³ For example, in the *Bālabhāṭṭi* the word 'bhrātaraḥ', occurring in Yājñavalkya's verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers.¹¹⁴⁴ This dictum of *Bālabhāṭṭa* taken along with the words of the *Vyavahāramayūkha* seems to have influenced their Lordships of the Privy Council in *Vinayak v. Lakshmibai* on the question of the rights of the sister as an

¹¹⁴³ *Digest of Hindu Law*, 3rd ed. p. 17.

¹¹⁴⁴ 'भ्रातृपुत्रो हत्येकपेक्षेण प्रागुक्तसिद्धान्तरीत्या पूर्वं भ्राता तदभावे स्वसृ ।' बालम्भट्टि p. 209 (Gharpure) on याज्ञ. II. 135; 'तत्पुत्रा इति भ्रातृपुत्राः कन्याश्च स्वसुः पुत्रस्य कन्यापेक्षेणार्थः' p. 210.

heir.¹¹⁴⁴ In *Sakharam v. Sitabai*¹¹⁴⁵ Sir Michael Westropp C. J. went so far as to say on the construction of the term 'brethren' in the Mitākṣarā as including sisters, which construction was adopted in that case (in *Vinayak v. Lakshmibai*) both by the Supreme Court and the Privy Council, "we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers." But this was a mere *obiter dictum*, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay¹¹⁴⁶ that Bālabhāṭṭi's doctrine that the word 'brothers' includes 'sisters' has not been accepted in that Presidency and that Sir Michael Westropp was under a misapprehension as to the exact drift of the Bālabhāṭṭi which nowhere says that the term 'brothers' excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālabhāṭṭi not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother's, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister's son the place which the Bālabhāṭṭi assigns to him and treats him as a mere *bandhu*.¹¹⁴⁷ The Bālabhāṭṭi is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination.¹¹⁴⁸ Even in the Benares¹¹⁴⁹ School where the Bālabhāṭṭi has been accepted as one of the leading authorities, the authority of Bālabhāṭṭi has been held to be inferior to that of Nandapaṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālabhāṭṭi holds that she can adopt without such authority). Similarly it has

1144 9 Moo. I. A. 516 = 1 Bom. H. C. R. 117 at pp. 122-123; vide also *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at pp. 360 and 363.

1145 I. L. R. 3 Bom. 353 at p. 363.

1146 Vide *Mulji v. Cursandas Natha* 24 Bom. 563 at p. 579 and *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 305.

1147 Vide *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 312.

1148 Vide *Pattatraya v. Gangabai* I. L. R. 46 Bom. 557 at p. 558.

1149 Vide *Tulshi Ram v. Behari Lal* I. L. R. 12 All. 328 at p. 368 (F. B.).

been held that the Bālabhāṭṭi cannot prevail over the views of the Viramitrodaya and that a daughter-in-law is not in the line of heirs at all though the Bālabhāṭṭi says that she is so.¹¹⁵⁰

*The author of the Bālabhāṭṭi is somewhat of an enigma. Such women as Śilā, Vijjā, Avanti-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the Lilāvati. Inspiration for several works on Dharmaśāstra was, we know, derived from queens and princesses, as in the case of the Vivādacandra compiled by Queen Lakṣmidevī through Misarumiśra, the Dānavākyaṇī compiled by Mahādevī Dhīramatī of Mithilā through Vidyāpati, the Dvaitanirṇaya composed by Vācaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmaśāstra, the Bālabhāṭṭi, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālabhāṭṭi is dispassionately considered. The introductory verses no doubt start by saying that Lakṣmī, the wife of Vaidyanātha Pāyagunḍa, and the daughter of Mahādeva of the Mudgala gotra and surnamed Kheraḍa, composed the work, her maiden name being Umā.¹¹⁵¹ The colophon at the end of the ācāra portion says that the work was composed by Lakṣmī, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyagunḍa and the mother of Bālākṣṇa.¹¹⁵² At the end of the vyavahāra section in the printed editions we have the words 'mother of Bālākṣṇa' but this is obviously a misreading of the mss. or a mistake of the copyists. The pretence that the work was composed by a lady is made extremely plausible by

1150 I. L. R. 9 Cal. 315 at p. 324 ; vide also I. L. R. 16 Cal. 367 at pp. 376-77 (about brother's widow).

1151 श्रीलक्ष्मीरमणं तत्त्वा लक्ष्मीर्लक्ष्मीं शिशुप्रसूः । सेरदामुद्रलापत्यगणेशापत्यरुणकः ।
महादेवः सुतस्तस्य वेदमूर्तिर्जटास्तवित् । श्रोतस्मार्तार्थनिपुणो दीक्षितो राजपूजितः ॥
पत्नी तस्य ह्युमारूपा साङ्ख्युमा तस्य कन्यका । पायगुण्डोपास्यवेद्यनाथपत्नी पति-
व्रता । मिताक्षराया विवृतिं तनुते सर्वसंविदे ॥ बालम्भट्टी, Intro. verses of
आचारकाण्ड.

1152 इति श्रीमन्मिताक्षराव्याख्याने महादेवभट्टात्मजोमाङ्गजवेद्यनाथाधीनभूतबालकजननी-
पायगुण्ड इत्याख्यश्रीलक्ष्मीदेवीविरचिते लक्ष्म्याभिषे आचारप्रकरणम् । . Vide for an
identical colophon at the end of the व्यवहार section, I. O. cat. p. 369-370
No. 1282 and Aufrecht's Oxford cat. p. 262 b.

the frantic efforts made in it for the rights of women in matters of inheritance. But this pretence is not kept up in the body of the work at all. In several places the author of the *Bālabhāṭṭi* refers to the *Mañjūśā* and other works of his *guru* and to works of his father.¹¹⁵³ We know that Vaidyanātha Pāyagūṇḍa was a pupil of Nāgojibhāṭṭa,¹¹⁵⁴ who composed several *Mañjūśās* (on grammar) and a work on *prāyaścitta*. Therefore it follows either that the *Bālabhāṭṭi* was composed by Vaidyanātha himself and ascribed to his wife or that the work was composed by *Bālakṛṣṇa alias Bālabhāṭṭa*, son of Vaidyanātha, and was ascribed to his mother. Nāgojibhāṭṭa who certainly attained a very advanced age was the *guru* of Vaidyanātha as well as of the latter's son *Bālakṛṣṇa*. That *Bālakṛṣṇa* or *Bālabhāṭṭa Pāyagūṇḍa* was a learned man like his father Vaidyanātha follows from several circumstances. He wrote a work called *Upakṛtitattva*.¹¹⁵⁵ *Gopāla alias Manudeva*, in his commentary called *Laghubhūṣanakānti* on the *Vaiyākaraṇabhūṣanasāra*, styles *Bālabhāṭṭa Pāyagūṇḍa* his *guru*.¹¹⁵⁶ Looking to the colophons where *Lakṣmī* is referred to as the mother of *Bālakṛṣṇa* and to the fact that the work is known as *Bālabhāṭṭi*, we must conclude that it was composed by *Bālabhāṭṭa* and not by his father Vaidyanātha. What motive impelled *Bālabhāṭṭa* to publish the work in the name of his mother it is difficult to say. Tradition

1153 a. g. आचार० p. 448 'अत्र मनुष्यान्वे नमोऽर्प्यकृतेन यागीवर्हितायामपि स्वल्प-
दोषोऽस्त्येवेति प्रतिपादितं गुरुचरणैर्मञ्जूषायाम् । विशदीकृतं चेत् पाषण्डसङ्गं नेपि
b) अष्टपशुप्रकरणेष्माभिरिति दिक्', p. 314 'तथा उपादिरूपक्षत्रियसत्त्वेपि तेषां न क्षत्रि-
यत्वं किं तु शुद्रत्वमेवेति गुरुचरणरुतब्राह्म्यप्रायश्चित्तनिर्णये स्पष्टम् । तत एव बोध्यम् ।
स्फुटीकृतं चेतस्मिन् चरणेः कायस्थनिर्णये । ... तत्सर्वं गागाभट्टकृतकायस्थप्रदीपे
स्मिन् चरणरुततत्प्रदीपे च स्पष्टमिति नेह प्रपञ्चयते ।'. The first passage is not
properly arranged in Mr. Gharpure's edition; vide p. 415 for
ब्राह्म्यप्रायश्चित्तनिर्णय.

1154 वेद्यानाथः पायगुण्डो नत्वा नागेश्वरं गुरुम् । ध्याख्यां प्रमाख्यां तनुते कौस्तुभस्य
स्वबुद्धये ॥ V. de I. O. cat. p. 163 No. 610 for the प्रमा, a com. on भट्टोजि's
शब्दकौस्तुभ.

1155 Vide Stein's cat. p. 302 श्रीशङ्कालसापत्तिं नत्वा सण्डेरायं कपर्विनम् । पायगुण्डो
बालकृष्णः प्राह तत्त्वमुपाकृतो ॥

1156 बालकृष्णमभिधं पायगुण्डोपासकं परं गुरुम् । गोपालदेवनामासी पण्डितो बालबुद्धये ॥
रुण्णदेवानुजो लोकैर् मनुदेवोपरामिधः । I. O. cat p. 189 No. 717.

says that he did so to console Lakṣmīdevī in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Maḥābhāṣyapradīpodyota of Nāgojibhāṭṭa, on the Paribhāṣenduśekhara (com. called Kāśika and Gādā), on the Vaiyākaraṇa-siddhāntamañjūṣā (com. called Kālā), on the Laghuśabdenduśekhara (com. Cidasthimālā), on the Laghuśabdaratna (com. Bhāvaprakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure's edition of ācāra portion) says that these works were really composed by Bālabhāṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha's parents are given as Mahādeva and Venī.

The I. O. cat. (pp. 458-59, No. 1507) notices an incomplete work called Dharmaśāstrasamgraha compiled by Bālaśarma Pāyagunḍa, son of Vaidyanātha and Lakṣmī and patronised¹¹⁵⁷ by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, sabha, the judge, the sabhyas, the relative strength of smrtis etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke's own hand (which is not complimentary to the honesty of Bālaśarma) dated 1st may 1800 " fresh sheets were received from Bālaśarma Pāyagunḍa on this date. This is little else but the Viramitrodaya revised. As it is a scarce book and very little known Bālaśarma and his pupil Manudeva did not suspect I could detect the plagiarism."

The foregoing shows that Bālakṛṣṇa Pāyagunḍa was a Deccani Brāhmaṇa, that his father and mother were Vaidyanātha and Lakṣmī, that his maternal grandfather was Mahādeva, also a Deccani Brāhmaṇa surnamed Kheradā, that he was the pupil of Nāgojibhāṭṭa and that he was a paṇḍit of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanātha the commentator of several grammatical works of Nāgojibhāṭṭa with Vaidyanātha the author of several commentaries on Alankāra works (such as the Udāharaṇa-candrikā on the Kāvya-prakāśa and the Prabhā on the Kāvya-pradīpa). The reasons are two. Vaidyanātha, author of the Udāharaṇacandrikā,

1157 श्रीकौण्ठी विजयते रणरङ्गधीरः ॥ ४ श्रीशं नत्वा श्रीनिवासी दाक्षिणात्यो निषण्णवत् ॥
नागेक्षपादनिरतो वैद्यनाथात्मजः सुधीः ॥ ५ सुमनःकुलुबुरुकसाहेबाख्यजीविकः ॥
लक्ष्मीसुनुर्भवाभ्युद्यो विप्रद्वयविलेखकः ॥ ६ धर्मशास्त्रिमहादेवमन्त्रु (नु १) देवसप्तवकः ॥
याज्ञशर्मायालुवृद्धिः पायगुण्डोपनामकः ॥ ७.

was the son of Ramabhaṭṭa, son of Viṭṭhala Tatsat, while Vaidyanātha the grammarian was a son of Mahādeva and Venī. Besides the Udāharanacandrikā was composed¹¹⁵⁸ in *saṃvat* 1740 Kārtika śuddha 8, Wednesday (i. e. 17th October 1683). We saw above that Vaidyanātha Paṇyagūṇḍa was a pupil of Nāgoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanātha, the writer on poetics, were the same as the commentator of Nāgoji, he could not have composed a work on poetics so early as 1683 A. D. Dr. Belvalkar (Systems of Sanskrit Grammar p. 60) says 'Lakṣmidevī, the wife of king Candrasirha of Mithilā, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavahāra-kāṇḍa of the Mitākṣarā.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithilā princess Lakṣmī or Lachimadevī flourished in the first half of the 15th century, while the Bālabhaṭṭi quoting as it does writers and works like Gāgabhaṭṭa and the Kaustubha could not have been composed before 1700 A.D.

Mr. Govinda Das says that a ms. of the ācārakāṇḍa of the Bālabhaṭṭi in the Benares palace library is dated *saṃvat* 1831 (i. e. 1774-75 A. D.). The I. O. cat. (pp. 458-459) notices that Bālabhaṭṭa was about 80 years old when Colebrooke entrusted the Dharmasāstrasamgraha to him about 1800 A. D. Besides both Bālabhaṭṭa and his father Vaidyanātha were the pupils of Nāgoji-bhaṭṭa. The ms. of the Upakṛtitattva (Stein's Jammu cat. p. 302) is dated *saṃvat* 1848 i. e. 1791-92 A. D. and the ms. of the Laghubhūṣanakānti of Bālabhaṭṭa's pupil is dated *saṃvat* 1856 (i. e. 1799-1800 A. D.). Hence it follows that Bālabhaṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Daś says that Bālabhaṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure's ācāra section of Bālabhaṭṭi at the end).

1158 Vide I. O. cat. p. 329 No. 1151 for the उदाहरणचन्द्रिका and its date विद्योदनुजिज्ञामिर्भित्तिब्दे कार्तिके सिते । बुधाष्टम्यामिं ग्रन्थं वैद्यनाथोऽभ्युपयत् ॥ ; vide Stein's cat. pp. 60, 61, 62, and 80 for commentaries on the काव्यप्रदीप, कृत्तवानन्द, चन्द्रालोक and the क्लावरी by वैद्यनाथ, son of रामचन्द्र.

111. Kāśīnātha-Upādhyaya

112. Kāśīnātha-Upādhyaya

Kāśīnātha Upādhyaya or Bābā Pādhye, composed an extensive work called Dharmasindhusāra or Dharmābhdhisāra, which is popularly known as Dharmasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions.¹¹⁵⁹ It has been published several times. In the following the Nirṇayasāgara edition of 1926 with Marathi translation has been used. He says that he consulted former *nibandhas* and, following the order of the subject matters in the Nirṇayasindhu, composed the work which sets forth only the established conclusions after eliminating the original *smṛti* texts.¹¹⁶⁰ At the end he says that the work is not meant for learned men conversant with *mīmāṃsā* and Dharmaśāstra, but for men whose intellect is not sharp and yet who want to know the established conclusions on matters of dharma. The work is divided into three *paricchedas*, the third being the longest and split into two parts. The first deals with *kāla* in general, viz. the kinds of year, month, the *saṁkrāntis*, intercalary months and *kṣayamāsa*, what *tithis* are proper for what rites, conclusions about *tithis* from the first to the 15th and about *amāvāsyā*, eclipses; the second deals with the festivals, fasts and observances of particular months from Caitra to Phālguna; the third in the first part speaks in detail about the *saṁskāras* from *garbhādhāna* to marriage, *sāpinḍya*, *gotras* and *pravaras*, duties of *brahmacārin*, the daily duties from rising to going to bed, the five daily *mahāyajñas*, consecration of sacred fires, idols and dedication of tanks and works of public utility, *kalivarjya*; the latter part of the third *pariccheda* dilates upon the details of *śrāddha*, impurity on birth and death, the rites after death, the duties of widows, *saṁnyāsa*.

Kāśīnātha was a very learned man and a great devotee of God Viṭhobā at Pandharpur in the Sholapur District. He wrote several other works, such as the *Prāyaścittenduśekhara* (Bühler 3. 110), an exposition of the *Vedastuti* in the *Bhāgavatapurāṇa* (X. 87)

1159 I. L. R. 49 Bom. 739 at p. 756.

1160 नत्वार्यान् वितनोमि माधवमुत्तान् धर्माब्धिसारं मितम् ॥ 3rd Intro verse :
तत्त्वानन्तामिधानस्योपाध्यायस्य सुतः कृती । काशीनाथाभिधो धर्मसिन्धुसारं समा-
तनोत् ॥ last verse : इहा पूर्वनिबन्धान् निर्जवसिन्धुक्रमेण सिद्धार्यान् । प्रत्येकं मूल-
वचनान्पुनरित्वा लिखामि बाह्यबोधाय ॥ 4th Intro. verse.

and a work called Viṭṭhala-rñmantrasārabhāṣya.¹¹⁶¹ In the latter he takes several Rk verses (such as Rgveda I. 95. 1-11 and I. 164. 31) and explains them as applying to God Viṭṭhala.

We know a good deal about the family of Kāśinātha Pādhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107-119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhādā Brāhmaṇas and had the Joshi and Upadhye *vr̥tti* of seventy-two villages in the Saṅgameśvara *taluka* of the Ratnagiri District. At the end of the Dharmasindhu he says that his grandfather was Kāśyupādhyāya who had two sons Yajñeśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkaṇa, and resided at Pandharpur on the banks of the Bhīmā. The Dharmasindhu does not give the reason for Ananta's migration from Koṅkaṇa. But it is said that the Pādhyes had a dispute with another family about the *upadhye vr̥tti*, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. The Dharmasindhu was composed¹¹⁶² in *śake* 1712 i. e. 1790-1 A. D. Kāśinātha was related to the great Marathi poet Moropant, as his daughter Āvaḍi was married to Rāma-kṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the Mantrabhāgavata of the latter.¹¹⁶³

1161 Vide D. C. ms. No. 100 of 1869-70 dated *śake* 1731. In this विट्ठल is derived as ' विन् वेदं हानं तेन ताः शून्याः नान् लानि स्वीकरोति. '

1162 'अवनांशाः ज्योतिष्शास्त्रे प्रसिद्धाः । ते चेदानीं द्वादशाधिकसप्तदशशतसंख्याके शालि-
कान्नक्षत्रे एकविंशतिरवनांशा इति &c. ' धर्मसिन्धु p. 3.

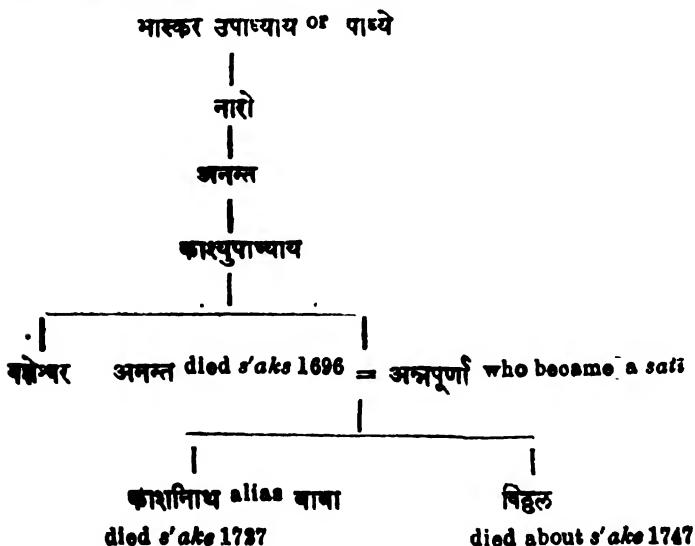
1163 एकेनैव प्रकरणेणैकमेव पद्ये क्रमेण वर्णोद्गारे व्यपधानेपि चमत्कारातिशयोनुभवासिद्धौ नापलपितुं शक्यः । अत एव श्रीमयूरेश्वरपण्डितकवीश्वरेण मन्त्रमयभागवते मन्त्रमय-
रामायणे च द्वादशाक्षरमन्त्रवर्णाः श्रीरामजयरामेत्यादिप्रबोदशास्त्रवर्णाश्च क्रमेणोप-
लिख्य वर्णोत्तरसंमिश्रेण कथार्थं बोधयन्तो मन्त्रानुपूर्वमपि बोधयन्तीति चमत्कार-
विशेषाचारुकात्म्यवर्णोपपद्यते । विट्ठलकृतमन्त्रमय folio 34a of D. C. ms. No. 100
of 1869-70.

Kaśinātha became a sarimyaśin and died in śake 1727 i. e. 1805-6 A. D.¹¹⁶⁴

113. Jagannātha Tarkapāncanana

After the British took over the administration of Bengal from the Nabobs, attempts were made to compile easily accessible digests of the personal law of the Hindus. The Vivādārṇavasetu¹¹⁶⁵ compiled in 1773 for Warren Hastings by several *pandits* was translated into English from a Persian rendering and was published in 1774 A. D. as Halhed's Gentoo Code. But this was a very unsatisfactory work. Another attempt was made at the instance of Sir William Jones by Trivedi Sarvoruśarman who compiled in 1789 A. D. a digest of civil law called Vivādasārṇava¹¹⁶⁶ in nine *tarāṅgas*. But the most famous of such digests that owed their inspiration to the British is the Vivādabhaṅgārṇava compiled by Jagannātha Tarkapāncanana of Trivenī on the Ganges, son of Rudra Tarkavāgiśa. This digest was suggested by Sir William Jones and two parts of it on contracts and succession were translated by Cole-

1164 The pedigree is—



1165 The विवादार्णवसेतु is published by the Venkateśvara Press in Bombay (s'aks 1810); vide also I. O. cat. p. 458.

1166 Vide I. O. cat. p. 457 for विवादसारणव.
H. D. 59.

brooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke's Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into *duipas*, each *duipa* being subdivided into *ratnas*. The principal topics dealt with are : recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806.¹¹⁶⁷ Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.¹¹⁶⁸

114. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmaśāstra during a period of about twenty five centuries have been passed in review. The number of authors and works on dharmaśāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the particular class to which he belonged and very little emphasis on the privileges of men. They created great solidarity and cohesion among the several classes of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmaśāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and

1167 Vide 'Dawn of new India' by Mr. Brajendranath Banerjee, 1927, Calcutta (pp. 81-81).

1168 Vide *Vinayak v. Lakshmidas*, 1 Bom. H. C. R. 117 at p. 124.

sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as most of the later writers did in the midst of aggressive and violently unsympathetic cultures and rulers and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of these defects, the work done by the writers on dharmaśāstra should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.

GENERAL INDEX

N. B. In the case of several works and authors like the *Mitākṣarā*, *Aparārka*, *Smṛticandrikā*, which occur almost on every page, exhaustive references are not given. Where a work or author is described as the special subject of a section or as a special topic, thick type has been used to indicate such pages.

- Abdhi**, relied on by *Smṛtyarthasāra*, p. 336.
- Abhidhānaratnamālā**, p. 397.
- Abul Fazl**, killed by *Vīrasinhha*, p. 445.
- Ācārācandrikā**, p. 418n.
- Ācārācintāmaṇi of Vācaspati**, pp. 363, 399, 418.
- Ācārādarsa**, pp. 278, 318, 363, 396, 418 ; com. on, pp. 363-364.
- Ācāramayūkha**, p. 117.
- Ācārāpradīpa**, pp. 401n., 433.
- Ācārārka**, of *Divākara* bhāṭṭa, p. 440.
- Ācārasāgara**, of *Ballāla* sēna, pp. 340, 382n.
- Ācārendusēkhara**, of *Nāgoji*, p. 453.
- Ācāryas**, meaning of, pp. 16-17, 99-100; views of, according to *Kauṭīlya*, pp. 98-99.
- Actors**, looked down upon, p. 73.
- Acyutaoakravartin**, p. 339.
- Adbhutasāgara**, pp. 248, 299-300, 341.
- Ādhi**, four varieties of, p. 231.
- Ādisūra**, king, brought brāhmaṇas into Bengal, pp. 300-301, 324.
- Ādityabhāṭṭa**, p. 285.
- Adoption**, whether a girl can be taken in, p. 449; rules of, in *Vasiṣṭha*; p. 59; *Ātri* on, p. 108; of a kṣatriya boy, allowed to a brāhmaṇa, by *Medhātithi*, p. 273; rules of, in *Dattakadīdhiti*, p. 448.
- Adultery**, with *pravrajitā*, a mortal sin, according to *Nārada*, p. 203; fine for, p. 235; punishment for, in case of women, p. 235.
- Adverse possession**, vide under possession.
- Agastya**, pp. 103, 152; rising of star, in *Ujjayinī* and *Rādhā*, p. 325.
- Agnipurāṇa**, borrows from *Yājñavalkya* and *Nārada*, pp. 162, 170-173; date of, p. 172; "dharmaśāstra material in, p. 162; extent of, p. 162; portion on *vyavahāra* of, pp. 170-173.
- Āhnikācintāmaṇi of Vācaspati**, p. 399.
- Āhnikatattva**, p. 278.
- Aila**, p. 102.
- Ain-i-Akbari**, p. 423.
- Āitareya brāhmaṇa, pp. 2, 6, 7n, 50, 136, 153.**
- Ājgarta**, who was ready to sacrifice his son, pp. 152, 153.
- Ājivaka**, p. 102.
- Ājñākraya**, p. 131.
- Ākhyānas**, named by *Manu*, p. 143.
- Ākṣamā**, of low birth, united to *Vasiṣṭha*, p. 152.
- Ālankāraśāstra**, beginnings of, in *Kauṭīlya*, p. 100.
- Ālekhaṇa**, p. 126.
- Ambarīṣa**, p. 102.
- Āmbhīyasa**, pp. 99, 215n.

Anadhya, p. 158 ; rules about, apply only to Vedic study and not to sacrifices, p. 43.

Anāṅkūla, commentary on Āpastamba-grhya, p. 347.

Anandasāhivana, ascribed to Madanapāla, p. 388.

Ananta, p. 252.

Anantadeva, pp. 447-453.

Anantāśrama, author of Vyāgyārthakaumudī, p. 446.

Ananta Vāsudeva, temple of, p. 304.

Anāvilā, commentary on Āvalāyana-grhya, p. 347.

Andhra, p. 44.

Andhuka, an author, p. 325.

Aṅgas, of Veda, cannot be designated as Veda, p. 42 ; six, p. 54.

Aṅgiras, pp. 120, 147 ; smṛti of, pp. 221-223.

Aṅgirasa, story of, pp. 152, 153.

Aṅgirasa-smṛti, pp. 83, 147.

Aniruddha, pp. 305, 314, 317, 337-340 ; guru of Ballālasena, 248.

Antyajās, seven, pp. 108, 222.

Antyeṣṭipaddhati, of Nārāyaṇabhaṭṭa p. 420.

Anuśāsanaparva, pp. 3, 67.

Anuvāda, cannot be a vidhi, p. 42.

Ānvikṣikī, one of the vidyās, pp. 81-82, 179.

Āpadeśa, meaning of, p. 90.

Āpadeva, author of a Smṛticandrikā, p. 347.

Āpadeva, author of Mīmāṃsāśnyāya-prakāśa, p. 451.

Aparārka or Aparāditya, pp. 18, 43, 46, 58, 66, 72, 73, 115, 146, 181, 194, 210, 323-334 ; criticizes Mithakṣarā, pp. 330-332 ; and Smṛticandrikā, p. 332 ; views of, coincide with Jimūtavāhana's, p. 330 ; wrote Nyāyamuktāvalī, p. 334.

Āpastamba, pp. 147, 233 ; his views opposed to those of others on several points, p. 45 ; home and personal history of, p. 44 ; his school earlier than Hiraṇyakeśin's, p. 44.

Āpastamba, school of, a subdivision of Khāṇḍikīyas, p. 32.

Āpastamba-dharmasūtra, pp. 4, 32ff, 147 ; age of, pp. 44-45 ; bhāṣyakāra of, p. 45 ; commentary Ujjvalā on, p. 347 ; conflict between views of, and of Bauddhāyana, p. 40 ; contains many strange words, p. 37 ; contents of, pp. 34-37 ; has many sūtras and verses in common with Bauddhāyana, p. 30 ; has special relation to Pūrvamīmāṃsā, p. 41-42 ; language of, p. 37 ; lays down stricter views than Bauddhāyana, p. 29 ; literature known to, pp. 38-39 ; presupposes grhya sūtra, p. 33 ; striking coincidences between, and Gautamadharmasūtra, p. 40 ; teachers of dharma named by, p. 39.

Āpastamba-dhvanitārtha-kārikā, p. 251.

Āpastambagrhyasūtra, pp. 33, 186, 265 ; commentary Anāvilā on, p. 347 ; commentary on, by Sudarśanācārya, p. 265 ; composed by author of dharmasūtra, p. 33 ; refers to teaching of dharmasūtra, p. 33.

Āpastamba-kalpa, divisions of, p. 32.

Āpastamba-śrauta-sūtra, pp. 45, 91.

Āpastambīya-mantrapāṭha, commentary of Haradatta on, p. 347.

Apekṣitārthadyotini, of Nārāyaṇa, p. 390.

Āpipāla, p. 418n.

Āraṇyaka, composed by Yājñ., p. 179.

Āraṭṭa, a country, p. 102.

Arhat, words of, delude people, p. 224.

Arjuna, p. 102.

Arthakaumudī, p. 415.

Arthasūtra, commentary Śrīmūla by Pāṇḍit Gaṇapatiśāstri, p. 86 ; com-

- mentary Nayasandrikā, p. 86; is upaveda of Atharvaveda, pp. 41, 87; of Kauṭilya, pp. 85-104; modern works based on, p. 86; is a branch of Dharmaśāstra, p. 87; purpose of, p. 87; rules in case of conflict with Dharmaśāstra, pp. 87, 179.
- Arthaśāstra of Bṛhaspati, p. 126.
- Āryāvarta, definition of, p. 65; definition of, according to Saṅkha, p. 78.
- Asafotida, use of, forbidden according to Haradatta, p. 349.
- Asahāya, pp. 19, 247-251; composed bhāṣyas on Nārada, p. 248, and Gautama, p. 338; probably composed a commentary on Manu, pp. 248-249.
- Āśauca, none, in marriages, famines, fairs &c., p. 122; none for kings, royal officers, physicians &c., p. 229.
- Āśaucadaśakā, p. 290; authorship of, pp. 290-291; commentaries on, p. 291.
- Āśauca-nirṇaya, of Jivadeva, p. 452.
- Āśaucanirṇaya, of Nāgajī, p. 453.
- Āśauca-sāgara, of Kullūka, p. 361.
- Ascetics, yellow-robed, sight of, p. 67.
- Āsmarathya, p. 126.
- Āśoka, p. 185.
- Āśramas, division into four, ascribed to *asura* Kapila, according to Baudhāyana p. 25; what varṇas entitled to which, p. 189.
- Aṣṭāṅgahṛdaya, pp. 65, 358; com. Āyurvedarasāyana on, by Hemādri, p. 358.
- Astrology, p. 101.
- Āśvaghōṣa, refers to Bṛhaspati and Śukra, p. 124; refers to Mānava-dharma, p. 147.
- Āśvalāyanagr̥hya, p. 139; commentary on, by Nārāyaṇa, p. 279; commentary Anāvalī on, p. 347.
- Āśvalāyana-brāhma-sūtra, p. 91; commentary of Nārāyaṇa on, pp. 279, 281.
- Ātatāyin, p. 130; killing an, pp. 120, 214, 302.
- Ātharvaṇādbhuta, p. 341r.
- Atharvaveda, pp. 1, 5, 7n, 143; Arthaśāstra is the Upaveda of, p. 41.
- Atheism, referred to, by Manu, p. 143.
- Attri, work of, on dharmaśāstra, pp. 107-110; named by Manusmṛti, pp. 132, 143.
- Aufrecht, Prof., pp. 292, 295, 297, 418, 450n.
- Aupajāṅghani, named by Baudhāyana as holding that *aurasa* son only to be recognised, pp. 25, 132.
- Auśanasa-dharmaśāstra, p. 115.
- Auśanasas, pp. 98, 99.
- Avakraya, meaning of, p. 131.
- Āvasathika, meaning of, p. 299.
- Aviśvāsa, sheet anchor of Bṛhaspati's policy, p. 124.
- Āyurveda, eight āṅgas of, p. 106.
- Āyurvedarasāyana, com. on Vāgbhaṭa's work, p. 358.
- Bādarāyaṇa, p. 341n.
- Bāhlikā, a country, p. 102.
- Bāhūdantaka, named by Mahābhārata, pp. 100, 137.
- Bāhūdantiputra, pp. 99, 100.
- Bahvṛcāhnikā, p. 433.
- Baijavāpa, p. 390.
- Baijavāpa-gr̥hya, on Vināyaka, p. 181.
- Bālakrīḍā, a commentary on Yāj. p. 252.
- Bālambhaṭṭa, pp. 456-462.
- Bālambhaṭṭi, pp. 250, 257, 290.
- Bālaka, pp. 283-284, 323, 416n.
- Bālārūpa, pp. 234-236, 373.
- Bālavalabhībhujaṅga, meaning of, pp. 305.
- Bālāślasana, pp. 238, 243, 309, 329, 340-341, 418n.

General Index

Bāṇa, pp. 88, 161, 204.

Banavase, country of, p. 380.

Bandhus, p. 135; three kinds of, p. 285.

Bauerji-sastri, Dr., p. 104.

Bārhaspatya, pp. 98, 99.

Bathing, in rivers, disallowed in the rains, p. 230; on touching certain people, p. 239.

Baudhāyana, a teacher of Kṛṣṇa Yajurveda, p. 20; his sūtras, how arranged according to Burnell, p. 20; styled Kṣātrīya, p. 21; styled pravaśanākāra, p. 20.

Baudhāyana—dharmaśāstra, pp. 20-32, 189; age of, pp. 28-30; and Parāśara, p. 194; authors named in, p. 25; borrows one chapter from Gautama, p. 17; contents of, pp. 21-23; has many sūtras in common with Gautama, p. 18; has many sūtras in common with Vasīṣṭha, p. 31; has many sūtras in common with Āpastamba, p. 30; home of, pp. 27-28; language of, p. 24; literature known to, p. 24; names Gautama, p. 17; one chapter of taken from Gautama, p. 23; one chapter of, agrees closely with Viṣṇudharmaśāstra, p. 23; refers to Baudhāyanagr̥hya, p. 20; text of, rather suspicious, p. 23.

Baudhāyanagr̥hya, pp. 20, 28, 186; quoted in the Mitākṣarā, p. 23.

Bauddhas, delude people, p. 224.

Bas Bahadurcandra, king of Kumaon, p. 457.

Belvalkar, Dr., pp. 357, 454, 455.

Bergaigne, A., p. 156.

Bhagavad-gītā, verses of, borrowed by Viṣṇudharmaśāstra, p. 64.

Bhagavantabbākara, a digest, p. 438.

Bhagavantadeva, patron of Nilakaṭṭha, p. 438.

Bhāgavata-purāṇa, 130, 161, 168, 340.

Bhagavattattvamañjarī, p. 340.

Bhāguri, a commentator of Manus, pp. 157, 320n, 369n.

Bhairavendra, king of Mithilā, pp. 402-404.

Bhāllavins, gāthā of, quoted in Baudhāyana, about limits of Āryāvarta, p. 25; gāthā of, quoted by Vasīṣṭha, p. 54.

Bhāmatī, on Śāṅkarabhāṣya, pp. 184, 262.

Bhandarkar, Dr. Sir, pp. 409, 414, 452.

Bhandarkar, D. R., pp. 10n, 206.

Bhāradvāja, writer on dharma, pp. 126-127; who accepted many cows, p. 152.

Bhāradvāja, writer on Arthaśāstra, pp. 90, 99, 100, 127-128; views of, p. 127; Kaṇvika, p. 99.

Bhāradvājagr̥hyasūtra, pp. 21, 126.

Bhāradvājaśrautasūtra, p. 126.

Bharātacandra, Pandit, p. 322.

Bhāratitīrtha, teacher of Mādhavācārya, p. 377.

Bhārgava, mentioned in Karmapravācā, p. 219.

Bhārgaviya, p. 341n.

Bhartṛyājña, pp. 251-252, 271.

Bhāruci, pp. 264-266; and the Mitākṣarā, p. 266; and the Viṣṇudharmaśāstra, p. 265.

Bhāsa, p. 148.

Bhāsarvajña, author of Nyāyasāra, p. 334.

Bhāskara, bhāṣyakāra on Vedāntasūtra, p. 361.

Bhāskarācārya, pp. 388, 389.

Bhāṣyārthasaṃgrahakāra, p. 344.

Bhāṣṭadīpikā, of Khaṇḍadeva, p. 457.

Bhāṣṭasvāmin, commentator of Arthaśāstra, p. 104.

Bhāṣṭoji, pp. 59, 157, 196, 206, 280, 454 &c., author of com. on Āśanadaśaka, p. 291; son of Lakṣmidhara, p. 224; p. 455n.

- Bhau Daji, Dr., p. 380.
- Bhavabhūti, p. 263.
- Bhavadeva, pp. 284, 301-304, 373, 418n; styled Bāvalabbhībhujaṅga pp. 303-4.
- Bhāvadhana, p. 320n.
- Bhavanātha, p. 344.
- Bhave, Mr., 453n.
- Bhavaśa, king of Mithilā, pp. 368, 372, 398, 402, 404.
- Bhaviṣyapurāṇa, on Manu, pp. 138, 146, 161; quotes Gautama, 18; quotes Vasiṣṭha, p. 58.
- Bhaviṣyat-purāṇa, quoted by Āpastamba, pp. 41, 160.
- Bhaviṣyottarapurāṇa, p. 352.
- Bhikṣāṇa, p. 256.
- Bhikṣu, used by Gautama in the sense of parivrājaka, p. 19; four kinds of, p. 105.
- Bhikṣuparākrama, a work, pp. 401n, 418n, 431n.
- Bhogaṇātha, brother of Mādhavācārya, p. 379.
- Bhoja, author of Dharmapradīpa, p. 379.
- Bhojadeva, vide under Dhṛteśvara, p. 418n; and Manusmṛti, pp. 157, 273, 323, 378; numerous works ascribed to, p. 276; wrote on grammar, medicine and yoga, p. 276; author of Rājamarṭaṇḍa and Bhojabalabhīma, p. 278.
- Bhojaprabandha, p. 279.
- Bhojarāṣṭya, 277n.
- Bhṛgu, named by Manu, pp. 132, 143; son of fire p. 149; quoted by Kṛtyakyaṇa, pp. 214-215.
- Bhrūpa, meaning of, p. 28.
- Bhojabalabhīma, a work of Bhoja, pp. 278, 397n, 418n, 431n.
- Bhūpāla, stands for Bhojadeva in works on dharma, pp. 278, 364, 369n.
- Bhūpāla-kṛtyasamuccaya, p. 369n.
- Bhūpālapaddhati, stands for Bhojadeva's work, 278, 369n.
- Bhuvaneśvara, temple of Ananta at, p. 304.
- Bloch, Th., p. 107.
- Blochmann, p. 423.
- Bodhāyana, wrote Kṛtakoṣi on Brahmaśūtra, pp. 264, 281.
- Brahmā, credited with a huge work on dharma, artha and kṛma in the Mahābhārata, pp. 123, 137; and also according to Kāmasūtra, p. 124; seven sons of, p. 223.
- Brāhma, form of marriage, distinguished from Prājāpatya, p. 349.
- Brahmacārin, duties of, p. 6; four kinds of, p. 105; duration of period of order of, p. 189.
- Brahmagupta, p. 320.
- Brāhmaṇa, succession to wealth of childless, p. 251; never to be awarded corporal punishment, p. 234.
- Brāhmaṇa, avocations allowed to a, p. 17; whether could marry a girl of any one of the four castes, pp. 69, 96, 114, 148, 180, 203; of certain localities not honoured, p. 162; virtues of, p. 108; privileges of, p. 111; prāyaścitta for killing, pp. 111, 130; not to dwell in kingdom of śūdra, p. 151; power of, p. 152.
- Brahmānanda-bhāratī, p. 261.
- Brahmanandin, p. 264.
- Brāhmaṇasārvasva, a work of Hala-yudha, pp. 218-299, 498n.
- Brahmāṇḍapurāṇa, p. 340.
- Brahmapurāṇa, p. 69.
- Brahmasiddhānta, p. 241n.
- Brahmasūtra, p. 123; Śaṅkara's bhāṣya on, pp. 43, 184.
- Brahmayajña, p. 72n.
- Bṛhad-Aṅgiras, p. 223.
- Bṛhad-devatā, pp. 101, 153.

- śhad-Bṛāṇyakopaniṣad, pp. 43, 45, 82, 168, 177, 191.
 Bṛhad-Gārgya, p. 119.
 Bṛhad-Rājamañṛtaṇḍa, p. 278.
 Bṛhad-Vasiṣṭha, p. 60.
 Bṛhad-Viṣṇu, p. 69.
 Bṛhad-Vyāsa, p. 268.
 Bṛhad-Yājñavalkya, work of, p. 188.
 Bṛhad-Yama, pp. 232, 235.
 Bṛhad-Yoglyājñavalkya, p. 190.
 Bṛhan-Manu, pp. 150, 158.
 Bṛhan-Nārada, p. 206.
 Bṛhaspati, on Arthasāstra, pp. 123-126; on dharmasāstra, views of, quoted by Kauṭīliya, p. 124.
 Bṛhaspati-smṛti, pp. 207-213; and Nārada-smṛti; p. 209; contents of, p. 208; date of, p. 210; differences of, with Manusmṛti, p. 209; explains and illustrates Manu, pp. 207-8; first to distinguish between civil and criminal justice, p. 228; on Ācāra and Śrāddha, pp. 211-212.
 Bṛhat-kathā, p. 28.
 Bṛhat-Kātyāyana, p. 218.
 Bṛhat-Parāśara, pp. 135, 195-196.
 Bṛhat-Praceṣas, p. 229.
 Bṛhat-Saṁvarta, p. 244.
 Bṛhat-Sūktatapa, p. 129.
 Bride, tests for selecting, mentioned in sūtras, p. 139.
 Brother, full, and half-brother reunited, p. 394.
 Brothers, include sisters for inheritance, according to Nandapaṇḍita, p. 427.
 Brother's son, includes grand-son for inheritance, according to Nandapaṇḍita, p. 427.
 Buddhist, inviting of, at dinner in honour of gods or manes, prohibited, p. 427; sight of, an evil omen, p. 127.
 Budha, dharmasūtra of, p. 123.
 Bühler, D., pp. 17, 26, 31, 143, 151, 204, 269, 351, 362; criticized, pp. 8, 16, 19, 28, 29, 32, 54-55, 56, 80-83, 97-98, 152, 153, 155, 270-271, 272, 313-14.
 Burmese, governed by Manusmṛti, p. 157.
 Burnell, Dr., pp. 20, 349, 377, 413.
 Buyer, rights of, to recover price paid, p. 231.
 Caitanya, relations of, with Pratāp-rudradeva, p. 414; pupil of Vāsudeva Śārvabhauma, pp. 417-418.
 Cakranārāyaṇī, p. 394n.
 Caland, Dr., pp. 20, 68, 71, 106, 121, 139, 182.
 Cālukyas, of Kalyāṇa, p. 290.
 Cambridge, History of India, p. 59.
 Cāpakya, vide under Kauṭīliya, p. 87; sūtras attributed to, p. 104; mentioned as a writer on Daṇḍanīti, p. 270.
 Cāṇḍāla, p. 45; prāyaścitta for touching, p. 117.
 Candana-dhenupramāṇa, a work of Vācaspati, p. 403.
 Caṇḍeśvara, pp. 204, 291, 296, 306, 366-372; pedigree of, pp. 370-371; five predecessors of, p. 369.
 Candraprakāśa, p. 434n.
 Candrasimha, great-grandson of Bhavēśa of Mithilā, pp. 398-99.
 Caraka, pp. 65, 103.
 Caranavyūha, pp. 32, 60, 85, 87, 105 commentary on, pp. 13, 44, 47.
 Cārāyaṇa, Dirgha, named by Kauṭīliya, p. 99.
 Cārṇaka, words of, delude people, p. 224.
 Castes, mixed, home of, p. 23; mention of, in ancient works, p. 45; seven lowest, p. 232n.

Caturāṅga, game of, p. 417.
 Caturmāsyā-paddhati, p. 340.
 Caturvargavintāmaṇi, pp. 78n, 123, 138, 212, 218, 354-356, 383.
 Caturvedatātparyasaṁgraha, p. 353.
 Caturvīmśatimata, pp. 133, 223-225; commentary of Bhaṭṭoji on, pp. 59, 73n, 196, 206, 209, 224; subjects treated of in, p. 224; authors quoted by p. 224.
 Caula, p. 238.
 Caṇḍappa, commentator of Āpastam-biyasūtras, p. 32.
 Chakravarti, Rai Bahadur M. M., pp. 253, 301, 302, 316, 319, 325, 362, 372, 393, 399, 402, 415, 416, 419.
 Chalas, are cases in which king took action without complaint, 226.
 Chand, dynasty of Almora, p. 452.
 Chandaḥ-sūtra, p. 297: commentary of Halādyudha on, p. 297.
 Chandoga-grhya-bhāṣyakāra, p. 347.
 Chandogāṇika, of Śrīdatta, p. 364.
 Chandogāṇikoddhāra, by Śaṅkara-miśra, p. 364.
 Chāndogya-pariśiṣṭa, p. 338.
 Chāndogyopaniṣad, pp. 13, 28, 39, 160.
 Children, sale of, among Mlecchas, p. 102.
 Cīnas, mentioned by Manu, p. 151; silks from, p. 101.
 Clothes, whether impartible, p. 147.
 Coercion, vitiated all transactions, p. 234.
 Colas, p. 348.
 Colebrooke, pp. 322, 461, 466.
 Compromise, period within which could be set aside, pp. 128, 131.
 Conflict, of smṛtis and purāṇas, p. 409.
 Coronation, rites of, p. 295.
 Corporations, of warriors, p. 101.
 Council, of ministers, to consist of 16, according to Bṛhaspati, p. 194; to

consist of 7 or 8 according to Manu-smṛti, p. 97; to consist of 12 according to Mānavas, p. 97.
 Courts, gradation of, for trial of suits, p. 297.
 Cow, prāyaścitta for killing, pp. 117, 118, 125, 128, 147.
 Cunningham, General, p. 185.
 Cyavana, p. 112.
 Dahlmann, p. 159.
 Daivajñacināmaṇi, p. 421n.
 Daivajñāmanohara, p. 421n.
 Dakṣa, and his daughters, p. 152.
 Dakṣa, smṛti of, pp. 225-226.
 Dakṣiṇāpatha, meaning of, pp. 28, 298; home of mixed castes, p. 28.
 Dalapati, author of Nṛsīṅhaprasāda, p. 407.
 Dāna-Bṛhaspati, p. 126.
 Dānadharmaprakriyā, of Bhavadeva, p. 306.
 Dānakamalākara, p. 433.
 Dānakaumudī, p. 414.
 Dānaratnākara, pp. 126, 278, 306, 341, 367, 371.
 Dānasāgara, pp. 238, 339, 369n; contents of, p. 340; work of Aniruddha, according to Raghunandana, p. 341.
 Dānavākyāvali, of Caṇḍeśvara, pp. 369, 418n.
 Dāna-Vyāsa, p. 238.
 Daṇḍanīti, pp. 81, 88, 111, 179.
 Daṇḍaviveka, of Vardhamāna, p. 404.
 Daṇḍin, pp. 87, 91.
 Darpanārāyaṇa, grandson of Bhavēśa, p. 398.
 Dāsa, what was bestowed on, by master, still under the master's control, p. 293; who could be made to work as, p. 214.
 Daśakarmapaddhati or - dīpikā pp. 302-303,

Dāśakumāracarita, pp. 87-88.
Dāśalokī, same as **Āśaucadāśaka**, p. 391.
Dāś, three varieties of, p. 444.
Dattaka, inferior position of, according to **Vasiṣṭha**, p. 58.
Dattakacandrikā, p. 428.
Dattakadibhīti, part of **Saṁskāra** kaustubha, p. 447.
Dattakamīmāṃsā, pp. 32, 47, 108, 196, 280n, 318, 426, 428-430.
Dattakavidhī, p. 403.
Daughter, excluded from inheritance by son, p. 6; succeeded, if putrikā, according to **Viśvarūpa** and **Śrīkara**, p. 267; unmarried, succeeds in preference to married p. 285; according to **Dikṣita** and **Dāyabhāga**, one having sons preferred to barren or widowed ones, p. 323.
Daughter-in-law, whether an heir, p. 459.
Daughter's son, rights of, pp. 283, 314; postponed to heirs expressly mentioned according to **Bāḷaka**, p. 283.
Dāya, definition of, pp. 240, 251, 345; **sapratibandha** and **apratibandha**, pp. 266, 290.
Dāyabhāga, pp. 188, 218, 253, 282, 322-324; doctrines peculiar to, p. 323; commentary on, by **Raghunandana**, p. 417.
Dāyatattva, pp. 76, 283, 307, 322, 362, 417.
Debt, threefold, theory of, pp. 5, 6; of deceased man, to be paid by whom, p. 125; five modes of recovering, p. 207.
Debtor, refusing to pay though able, punished, p. 235.
Decision, rule of, when litigants of different countries, p. 227.
Delhi, p. 406.
Deposits, should not be appropriated by king, p. 122.

Deśa, extent of, according to **Byhaspati**, p. 212.
Devāditya, grandfather of **Caṇḍeśvara**, p. 370.
Devagiri (modern **Daulatābād**), p. 406.
Devala, on **prāyaścitta** for contact with **mlecchas**, p. 121.
Devala, pp. 120-121.
Devala, as a jurist, p. 121.
Devanṇabhaṭṭa, pp. 289, 343; *vide* under **Smṛticandrikā**.
Devarāta, p. 344.
Devasvāmin, author of digest on **dharma**, pp. 267, 279-281, 344; commented on **Pūrvamīmāṃsā**, p. 281.
Devayājñika, author of **Smṛtisāra**, p. 374.
Deveśvara, p. 369n.
Devīpurāṇa, approved of by heterodox systems according to **Dānasāgara**, p. 340.
Dhammathats, p. 157.
Dharasena, inscription of, p. 145.
Dhāreśvara, *vide* under **Bhojadeva**, pp. 275-279; agrees with **Saṁgrahakāra** on many points, p. 241; age of, p. 279; on ownership, p. 240; on son's right, 240; on widow's right to succeed, pp. 241, 275; placed grandmother immediately after mother, pp. 241, 275; and **Dāyabhāga**, p. 276; and **Mitākṣarā**, points of conflict between, pp. 277-278.
Dharma, definition of, p. 3; five-fold division of, p. 3; meaning of, in **Rgveda**, p. 1; meaning of, in **Vājasaneyasaṁhitā**, p. 1; meaning of, in **Ātharvaveda**, p. 2; meaning of, in **Aitareyabrāhmaṇa**, p. 2; meaning of, in **Chāndogya-Up.** p. 2; meaning of, in **Taittirīya-Up.** p. 2; meaning of, in **Bhagavadgītā**, p. 2; meaning of, according to **Viśvāmitra**, p. 236; sources of, p. 4; three branches of, p. 2; 100000 ślokas on, composed by

- Supreme Being, pp. 136-137; word, used in the neuter also, p. 1.
- Dharmabhāṣya, p. 344.
- Dharmādhyakṣa, p. 298.
- Dharmadīpa or -pradīpa, p. 344.
- Dharmaprakāśa, of Saṅkarabhaṭṭa, p. 438.
- Dharmaprayatī, of Nārāyaṇa, pp. 420-421.
- Dharaṇīdhara, a commentator of Manusmṛti, pp. 157, 361.
- Dharmapradīpa, of Bhoja, pp. 289, 424 n.
- Dharmaratna, a digest projected by Jimūtavāhana, p. 319.
- Dharmaśāstra, literature on, falls into three periods, p. 246; referred to by Gautama and Baudhāyana, p. 8; nineteen expounders of, named by Yājñ., p. 179; rule in case of conflict of, with arthaśāstra, p. 179; rule in case of conflict of, with usages, p. 203; what is, according to Pitāmaha, p. 226; works on, when first composed, p. 8.
- Dharmaśāstrasamgraha, of Bālaśarmaṇ Pāyagunḍa, p. 461.
- Dharmasindhusūtra or Dharmasindhu of Kṣāṇadhara, pp. 463-464.
- Dharmasūtras, concerned with, instruction in dharmas of varṇas and āśramas, p. 3; existed in Patañjali's day, p. 9; some formed part of Kalpa p. 10; some presuppose gṛhya sūtras, p. 10; which, studied in particular śākhās, p. 11; closely connected with gṛhya sūtras, p. 11; points of difference between them and other smṛtis, p. 12; of Gautama, 12-20; some formed part of Kalpasūtras, p. 10.
- Dharmatattva, digest of Kamalākara, p. 433.
- Dharmavivṛti, p. 382 n.
- Dharmavivṛti, of Mādhava, p. 379.
- Dhavalā, p. 320 n.
- Dhigvāpas, sales of hides was means of livelihood of, p. 115.
- Dhīrasatīha, son of Darpanārāyaṇa, p. 399.
- Dhūṇḍhupaddhati, p. 418 n.
- Dhūrtasvāmin, p. 344.
- Dīkṣita, a predecessor of Jimūta-vāhana, pp. 287, 321, 323.
- Dinakara, alias Divākara, elder brother of Kamalākara, p. 432.
- Dīnēra, also called Suvarṇa, pp. 205, 209; mentioned by Nārada, p. 203; meaning of, p. 205; defined by Bṛhaspati, p. 209.
- Dīpakalikā, com. of Sūlapāṇi on Yājñavalkya, pp. 393-94, 418 n.
- Dīpikāvivarāṇa, of Nṛsiṅha, p. 409.
- Divorce, not permitted by Dharmaśāstra, p. 96, permitted by Kauṭilya in certain circumstances, p. 96.
- Divyānuṣṭhānapaddhati, of Nārāyaṇa, p. 420.
- Documents, p. 150; referred to by Vasiṣṭha and Gautama, p. 59; of various kinds, defined, p. 226; rule of superiority among, p. 227; varieties of, pp. 237, 239; importance of, in transactions, p. 245.
- Dṛāhyāyaṇasrauta, p. 13.
- Draviḍa, an author, relied on by Śrīdhara, p. 336.
- Draviḍas, practices of, p. 348.
- Drinking, prāyaścitta for, p. 130.
- Drinks, twelve kinds of, p. 228.
- Durgābhaktitarāṅgiṇī, pp. 401 n, 418 n.
- Durghaṭavṛtti, p. 352.
- Durgotsavaviveka, pp. 284, 320 n, 365, 394.
- Duryodhana, p. 102.
- Dvādaśavākyavivarāṇa, p. 261.
- Dvādaśayātrātattva, p. 417.

- Dvaitacintāmaṇi of Vācaspati, p. 400.
- Dvaitanirṇaya, pp. 350, 351, 438; of Śaṅkarabhaṭṭa, p. 247; of Vācaspati, 401-402, 418n.
- Edumīśra, author of Kulakārikā, p. 324.
- Eka, a writer named by Āpastamba, pp. 39, 116, 132.
- Ekādaśī, 18 varieties of, p. 263.
- Ekāgnidānapaddhati, p. 365.
- Ekañṭha, finished his Marathi Bhāgavata at Benares, pp. 407, 452-453; ancestor of Anantadeva, p. 451.
- Ekāvālī, p. 278.
- Epics, the two Indian, and dharmaśāstra, 158-160
- Eran, inscription, mentions week-day p. 69.
- Evidence, oral, when in conflict with writing, to be discarded, p. 243.
- Father, could divide wealth among sons, p. 6; power of, over ancestral property, p. 259; preferred to mother as an heir by Aparārka, p. 330.
- Fleet, Dr., pp. 58, 69, 380.
- Flesh, eating of, pp. 101, 148; of cows, eating of, not condemned by Āpastamba and Vasiṣṭha, p. 45; offering of, to manes, effect of, p. 113; of certain birds, allowed, p. 232.
- Food, of astrologers and bellmakers, forbidden, p. 122; whose, allowed, p. 116.
- Forchhammer, Dr., p. 157.
- Foulkes, Rev. Thomas, p. 410.
- Führer, Dr., p. 207.
- Gadādhara, bhāṣya of, on Pāraskara, pp. 252, 274.
- Gādhī, story of son of, p. 152.
- Gadya-Viṣṇu, p. 70.
- Gadya-Vyāsa, p. 238.
- Gāgābhaṭṭa, pp. 437, 457.
- Gajapati, dynasty of Orissa, pp. 410, 413
- Gambling, condemned by Manu but allowed by others, pp. 147, 180, 202; evil effects of, known to Ṛgveda, p. 153.
- Gaṇapati Śāstri, Pandit, pp. 86, 252.
- Gaṇeśa, appellations of, mentioned by Baudhāyana, p. 31; worship of, according to Hārīta, p. 73.
- Gaṇeśamīśra, pp. 363, 365.
- Gaṇeśvaramīśra, author of Sugatī-sopāna, pp. 365, 370, 374, 400.
- Gaṅgākṛtyaviveka, of Vardhamāna, p. 404.
- Gaṅgāvākyāvalī, pp. 278, 48n.
- Gāṅgeya, p. 382.
- Garga, pp. 119, 361, 422; on astronomy, pp. 329, 341.
- Gārgiyas, p. 215.
- Gārgya, writer on dharma, p. 119; writer on astronomy, p. 119.
- Garuḍapurāṇa, p. 162; borrows from Yājñavalkya-smṛti, pp. 173-75; borrows from Nārada-smṛti, p. 173.
- Gāthās, Nārāśaṁsī, p. 170.
- Gauḍapāda, pp. 256, 262.
- Gaurasīras, on politics, named by Mahābbhārata, p. 100.
- Gauripati, author of com. on Ācārā-darśa, p. 364.
- Gautama, a subdivision of the Rāṇyā-niṣya school of Sāmaveda, p. 13; a generic name, p. 13; referred to in Baudhāyanadharmaśūtra p. 17; referred to by Manu and Yājñavalkya p. 13; and Vasiṣṭha, pp. 55, 132.
- Gautamadharmasūtra, pp. 12-20, 132, 160, 208; studied by Sāmavedins, p. 11; probably oldest among extant dharmasūtras p. 13; closely connected with Sāmaveda, p. 13; commented upon by Haradatta, and Maṅkarin

and probably by Asahāya. p. 19 ; commentary Mitākṣarā on, by Haradatta, p. 347 ; contents of, pp. 14-15 ; language of, p. 15 ; literature known to, p. 16 ; many sūtras of, correspond to Bauddhāyana's, p. 18 ; view of, quoted by Vasīṣṭha, p. 18 ; many sūtras of, identical with Vasīṣṭha's, p. 18 ; age of, between 600-400 B. C., pp. 18-19.

Gayāśrāddhapaddhati, pp. 403, 417.

Gharpure, Mr. J. R., pp. 268, 385, 438, 457.

Ghose, author of Hindu Law, pp. 324, 349, 362, 393, 404.

Ghosh, Mr., Panchanan, p. 325

śuśakamukha, p. 99.

writing nine things that could not be
Goa, capital of, p. 225n ; necessity of
Gobhila for completing, p. 231.

śrītal of Koṅkana, p. 380.

an author, p. 186, studied by Sāma-
dipa, p. 11 ; names Gautama as

authority, p. 13 ; and Karmapra-
ten, pp. 218-220.

śāstra, a measure of area, equal to
manivartanas, p. 212

Obldstücker, pp. 10n, 168.

Gopāla, pp. 294-295, 364, 369n ; author
of Kāmadhenū, p. 294.

Gotrapravaradarpaṇa, p. 433.

Gotrapravaranaṇṇaya of Jivadeva,
p. 452.

Govindabhaṭṭa, p. 418n.

Govindacandra, king of Kanoj,
pp. 316, 317.

Govinda Das, Mr., pp. 385, 457, 461.

Govindamānasollāsa, p. 418n.

Govindānanda, pp. 303, 320, 339, 365,
414-415 ; quotes Rājāmṛtaṇḍa of
Bhoja more frequently than any
other work, p. 277n

Govindarāja, pp. 3, 130, 232, 276, 309-315 ;
more than Medhaviṭṭhi, p. 275 ;

placed daughter's son before married
daughter, p. 314 ; wrote Smṛtimāñjarī,
p. 310.

Govindasvāmin, commentator of Bau-
ddhāyana, pp. 17, 21, 23, 32, 60.

Govindopādhyāya, p. 355n.

Grahaśānti, in Yāj. p. 176.

Graheśvaramiśra, p. 369n.

Grāmakūṭas, p. 122.

Grandmother, rights of succession of
p. 258.

Grants, of land, verses in, p. 150 ; by
kings, verses about, p. 237.

Grhasṭha, duties of, p. 120n ; two
kinds of, p. 120.

Grhasṭharatnākara, pp. 212n, 252, 259
366-367, 418n.

Grhyasūtras, subjects of, p. 11 ; some
refer to dharmasūtras, p. 12.

Guest, cow or bull, offered to, p. 7.

Guilds, wealth of, does not go to king,
p. 122.

Gurumata, p. 304.

Guruvāṇśa kāvyā, pp. 262, 377.

Haibaya, p. 102.

Halāyudha, pp. 307, 293-301, 369
369n ; author of Abhidhāratnamālā,
pp. 297-298 ; author of Brāhmaṇa
sarvasva, pp. 298-300 ; author of
commentary on Śrāddha-kalpasūtra
of Kātyāyana, p. 301 ; the jurist, pp.
296-297.

Halhed, compiler of Gentoo Code,
p. 465.

Haradatta, pp. 3, 6n, 14, 15, 16, 38, 43,
44, 59, 105, 114, 194, 208n, 347-353,
commentator of Gautama, p. 19 ;
commentator of Āpastamba, p. 44 ;
commentator of Dharmasāstra,
whether identical with author of
Padamañjarī, pp. 351-352 ; was a
southerner, p. 348 ; whether identical
with Rudradatta, p. 349.

- Haradattācārya**, cited in *Sarvadarśanasamgraha*, p. 353.
- Hāratalā**, pp. 130, 248, 276, 277, 314 ; contents of, pp. 337-338 ; com. called *Saddarbhastika* on, p. 329.
- Haraprasad Śāstri**, M. M., pp. 277, 291, 317, 342, 393, 402, 419, 420, 437, 456.
- Hara(i)śimbhadeva**, a king of Mithilā, pp. 370-371.
- Harasimbhadeva**, son of Bhavēśa, pp. 398, 402, 404.
- Haribhakti**, p. 418n.
- Haridikṣita**, guru of Nāgoji, p. 454
- Haribhara**, pp. 290-291, 341-343, bhāṣya-kāra of *Pāraskaragrhya*, pp. 291, 342.
- Haribhara**, king of Vijayanagara, p. 377.
- Harīharabhaṭṭācārya**, father of Raḡhunandana, pp. 343, 417.
- Harīharācārya**, author of *Samayapradīpa*, p. 343.
- Harīharapaddhati**, p. 401n.
- Harīharatāratamya**, p. 353.
- Harililā**, of Vopaḍeva, p. 358, com. on, called *Viveka*, p. 358.
- Harṇāṭha**, 318, 372-374, 418n.
- Hārīta**, definition of dharma given by, p. 3 ; dharmasūtra of, pp. 70-75, bhāṣyakāra of, p. 71, belonged to Kṛṣṇa Yajurveda, p. 71, contents of, pp. 71-72 ; mentioned by Kumārila, p. 71 ; peculiar doctrines of, p. 73 ; named by Āpastamba, pp. 39, 132 ; named by Baudhāyana, pp. 25, 29, 132 ; named by Vasīṣṭha, pp. 39, 54, 132 ; the jurist, pp. 244-246.
- Harivathsa**, reading of, as a penance for infanticide, p. 128.
- Harivathsa**, an author on dharma-śāstra, p. 320n.
- Harivathśavarman**, prince of Māhen-dra family and patron of Nanda-pāṇḍita, p. 425.
- Harivathśavilāsa**, of Nandapāṇḍita, p. 431.
- Harivarmadeva**, a king, p. 304.
- Harṣacarita**, p. 161.
- Hastinibhītā**, a village in Bengal, p. 304.
- Heirless property, inheritance to**, p. 122.
- Hells**, twentyone, in Viṣṇu and Yājñavalkya, p. 67.
- Hemādri**, pp. 71, 123, 129, 138, 196, 199, 212, 259, 280, 294, 354-359 ; and his relations with Yādava king, pp. 356-57, works of, p. 358.
- Heretics, guilds of**, spoken of by Manusmṛti, p. 143.
- Hillebrandt**, p. 89.
- Hiranyakeśi-dharmasūtra**, pp. 46-50 ; borrowed from Āpastamba-dharmasūtra, p. 46, commentary of Mahādeva on, p. 47-48.
- Hiranyakeśigrhyasūtra**, p. 20n ; commented on by Māṭṛdatta, p. 46.
- Holidays (for schools)**, p. 158.
- Holtzmann**, p. 159
- Hopkins**, pp. 143, 152, 153, 154.
- Horses, breeds of**, p. 102.
- Householder, four varieties of**, p. 105 two varieties of, p. 120.
- Hultsch, Dr.**, 20, 23.
- Illegitimate, son, of śūdra**, p. 260.
- Images, of Śiva, Skanda, Viśākha**, p. 103.
- Impartible, what things are**, pp. 147, 210 ; *yogakṣema* is, p. 236 ; *fields*, in what way, 251
- Impotent persons, 14 kinds of**, p. 202.
- Impurity, on birth, period of**, p. 112.
- India, in close touch with Egypt, Greece and Syria in 4th and 3rd centuries B. C.**, p. 135.
- Indra and yatis**, p. 7.

Inheritance, divergent views as to, p. 427; rights of uterine brother, p. 427.

Interest, rates of, according to castes p. 125; rule about rate of, according to Vasiṣṭha, pp. 58, 200; four varieties of, p. 207; not allowed in some cases, if not stipulated, p. 243.

Iśāna, brother of Halāyudha, p. 298; author of Dvijāhnikapaddhati, p. 299.

Itihāsas, mentioned by Manu, pp. 143 152; mentioned by Yāj. p. 179.

Jacobi, Dr., pp. 86, 89, 104, 159; criticized, pp. 90, 185.

Jagannāthapaṇḍita, pp. 454, 455.

Jagannātha Tarkapañcānana, pp. 463-466.

Jaimini, pp. 3, 7, 9, 30, 41, 85; author of Smṛtimīmāṃsā, p. 329; denies independent authority of Kalpasūtras, p. 85.

Jalpa and vyavahāra, p. 295.

Jāmadagnya, p. 103.

Janamejaya, pp. 102, 110.

Jātiviveka, p. 407n.

Jātukarṇya, pp. 119-120; certain texts of, not authoritative according to Bhojadeva, Viśvarūpa and Govindarāja, p. 276.

Jayā, queen of Bhairava, patroness of Vācaspati, pp. 404-405.

Jayantasvāmin, criticized by Harihara, p. 243.

Jayapātra, defined by Kātyāyana, p. 217.

Jayāśarma, p. 400.

Jayasīkha, successor of Bhoja, p. 279.

Jayasīkha-kalpadruma, p. 277.

Jayasval, Mr., 104, 151, 187, 203, 205, 263, 270, 272, 420.

Jayateena, opponent of Nala, p. 122.

Jayatsūga, p. 421a.

Jha, Dr. Ganganath, p. 268. -

Jikana, quoted by Kullūka, pp. 362, 369a; and Śūlapāṇi, p. 394n.

Jimūtavāhana, pp. 123, 129, 204, 258, 278, 281; and Aparārka, pp. 330.

Jimūtavāhana, of the Vidyādhara race and progenitor of Śiśhāras, pp. 328, 333.

Jitendriya, pp. 188, 281-283, 333,

Jivadeva, brother of Anantadeva, p. 452.

Jivatpitṛkanirṇaya, p. 335.

Jolly, Dr., pp. 23, 57, 60, 61, 71, 74, 86, 89, 94, 100, 121, 150, 196, 200, 204, 207, 247, 310, 317, 333, 418; criticized, pp. 100, 103, 182-4, 185, 187, 205, 206, 210, 250, 257, 269, 313-314, 325, 330, 353.

Jones, Sir William, pp. 360, 465.

Jonker, Dr., p. 157.

Judicial, procedure, p. 150.

Justice, civil and criminal, clearly distinguished by Bṛhaspati, p. 208; eight aṅgas of hall of, p. 227.

Jyotiḥ-Parāśara, p. 196.

Jyotir-Bṛhaspati, p. 212.

Jyotir-Gārgya, p. 119.

Jyotir-Nārada, p. 206.

Jyotistattva, p. 278.

Kādambari, p. 204.

Kaivalyadīpikā, a com. by Hemādri on Mukṭāphala, p. 358.

Kāladāsa, p. 285, 375, 394, 418n.

Kālaakaumudī, 394n, 418n.

Kālmādhava, same as Kālanirṇaya of Madhava; com. on, by Nārāyaṇa, p. 420.

Kālanirṇaya of Mādhavācārya, pp. 375-76, 418n.

Kālanirṇaya-dīpikā, com. on Kālanirṇaya, p. 381.

Kālanirṇaya-siddhānta-vyākhyā, p. 262.

Kāśvallī, p. 241a.

Kṣāvidhāna, p. 424n.

Kṣāvivēka, pp. 123, 236, 277, 281, 319-320, 418n.

Kālī, no sin in, due to mere contact of sinners, p. 294; things forbidden in, p. 449.

Kālikāpurāṇa, pp. 163, 363, 448.

Kālpātā, p. 336.

Kālpasūtras and Jaimini, p. 85.

Kālpataru, pp. 77, 123, 238, 289, 296, 315-318, 336, 369.

Kālyāṇa, capital of Vikramārka Cālukya, pp. 288, 290.

Kālyāṇabhāṭṭa, revised Asahāya-bhāṣya, pp. 196, 247.

Kāmadhenu, pp. 293-296, 369; composed by Bhoja according to Haraprasad Śāstri, p. 277 and according to Jayasval, p. 296; composed really by Gopāla, pp. 294-295; composed by Śambhu, according to Aufrecht, p. 295.

Kamalākara, pp. 91, 270, 276, 293, 325, 432-437.

Kāmandaka, age of, p. 91; named by Mahābhārata, p. 100.

Kāmandakiyaṇīṣāra, pp. 81, 82, 87.

Kāmarūpiyadibandha, p. 418n.

Kāmasūtra, p. 100; and Kauṭīliya, pp. 100-101; mentions tradition about works on dharma and artha, p. 124.

Kāmbhoja, pp. 101-102.

Kamboja, mentioned by Manu, p. 151.

Kāśhka-Bhāradvāja, p. 99.

Kāṇva, author, named by Āpastamba, p. 39.

Kāṇva, 116-117.

Kāṇva-Bodhāyana, p. 21.

Kāśhlikas, pp. 67, 115.

Kapilendra, founder of Gajapati dynasty, p. 411.

Karka, pp. 301, 342, 364, 401n.

H. D. 61.

Karmānuṣṭhānapaddhati, pp. 302-303; com. on, p. 306.

Karmapradīpa, attributed to Kātyāyana, pp. 218-220, 372, 401n; contents of, p. 219.

Karmavipāka, meaning of, p. 383.

Karmavipāka of Śātātapa, p. 129.

Karmavipākaratna, p. 433.

Karmopadeśinī, of Aniruddha, pp. 305, 317, 337, 418n.

Kārṇāṭa, dynasty of Mithilā, p. 370.

Kāśhika, commentary on Pāṇini, p. 351.

Kāśhinātha, pp. 380, 451, 463-465.

Kāśhā, capital of Tāka kings, p. 386.

Kāśhyapa, pp. 25, 117-118, 422; quoted by Baudhāyana, pp. 117, 132.

Kāṭakanagari, capital of Orissa, p. 441.

Kāthakagr̥hya, pp. 57, 60, 68; and Viṣṇudharmasūtra, p. 68.

Kāthopaniṣad, p. 13.

Kāṭiyakalpa, p. 364.

Kātya, pp. 25, 132, 213.

Kātyāyana, p. 213-221; quotes Brhaspati as authority, pp. 210, 214; mentioned as author of śrāddhakalpa and śrautasūtra, p. 213; expounds Nārada, p. 213; expounds in detail law of stridhana, p. 213; and Bhṛgu, p. 214-215; and Manusmṛti, p. 215; date of, pp. 217-18; sūtra of, quoted by Medhātithi, pp. 217-18; author of Karmapradīpa, pp. 218-220; whether Kātyāyana the jurist is identical with author of Karmapradīpa, pp. 220-221.

Kātyāyana, p. 117; named by Kauṭīliya, p. 99.

Kātyāyana, author of vārtikas, p. 168; śrāddhakalpa of, pp. 182, 301.

Kātyāyanaśrautasūtra, commented on by Bhartṛyājña, p. 252.

Kauṇapadanta, named by Kauṭīliya, pp. 99, 100.

Kauśika, mentioned by Kātyāyana, p. 216.

Kauṭalya, p. 293.

Kauṭilya, pp. 16, 20; cited as authority in the work itself, pp. 89-90; derivation of, p. 90; proper form of name, pp. 90-91.

Kauṭīliya, age of, pp. 99, 104; agreement of, with Kāmasūtra, pp. 100-101; agreement of, with Manusmṛti, p. 140 and Yājñavalkya, pp. 94-95; and Mahābhārata, pp. 102-103; and Nārada, pp. 201-202; authenticity of, p. 89; authors named by, p. 99; commentaries on, p. 104; contents of, pp. 93-94; form of, p. 91; judicial administration in, pp. 95-96; knowledge of drugs in, p. 103; literature known to, p. 100; oldest extant work on arthasāstra, p. 86; points of difference from Manu in, pp. 95-96; style of, pp. 92-93.

Kautsa, named by Āpastamba, pp. 39, 116.

Kavikāntasarasvatī, p. 418n.

Kavirahasya, p. 297.

Kāvya, vide under Uśanas; abridged work on dharma, artha and kāma composed by Brahṃa, pp. 110-111.

Kāvya-mīmāṃsā, of Rājasēkhara, p. 139.

Kāya, means prajāpatya form of marriage, p. 176.

Kāyasthadharmadīpa, of Gāgābhaṭṭa, p. 457.

Kodāra, p. 336.

Keith, Prof., pp. 89, 101, 106, 205; criticized, pp. 90, 91, 100, 101.

Kennedy, M. T., p. 418n.

Keśavadēsa, author of Virasindhadeva's carita, p. 445.

Keśavaśarman, author of Smṛtisāra, p. 374.

Keśava-vaijāyanti, of, Nandapaṇḍita, com. on Viśvayodharasūtra, p. 425.

Keśavanāyaka, patron of Nandapaṇḍita, p. 425.

Khaṇḍadeva, p. 457.

Khilas, mentioned by Manusmṛti, p. 143.

Kielhorn, Dr., p. 455.

King, eight activities of, p. 111; had to restore stolen property from his treasury if the thief not found, p. 125; high prerogative of even a weak, p. 203; took action without a complaint, in cases of *chālas* and of *aparādhas*, pp. 226, 243; to look into disputes of people, p. 234.

Kiṇjalka, an author, p. 99.

Knauer, Dr., p. 139.

Konkan, king Aparāditya of, sent embassy to Kashmir, 333; capital of, p. 380.

Kramapāṭha, p. 253.

Kriyā, meaning of, p. 321.

Kriyāśraya, a work on astronomy p. 329.

Kriyāśakti, teacher of Mādhava-mantrin, p. 381.

Kṛṣṇa, Rāṣṭrakuṭa king, p. 298.

Kṛṣṇa, author of Śraddhahāṣiṭa, p. 301.

Kṛṣṇabhakticandrikā, a drama of Anantadeva, p. 450.

Kṛtyacintāmaṇi, p. 263, 367, 400, 418n.

Kṛtyakalpataru, vide Kalpataru, pp. 57, 315.

Kṛtya-kaumudī, p. 418n.

Kṛtya-mahārṇava of Vācaspati, p. 403.

Kṛtya-ratnākara, pp. 365, 366.

Kṛtya-samuccaya, p. 369n.

Kṛtyatattvārṇava, p. 418n.

Kṣatriyas, ārenis of, in Kauṭīliya, p. 101.

Kṣemendra, p. 88.

Kaśirāsvamin, pp. 197, 200.

Kubera, p. 152.

Kukura, p. 401.

Kulakṣṛikā, of Edumīra, p. 324.

Kulārṇava, p. 401 n.

Kullūka, pp. 3, 18, 72, 111n, 115, 146, 189, 212, 214, 273, 313, 359-363; criticizes Govindarāja, 311; Śrāddhasāgara is a work of, pp. 361-362; mentioned in Rājanītiratnākara, 369.

Kumāra, p. 372.

Kumārila, pp. 26, 82, 85, 145, 161, 303; called Tautātita, 303.

Kuṇḍabhāskara, of Saṅkara, p. 440.

Kuṇika, pp. 39, 116, 132.

Kūrma-purāṇa, extent of, p. 162.

Kuru-Pañcāla, p. 101.

Kushans, gold coins of, 187; chronology of, p. 187.

Kuṭala, a gotra, p. 91.

Kutsa, p. 39.

Laohimādevī, queen of Candrasīmha, p. 398.

Laghu-Hārīta, p. 74.

Laghu-Nārada, p. 206.

Laghu-Saṅkha, p. 76.

Laghu-Viṣṇu, p. 69.

Laghu-Vyāsa, p. 238.

Laghu-Yama, p. 235.

Lakṣmaṇabhaṭṭa, younger brother of Kamalākarabhaṭṭa, p. 432.

Lakṣmaṇāsena, king of Bengal pp. 298-300; finished the Adbhuta-sāgara, p. 300; date of, p. 300; era of, p. 300.

Lakṣmaṇopādhyāya, p. 301.

Lakṣaṇa-prakāśa, of Mitrāmśra, p. 441.

Lakṣmī, com. on Kālanirṇaya, p. 331.

Lakṣmīdevī, reputed authoress of com. on Mitākṣarā, p. 459.

Lakṣmīdhara, vide under Kalpataru, pp. 77, 289, 295, 296, 315-318.

Lala Sitarām, Mr., p. 445.

Lallita, p. 424n.

Lane-poole, Mr., p. 410n.

Laṅkāvatārasūtra, p. 184.

Lāṭyāyanaśrauta, p. 13.

Laugākṣi, pp. 235-286.

Licchivika, p. 101.

Likhita, mentioned by Kātyāyana, p. 216.

Likhitaśmṛti, p. 76.

Liṅgapurāṇa, p. 167.

Liquors, twelve kinds of, p. 298.

Lokāyata, school of, known to Kauṭilya, p. 100.

Lollata, pp. 336, 424n; quotes Medhātithi, p. 274.

Madana, son of Sahāraṇa, p. 269.

Madanapāla, pp. 381-389.

Madanapārijāta, pp. 73n, 76, 135, 221, 308, 340, 381-382.

Madanaratna, pp. 389-393.

Madanavinodanighantu, p. 387.

Mādhavācārya, pp. 43, 135, 150, 188, 191, 261, 280, 374-381; personal history of, pp. 376-378; distinct from Mādhavamantrin connected with Goa, p. 380-381.

Mādhava-mantrin, who conquered Goa, pp. 380-381.

Mādhavasvāmin, p. 369n.

Mādhavayajvan, commentator of Kauṭilya, p. 104.

Mādhaviya Dhātuvṛtti, pp. 351, 379.

Mādhūsūdana-Sarasvatī, p. 358.

Madhyama-Aṅgīra, p. 223.

Madraka, p. 101.

Magadha, p. 102.

Māgadha, caste of, p. 103.

Mahābhārata, pp. 26, 100, 109, 110, 323 &c.; authors of Daṇḍanīti, named by, pp. 100, 133; dharmaśāstra topics in, p. 159; names Brhaspati, pp. 123-124; names Bhāradvāja, p. 127; relation of, to Kauṭīlya, pp. 102-103; relation of, to Manusmṛti, p. 151ff; relation of, to Nārada, p. 201, 206; says Supreme Being promulgated dharmas, p. 137; says Brahmā composed work on dharma, artha, kāma, p. 137; styled dharmaśāstra, p. 158.

Mahābhāṣya, pp. 103, 148, 160, 168.

Mahādānanirṇaya of Vācaspati, pp. 402, 418n.

Mahādeva, Yādava king of Devagiri, p. 356.

Mahādeva, commentary of, on Hiranyakeśin, pp. 49-50; relation of, to Haradatta, pp. 49-50.

Mahāpātakas, pp. 130, 236.

Mahārṇava, of Māndhātā, pp. 332-383.

Mahārṇava, pp. 44, 47, 308, 343.

Mahārṇavaprakāśa, p. 308; same as **Mahārṇava**, p. 308.

Mahāsāntapana, penance, p. 68.

Mahā-Vyāsa, p. 238.

Māheśvara, p. 421n.

Maidens, brotherless, found marriage difficult in Vedic times, p. 5.

Maitrīgī-karmavipākā, p. 407n.

Maitrīyāṇīyasamhitā, pp. 5, 51.

Makkhali Gosāla, p. 102.

Mallaka, p. 101.

Man, master in his own house, p. 203.

Mānasollāsa-vṛttānta-vilāsa, p. 261.

Mānavadharmasūtra, pp. 55-56, 79-85; and **Vasiṣṭha**, pp. 55-56.

Mānavagrhya, pp. 73n, 82, 139, 180; doctrines of, opposed to Manusmṛti, p. 139; borrowed by Yāj. smṛti on **Vināyaka**, pp. 180-181.

Māṇavam, meaning of, p. 85.

Mānavas, meaning of, pp. 81-82; views of, about vidyās, pp. 81, 97; and Kauṭīlya, p. 97; and Kātyāyana pp. 215-216.

Mānava School, subdivision of Maitrīyāṇīyas, p. 85; not found in Viśvarūpa's day, p. 85.

Mānavasrauta-sūtra, p. 82.

Maṇḍala, constitution of, p. 412.

Maṇḍanamīśra, p. 263.

Mandapāla, and **Sāraṅgī**, p. 152.

Māṇḍavya, story of, pp. 102-103, 208n.

Māndhātā, son of Madanapāla, p. 382.

Mandlik, Rao Saheb V. N., pp. 268, 309.

Mañjarikāra, p. 314.

Maṅkha, p. 333.

Manoramākucamardana, p. 456.

Manu, as author of floating mass of verses, p. 152; as the founder of the institution of śrāddha, p. 41; Vedic references to, p. 136; divided his wealth among his sons, p. 136; and the deluge, p. 136; Svāyambhuva promulgated dharmas, p. 137; and Nārada-smṛti, p. 137; Svāyambhuva and Prācetasas distinguished, p. 139.

Manusmṛti, pp. 2, 4, 135-158 &c.; abridged several times, according to Nārada, p. 149; age of, p. 144ff; agreement of, with Kauṭīlya, p. 140; and introduction to Nārada, p. 137; and Brhaspati, pp. 146-147; and Rāmāyana, p. 148; and Viśvarūpa, pp. 144-145; and Yājñavalkya, pp. 150-151; commentators of, p. 157; contents of, pp. 140-143; difference of view between, and Yājñavalkya, p. 180; extent of literature known to, 143ff; four versions of, according to Bhaviṣyapurāṇa, p. 138; influence of, beyond India, pp. 156-157; on number of king's councillors, p. 97; on vidyā, p. 97; opposed to several

- views of *Mānavagṛhya*, p. 139; relation of, to *Mahābhārata*, p. 151ff; relation of, to *Nārada*, pp. 200-202; relation of, to *Parāśara*, p. 193; relation of, to *Vṛddhamanu*, p. 150, whether a recast of *Mānavadharmasūtra*, p. 80, whether the first *smṛti*, p. 144; whether contains earlier and later strata, pp. 148-149, whether underwent several recasts, pp. 149-150.
- Manvarthamuṁkāvali*, by *Kullūka*, p. 359.
- Marici*, *smṛti* of, p. 230-231.
- Mārkaṇḍeya*, pp. 137, 323.
- Marriage, *Brāhma* form of, pp. 5, 68, *Brāhma* form of, as distinguished from *Prājāpatya*, p. 349; *Āsura* form of, pp. 5, 68, *Gāndharva* form of, p. 5, forms of, generally eight, pp. 29, 68, 148; forms of, only six, according to *Āpastamba*, p. 29, forms of, only six, according to *Vasistha*, p. 59, intercaste, pp. 59, 79, prohibited degrees in, p. 122; with maternal uncle's or paternal aunt's daughter, condemned, pp. 130, 349-350 and allowed, pp. 313, 409; guardians for, p. 170, auspicious *nakṣatra* for, p. 186, proper age for, in case of girls, p. 233n, 244; with maternal uncle's daughter, p. 244; of person of one *Vedic Śākhā*, with a girl belonging to another *Vedic Śākhā*, p. 356.
- Mātrā*, duration of, p. 189
- Mātyadatta*, commentator of *Hiraṇyakeśigṛhya*, p. 46.
- Matsyapurāṇa*, pp. 160, 161, 163, 282, 338; contains much *dharmaśāstra* material, p. 161.
- Maudgalya*, named by *Baudhāyana* pp. 25, 132.
- Maurya*, pp. 88, 103, 151.
- Max Müller*, p. 168; criticised, pp. 10, 86.
- Mayūracitra*, pp. 341n, 422.
- Māyana*, the father of *Mādhavācārya*, p. 376.
- Medhātithi*, pp. 27, 42, 43, 53, 90, 111, 170, 198-199, 278-275, 369n; gives fivefold division of *dharma*, p. 3; quotes *Gautama* more frequently than any other *smṛtikāra* p. 18; and *Nārada* *smṛti*, p. 138; quotes *Yāj.* on writers of *Dharmaśāstra*, p. 170n; summarises first section of *Nārada*, p. 199; quotes the views of *Asahāya*, p. 249 *bhāṣya* of, and *Madana*, p. 269, a southerner according to *Jolly*, p. 269, and the text of the *Manusmṛti*, p. 273, and his *Smṛti-viveka*, pp. 274-275, and *Govindarāja*, pp. 313-314.
- Megasthenes*, p. 89.
- Mekala*, p. 102
- Mīmāṃsābālaprakāśa*, p. 438.
- Mīmāṃsānyāyaprakāśa*, p. 451.
- Minor, wealth of, should not be appropriated by king, p. 122.
- Minority, period of, up to sixteenth year, p. 203.
- Misaramitra* pp. 284, 302, 305, 373, 398-399.
- Mitākṣarā*, pp. 27, 43, 53, 59, 69, 120, 169, 287-290, place of, in *Dharmaśāstra*, p. 287, and *Viśvarūpa*, pp. 169-170, 259-260, and *Bhāruci*, p. 466; and *Smṛticandrikā*, pp. 289, 345-346; commentaries on, pp. 290, 456; and *Jimūtavāhana*, p. 325, and *Aparārka*, pp. 330-332, and *Nandapanḍita* p. 427; and *Vyavahāramayūkha*, p. 439; and *Vīramitrodaya*, p. 442.
- Mitākṣarā*, commentary on *Gautama-dharmaśūtra*, p. 347.
- Mithilā*, valuable contribution of, to *dharmaśāstra*, p. 363; *Kārṇāṭa* dynasty of, p. 404; *Kāmeśvara* dynasty of, p. 404n.
- Mitra*, Dr. *Rajendralal*, p. 411n.
- Mitramisra*, pp. 238, 440-446.

- Mixed castes**, pp. 45, 111, 115.
- Mixed marriages**, offspring of, pp. 79, 112.
- Mlecchas**, p. 67; language of, not to be learnt, according to Vasiṣṭha, p. 54 and according to Bhāradvāja, p. 126; sale of children among, p. 102; mean pulindas and tājikas, p. 256; countries of, not fit for performing sacrifices, p. 311.
- Mokṣa**, results from combination of jñāna and karma, according to Yoga-Yājñavalkya, p. 189 and according to Govindarāja, p. 256 from correct knowledge alone, pp. 256, 329.
- Monasteries of Brāhmaṇas**, p. 187.
- Monopolies**, of kings, p. 269.
- Moropant**, Marathi poet, p. 464.
- Mortgage**, by conditional sale, p. 131; necessity of writing for, p. 231.
- Mother**, as heir, whether preferred to father, pp. 345, 435, 444.
- Mourning**, on death of unmarried daughter, p. 281.
- Mṛcchakatika**, pp. 88, 203 refers to Manusmṛti, p. 145.
- Mṛtasañjivani**, pp. 297-298.
- Mudrārākṣasa**, pp. 88, 111.
- Muhūrtas**, fifteen, of the day, p. 282.
- Muhūrtavidhānasāra**, p. 374.
- Mukerji**, Sir Asutosh, pp. 318, 322.
- Muktāphala**, a work of Vopadeva, p. 358.
- Muñja**, pp. 279, 298; also called Vāk-patirāja, p. 298.
- Murāriraṇja**, p. 369n.
- Nagānanda**, a drama, p. 333.
- Nāgojibhaṭṭa**, pp. 453-456.
- Nahuṣa**, p. 152.
- Naiṣkarmyaśiddhi**, p. 261.
- Nakṣatras**, arranged from Kṛttikā in Yājñ., p. 186; divided into auspicious and inauspicious from days of Tai. Br., p. 186; auspicious for marriage, p. 186.
- Nakṣatras**, consulting of, p. 101.
- Nala**, pp. 102-103.
- Nāṇakas**, p. 187; mentioned by Yājñ., p. 187; mentioned by Mṛcchakatika, p. 203; mentioned by Bṛhaspati, p. 209; punishment for counterfeiting, p. 187.
- Nandana**, a commentator of Manu, p. 157.
- Nandapaṇḍita**, pp. 196, 281, 290, 302, 423-432; author of Vaijayantī, p. 70; author of Dattakamīmāṃsā, p. 196; author of com. on Saḍaśīti, p. 335; authority of, superior to Bālabhaṭṭa in Benares school, p. 458.
- Nārada**, on politics, p. 204; his rôle in purāṇas, p. 206.
- Nārada**, pp. 69, 87, 137, 196-207; abridged work of Manu, pp. 137, 149; and Agnipurāṇa, p. 199; and Manusmṛti, pp. 198, 200-202 and Kauṭilya, pp. 201-202; and Mahābhārata, pp. 201, 206; authenticity of text of, pp. 196-199; commentary of Asahāya on p. 196, contents of smṛti of, p. 197; date of, pp. 202-205; home of, p. 206; literature known to, pp. 209-201; peculiar views of, p. 203; quotations from, on acāra and śraddha, pp. 199-200; relation of, to Bāna, p. 204; relation of, to Bṛhaspati, p. 209; smṛti of, based on Manu, p. 119; two versions of smṛti of, p. 196.
- Nāradiyapurāṇa**, p. 340.
- Nārāyaṇī gāthā**, p. 179.
- Nārāyaṇa**, author of Prayogaratna, pp. 350, 419-421.
- Nārāyaṇa**, of the Naidhruvagoṭra, commented on Āśvalāyanaśrautya, p. 279; Gārgya, commented on Āśvalāyana śrauta, pp. 279, 281.

- Nārāyaṇa**, commentator of Manusmṛti, p. 157.
- Nārāyaṇa**, worship of, p. 199
- Nārāyaṇa**, author of Vyavahārasiro-maṇi, p. 292, differences of, from Vij-ñāneśvara, p. 293
- Nārāyaṇa**, ancestor of Halāyudha and of the Tagore family, p. 301, one of the five brāhmaṇas brought by Ādiśūra, p. 324.
- Narsimha**char. Rao Bahadur R., p. 378
- Nāthamuṇi**, p. 264.
- Navadvīpa**, p. 418
- Navakaṇḍikā**, of Kātyāyana, p. 301
- Navarātrapradīpa** of Nandapaṇḍita p. 431.
- Navasāhasāṅka** p. 279
- Navya-Vardhamānopādhyāya** p. 418n
- Nepal**, blankets from, p. 101.
- Nibandhas**, pp. 246-247
- Nibandhanakāra**, mentioned by Sa-rah-tīvilāsa, is probably Asahāya, p. 249.
- Nidāna**, a kind of work, p. 25
- Nighaṇṭu**, p. 280. •
- Nijāmsāha**, king of Deccan p. 407
- Nilakaṇṭhabhāṭṭa**, pp. 438-440. •
- Nilakanṭha Sukla**, pupil of Bhaṭṭa, p. 454.
- Nimantaraṇa**, meaning of, p. 308n
- Nimi**, p. 152.
- Niravadyavidyodyota**, an author men- tioned in Dāyabhāga, pp. 323-324.
- Nirgrantha**s, outside pale of Vedic orthodoxy, p. 271. •
- Nirṇayāmṛta**, pp. 277, 418n
- Nirṇayasindhu**, pp. 266, 211, 221, 264, 301, 337, 433, 436-437.
- Nirukta**, pp. 5, 8, 16, 17, 25, 38, 63, 100, 136, 191.
- Niśāda**, mention of, in ancient works, p. 45; who is a, p. 112.
- Niśka**, value of, p. 237.
- Niticintāmaṇi** of Vācaspati, p. 400.
- Nītiprakāśikā** of Janamejaya, p. 110.
- Nītvākyāmṛta**, pp. 124, 207; com. on, p. 207.
- Nityācārapradīpa**, pp. 119, 252.
- Niyama**, p. 253.
- Niyoga**, approved of by sūtrakāras except Āpastamba pp. 29, 45, 58, 69; allowed and condemned by Manu, pp. 30, 95, 148, 180, allowed by Kau-ṭilya, p. 95, allowed only to śūdras by Vṛddha-manu, p. 150, allowed by Yāj. p. 180, allowed by Nārada, p. 202, not allowed in Kali age, p. 240, views of Viśvarūpa and Mitākṣara on, p. 260, views of Bhā-rucci on, p. 266.
- Nivartana**, a measure of area, p. 212
- Non-Aryan** tribes, mentioned by Atri, pp. 107-108
- Nrsimha**, author of Prayogapārijāta; p. 350.
- Nrsimha**, son of Rāmacandrācārya; wrote vivaraṇa on Kālanirṇaya-dīpikā, p. 381, 409.
- Nrsimhaśaśāda** pp. 406-410, divided into sūtras; 406
- Nvāya**, means mimāṃsā doctrines p. 42, 255.
- Nyāyamuktāvali**, commentary on Nyāyasāra, p. 334
- Nyāyasāra**, of Bhāsarvajña, p. 334.
- Nyāyasūcinibandha**, pp. 188, 262
- Nordenberg**, Prof. pp. 33, 159.
- Omens**, p. 67
- Omert**, Dr., p. 116.
- Ordeals**, pp. 78, 151, not treated of by Manu, pp. 151, 176, 202; five, treated by Yāj. p. 176; nine, according to Br-haspati, p. 207; nine, according to Pītāmaha, p. 226; seven, described

- by Nārada, p. 202; what, appropriate to which wronga, pp. 239-240; what ordeals in vogue, in what countries, p. 412.
- Ownership, whether laukika, pp. 240, 277; whether son has by birth, p. 240; sources of, p. 355; none over wife and children, p. 440.
- Padamañjari, of Haradatta, commentary on Kāśikā, pp. 351-352.
- Padapāṭha, p. 253.
- Padmapurāṇa, pp. 69, 163.
- Padya-Visṇu, p. 70.
- Pahlavas, mentioned in Manu, p. 151.
- Paijavana, p. 152.
- Paithinasi, pp. 121-122; names 36 smṛtis pp. 133.
- Pākayajñapaddhati of Paśupati, p. 298.
- Pālakāpya, p. 341n.
- Pallava, a work mentioned by Rājānīratnākara, p. 369.
- Pañcanada, southern, p. 65.
- Pāñcarātras, pp. 115, 329; outside Vedic orthodoxy, p. 271.
- Pañcatantra, pp. 88, 124.
- Pandharpur, shrine of Vithoba at, pp. 463-464.
- Paṇḍitaparitosa, a work quoted by Hemādri, pp. 268, 314, 355n; criticized Govindarāja, p. 314.
- Paṇḍitasarvasva, of Halāyudha, p. 299, 418n.
- Pangarkar, Mr. L. R., 453n, 464.
- Pāṇini, pp. 44, 54, 172, 191.
- Pañjikākramīśra, p. 320n.
- Pāpeya, p. 102.
- Paramānanda, patron of Nandapaṇḍita, p. 424.
- Parāśara, named by Kauṭīliya, p. 99.
- Parāśara-mādhaviya, pp. 70, 128, 191n, 204, 210n, 211, 214n, 261, 375, &c.
- Pārśāras, school of, mentioned by Kauṭīliya, pp. 99, 191.
- Parāśarasmṛti, pp. 75, 92, 118, 190-195 and Manusmṛti, 193-194; and Bauddhāyanadharmasūtra, p. 194; authors and works cited in, pp. 193-194; contains no treatment of vyavahāra, p. 375; contents of, pp. 192-193; date of, p. 195; drawn upon by Garuda-purāṇa, p. 191; enumerates 19 smṛtikāras, pp. 133, 192; peculiar views of, pp. 193-194; Vidvanmanoharā, com. on, p. 423.
- Parāśava, meaning of, p. 112.
- Parasikas, touch of, regarded as similar to that of mlecchas, p. 188.
- Pāraskaragṛhya, pp. 252, 291, 299; and Yājñavalkyasamṛti, p. 182; bhāṣya of Harihara on, p. 291; com. of Gadādhara on, p. 274n.
- Parasnis, Rao Bahadur, D. B., p. 423n.
- Paraśurāmapaṇḍita, father of Mitrāmīśra, p. 444.
- Parents, rights of, according to Śūlapāṇi, pp. 393-394; succeed together to their deceased son, according to Śrikara and Śambhu, pp. 267, 295; succeed before brothers, according to Halāyudha, p. 296.
- Pargiter, p. 88.
- Pāribhadriya, brāhmaṇas, p. 324.
- Parihal or Pāri Gai, p. 324.
- Pārijāta, a work, pp. 308-309; frequently coupled with Prakāśa, pp. 306, 369, 418n.
- Pariṣad, constitution of, according to Āngiras, p. 222; may comprise 121 brāhmaṇas, p. 221.
- Parisatkhya, p. 253.
- Parīṣṭa-dīpakalikā of Śūlapāṇi, p. 396.
- Parivrājakas, four kinds of, p. 230.
- Partition, allowed to son in ancestral property, even against father's wish p. 237; between brothers, unmarried

father's rights in, p. 273; larger share to eldest son on, p. 29; period within which could be set aside, pp. 128, 131; necessity of writing for completing, p. 231; son's right to, according to Dāyabhāga, p. 323.

Paścātkāra, defined by Kātyāyana, p. 217.

Pāsupatas, pp. 115, 329; outside Vedico orthodoxy, p. 271.

Pāsupati, brother of Halāyudha, pp. 298, 301, 418n.

Pāṭaliputra, p. 250.

Patañjali, pp. 9, 160.

Patni, who is, p. 117.

Paulkasa, a mixed caste, p. 45.

Peterson, Dr., p. 315.

Pīngala, p. 297.

Pīśuna, named by Kauṭilya, pp. 99, 100; identified with Nārada, p. 206.

Pīśunaputra, named by Kauṭilya, p. 99.

Pitāmaha, smṛti of, pp. 226-227; speaks of nine ordeals, p. 226.

Pitr̥bhakti, a work of Śrīdatta, pp. 277, 295, 364, 401n, 418n.

Pitr̥bhaktitarāṅgiṇī or Śrīddhakaḷpa of Vācaspati, pp. 399, 418n.

Pitṛdayitā alias Karmopadeśinīpad-dhati, pp. 337, 418n; contents of, p. 338.

Pitṛhitākaraṇikāra, p. 364.

Plaint, characteristics of, pp. 239, 245.

Planets, seven, mentioned by Baudhāyana, p. 31; arrangement of, whether borrowed and from whom, pp. 185, 186.

Pledge, divided into four varieties, p. 128.

Pogson, author of History of the Boondās, p. 445n.

Politics, teachers of, p. 110-111.

Poor, the, entitled to a share of state wealth, pp. 268, 295.

Possession, as opposed to title, p. 245; adverse, for twenty years, conferred ownership according to Bhavadeva, p. 305; five characteristics of juridical, p. 227; entitled to protection, pp. 227, 237; how many years', constitutes title, pp. 237, 284, 286, 305, 306; when protected, pp. 242, 245.

Prabhākara, p. 304.

Prācetas, Manu, pp. 97, 139, 154; on rājadharmā, p. 154; smṛti of, p. 239.

Pradīpa, pp. 334-335, 401n; criticized Bhavadeva, p. 305.

Prajāpati, named by Baudhāyana pp. 25, 132, 229; named by Vasistha, pp. 55, 132, 229; smṛti of, pp. 229-230.

Prakāśa pp. 251, 274, 306-308, 369.

Prakāśa, commentary on Śrīddhakaḷpasūtra of Kātyāyana, p. 301.

Prakṛtis, eighteen, according to Pitāmaha, p. 227.

Pramitākṣarā, com. on Mitākṣarā, p. 423.

Prapavakalpa, of Śaunaka, p. 358.

Prapañcahr̥daya, pp. 264, 281.

Prapañcasāra, mentioned by Mādhavācārya, p. 375.

Pratāpamārtanda, a work of Pratāparudradeva, p. 414.

Pratāparudradeva, king of Orissa, pp. 410-414.

Pratijñā, a drama, p. 92.

Pratiloma, p. 180.

Pratimānāṭaka, p. 148.

Pratipadapañcīkā, p. 104.

Pratiṣṭhāmayūkha, p. 439.

Pratiṣṭhāna, on the Godāvarī, p. 419.

Pratiṣṭhāsāgara, p. 340.

Pratiṣṭākṣarā, same as Pramitākṣarā, n. 422.

Pravacanakāra, pp. 20, 27.

Pravacanastūtra, pp. 27-28.

Pravaradarpāṇa, p. 91.

Pravaramaṅjarī, p. 91.

Prāyaścitta, pp. 221, 222; for Indra, p. 7; for minors and women, less than for men, p. 83n; for killing cow, p. 117; for various acts, p. 118; for cessation of gṛhya fires, p. 127; for mahāpātaka, p. 130; for Brāhmaṇa guilty of mahāpātaka, p. 221; for dvijaśi having children from a śūdra wife, p. 224.

Prāyaścittamayūkha, pp. 184, 238, 439.

Prāyaścittanirūpaṇa of Bhavadeva, pp. 284, 303.

Prāyaścitta-ratna, p. 433.

Prāyaścitta-sudhānidhi of Sāyaṇa, p. 376.

Prāyaścitta-viveka of Śūlapāṇi, pp. 394, 396, 418n.

Prāyaścittenduśekhara of Nāgoji, p. 453.

Prayogapārijāta, pp. 303, 337, 350; enumerates upasamṛti, p. 133.

Prayogaratna, of Nārāyaṇa-bhaṭṭa, pp. 300, 350, 420.

Prayogasāra, p. 418n.

Pre-emption, p. 131.

Proof, means of, p. 321.

Pythu, p. 152.

Ṛthavidharamiśra, p. 418n.

Pūṣratnākara, p. 367.

Pulastya, smṛti of, p. 228.

Punarbhū, seven kinds of, p. 112; three kinds of, according to Nārada, p. 202.

Puṇḍarika, a tīrtha, is modern Pañdharpur, p. 409.

Punishment, of death, prescribed for whom, p. 224.

Pupil, as heir to teacher, p. 251.

Purāṇa, p. 83; mentioned by Āpastambadharmasūtra, pp. 27, 160; known

to Kauṭīliya, p. 103; mentioned by Manusmṛti, p. 143; mentioned by Nāradaśmṛti, p. 200.

Purāṇas, antiquity of, p. 160; divergence as to extent of, p. 162; divided into three groups, sūttvika, rājasa, and tāmasa, p. 163; table of dharmasāstra material in, pp. 164-167; mentioned by Yājñ., p. 179; valuable information about, in Dāna-sāgara, p. 340.

Purāṇasamuccaya, p. 424n.

Purāṇasāra, mentioned by Mādhavācārya, pp. 375, 408,

Purī, Caitanya lived at, p. 414.

Purification of things, p. 126; of food touched by insects, sinners &c., p. 234.

Pūrtakamalākara, pp. 433, 434.

Puruṣakāra, a work, p. 352.

Puruṣārtha and kratvartha, p. 256.

Puruṣārthaprabodha, p. 261.

Puruṣottama, as 26th tattva of Raghunandana, p. 234.

Pūrvamīmāṃsā, pp. 3n, 5n, 9n, 132; Āpastamba's relation to, pp. 41-42; and Viśvarūpa, p. 255; commentators of, p. 281.

Puṣkara, opponent of Nala, p. 103.

Puṣkarasādi, author named by Āp. tamba, pp. 39, 116, 132.

Puṣyamitra, p. 151.

Putrikā, custom of, is ancient, p. 5; inheritance to, p. 122.

Rāḍha, part of Bengal, pp. 304, 324.

Rāḍhiya, brāhmaṇas in Bengal, p. 395.

Rāghavānanda, a commentator of Manu, p. 157.

Raghunandana, pp. 206, 264, 278, 297, 300, 316, 416-419.

Raghunātha, commentator of Āśaṇḍasaka, p. 291,

REKṣm. concernata. p. 28.

General Index

- RĀJA**, stands for Bhojadeva in dharmaśāstra works, p. 277.
- Rājadharmakautubha** of Anantadeva, pp. 449-50.
- Rājamārtaṇḍa**, Bhoja's commentary on Yogasūtra, p. 276; Rājamārtaṇḍa Bhoja's work on dharmaśāstra, pp. 276, 369n, 401n.
- Rājamṛgśūka**, a work of Bhoja on astronomy, pp. 276-277.
- Rājanītiratnākara**, pp. 204, 268, 294, 362, 368, 370.
- Rājaputra**, p. 341n.
- Rāśāśāstra**, teachers of, according to Nītiprakāśikā, pp. 110-111.
- Rāśāśekhara**, p. 139.
- Rājatarāṅgiṇī**, p. 269.
- Rājya**, seven constituents of, p. 130n.
- Rāma**, of Bisena family, patron of Nāgoji, p. 454.
- Rāmathadhara**, king of Mithilā, pp. 402, 404.
- Rāmacandra**, Yādava king of Devagiri, p. 357.
- Rāmacandraśloka**, author of Kālanirṇayadīpikā, p. 381.
- Rāmaka**, meaning of, p. 59.
- Rāmakṛṣṇa**, author of Jivatpitṛkanirṇaya, p. 335; and father of Kamalākara, p. 432.
- Rāmānujācārya**, p. 264.
- Rāmāroanacandrikā**, pp. 401n, 418n.
- Rāmāyaṇa**, p. 103; and Manusmṛti, p. 148; dharmaśāstra topics in, p. 160.
- Rāmeśvarabhāṭṭa**, father of Nārāyaṇabhāṭṭa, p. 419.
- Rasagāṅgadhara**, of Jagannātha, pp. 455, 456.
- Rāsayātrāpaddhati**, p. 417.
- Rāśī**, not mentioned by Yājñ., p. 186.
- Rāstrakūṭas**, p. 298.
- Rathakāra**, upanayana allowed to, p. 29.
- Ratnākara**, of Candēśvara, p. 266.
- Ratnakaraṇḍikā**, quoted in Pitr̥bhakti, p. 364.
- Ratpakośa**, p. 421.
- Rāyamukuṭa**, p. 418n.
- Remarriage**, of women, allowed by Nārada, p. 202.
- Reṇudīkṣita**, p. 342.
- Res judicata**, rule of, in Kātyāyana, p. 217.
- Re-union**, rights of full brother superior to half-brother after, p. 394.
- Reviling**, examples of, p. 349.
- R̥gveda**, word dharma in, p. 1-2; quoted, pp. 5, 153, 186; Jupiter in, p. 186; speaks of auspicious days, p. 186.
- R̥ju**, a commentator of Manu, p. 271.
- R̥jyaśr̥ṅga**, p. 223; texts attributed to, not accepted as authoritative by Dhāreśvara and others, p. 275.
- Rudradatta**, commentator of Āpastambaśrauta-sūtra, p. 349.
- Rudradhara**, pp. 279, 339, 364, 371, 395, 396-398, 418n.
- Rudradhara**, author of Kṛtyacandrikā, p. 398.
- Rūpanārāyaṇa**, title of king Rāmathadhara of Mithilā, pp. 402, 404.
- Sabara**, pp. 7, 26, 85, 304; and Manu, pp. 145-146; quotes Āpastamba Dh. S., p. 42; commented on sūtra of Satyāśāḍha, p. 47; criticises Dharmasūtras, p. 85.
- Śaśāṣīti**, p. 335; com. Śuddhicandrikā on, p. 424.
- Śādhārāṇa**, father of Madanapāla, p. 386; a city, p. 424.
- Saduktikarṇamṛta**, p. 300.
- Śāgara**, p. 369n.
- Sahagila**, family of Saharanpur, p. 424.
- Sāhasa**, meaning of, p. 241.

Sahāraṇa, same as Sādhāraṇa, p. 387.
 Śāhūḍiyāla, section of brāhmaṇas in Bengal, p. 395.
 Śakas, mentioned by Manu, p. 151.
 Śakuntala, p. 27.
 Sale, necessity of writing for completing, p. 231; without consent of members of family, p. 131; for arrears of revenue, p. 131.
 Śālihotra, p. 341n.
 Samānodaka, p. 150.
 Sāmaśravas, addressed by Yāj., p. 177.
 Sāmavidhāna, Brāhmaṇa, p. 13.
 Śānavit, king of Delhi, p. 406.
 Samayapradīpa, of Śrīdatta, pp. 278, 364, 369n, 397.
 Samayapradīpa, astrological work of Harihara, p. 343.
 Sambhramabhaṭṭa, pp. 282, 320n.
 Śambhu, author of Kāmadhenu according to Aufrecht, p. 295; writer of digest, pp. 267, 295, 336, 344.
 Saṃgama, king of Vijayanagara, p. 379.
 Saṃgraha, vide Smṛtisamgraha.
 Saṃhitāpradīpa, p. 421n.
 Saṃkara, of nine kinds, p. 212.
 Saṃkhyā, pp. 121, 234, 329.
 Saṃkhyakārikā, p. 271.
 Saṃnyāsa, meaning of, p. 273.
 Saṃnyāsin, p. 117; four kinds of, p. 230.
 Saṃskāra-paddhatirahasya, p. 306.
 Saṃskāra-kaustubha, pp. 206, 211, 447, 337.
 Saṃskāramayūkha, pp. 132n, 138, 221, 439.
 Saṃvarta, pp. 242-244.
 Saṃvatsarapradīpa, not a work of Śūlapāṇi, p. 395.
 Sandarbhasūcikā, com. on Hārataḥ p. 339.
 Śāṇḍilya, p. 219.
 Śāṇḍilyāyana, p. 219.

Saṅgha, of Vṛṇis in Kauṭīliya, p. 101.
 Saṃjñāntātra, p. 422.
 Śaṅkarabhaṭṭa, pp. 247, 426, 351, 419.
 Śaṅkarācārya, pp. 82, 184; calls Manusmṛti Mānavam, p. 145; pupils of, pp. 261-263; quotes Āpastambadharmasūtra, p. 43; quotes Gautama-dharmasūtra, p. 18; quotes Vasīṣṭha, p. 53; quotes Manusmṛti frequently, p. 145.
 Śaṅkaramīśra, author of Chāndogyañi-koddhāra, p. 364.
 Śaṅkarākāṇḍa, p. 281.
 Śaṅkha-Likhita, dharmasūtra of, pp. 75-79; bhāṣyakāra of, pp. 77, 317; date of, pp. 78-79; doctrines of, p. 78; story of, in the Mahābhārata, p. 75; studied by Vājasaneyins, pp. 11, 75.
 Śaṅkha, smṛti of, p. 57.
 Śaṅkha-dhara, pp. 301, 320n, 338.
 Saṅkṣepa-Saṅkarajaya, p. 261.
 Sāṃvatiśāddhanirṇaya, p. 268.
 Sanskrit, official language, according to Kauṭīliya, p. 100.
 Śāntapana, p. 68.
 Śāntiratna, of Kamalākara, pp. 433, 434.
 Sāpiṇḍa, relationship, p. 150; meaning of, according to Mīśra, p. 290.
 Sāpiṇḍīmāñjarī, of Nāgoji, p. 453.
 Sāpiṇḍyadīpaka, of Nāgoji, p. 453.
 Saptārṇa, a sacred place, p. 68.
 Saptasūtrasaṃnyāsapaddhati, p. 262.
 Śarabhaṅga, p. 128.
 Śaraṇadeva, author of Durghaṭavṛtti, p. 352.
 Śaraṅgi, united to Mandapāla, p. 152.
 Sarasvatīkapṭhābharaṇa, of Bhoja, p. 276.
 Sarasvativilāsa, pp. 6n, 70, 122, 130, 161, 212, 249, 265, 266, 280, 302, 410-414.

- Sarāvatī, river, location of, 351n.
 Sarāvalī, a work on astrology, pp. 329, 339n.
 Sarirakamimāṃsā, p. 329.
 Sarkar, Benoy Kumar, p. 116.
 Sarkar, Golapchandra, p. 440.
 Sarkar, Prof. Jadunath, p. 418.
 Sarvadarśanasamgraha, p. 353.
 Sarvadhikari, pp. 310, 389, 418.
 Sarvatīrthavidhi of Kamalākara, p. 433.
 Sarvorūpārman, p. 465.
 Sāstradīpikā, of Pārthasarathimīśra, pp. 420, 438; com. on, by Nārāyaṇa-bhaṭṭa, p. 420; com. on by Śaṅkara-bhaṭṭa, p. 438.
 Sāstratattvakaustūbha, of Kamalākara, p. 434.
 Satapathabrāhmaṇa, pp. 6n, 7, 51, 101, 136, 168.
 Sātātapa, pp. 128-129.
 Satī, practice of, p. 222; eulogised by Hārīta, p. 74; eulogised by Parāśara, p. 193; not allowed to brāhmaṇa wife, p. 222; recommended by Viṣṇudharmasūtra, p. 67; recommended to all women, except brāhmaṇīs, p. 132.
 Śatrughṇajaya, king of Sauvīra, p. 127.
 Saṭ-triśaṇmata, pp. 133, 238.
 Satyācārya, p. 421n.
 Saudāyika, a kind of stridhana, p. 238.
 Saunaka, cp. 390; author of Caranavyūha, pp. 87, 105; named by Manusmṛti, pp. 132, 143; author of Praṇavakalpa, p. 358.
 Saurapurāṇa, p. 168.
 Sauvīra, country of, pp. 102, 127.
 Śāyana, brother of Mādhavācārya, pp. 376-378; author of Prāyaścittasūdhānidhi, p. 376; guru of Harihara, son of Saṅgama, p. 377; was a Bauddhāyana, p. 37.
 Sea-faring, peculiar to the south, p. 28.
 Self-acquisitions, what are, pp. 259-260; according to Jitenāriya, pp. 282-283; according to Bālaka, p. 283.
 Setlur, Mr. S. S., pp. 253, 385, 457.
 Sewell, p. 413.
 Shamaśāstri, Dr., pp. 86, 104, 410.
 Siddhāntaśiromaṇi, pp. 376, 421.
 Siddheśvarabhaṭṭa, p. 457.
 Śilāhāras, dynasty of, said to have sprung from Vidyādharma Jīmūta-vāhana, p. 328; three branches of pp. 332-333.
 Sindhu, p. 102.
 Sindhula or Sindhurāja, p. 279.
 Sister, unmarried, entitled to one-fourth share as provision for marriage, pp. 249, 264, 273; not placed high as an heir by Kamalākara, p. 435.
 Śīsupāla, p. 108.
 Sitarām Sastri, Mr., p. 253.
 Śivabhaṭṭa, p. 263.
 Śivarahasyapurāṇa, pp. 340, 352.
 Śivarāma, pp. 263, 274n.
 Śivasvāmin, pp. 269, 344, 375, 382n.
 Śivavākyāvalī, p. 369.
 Slaves, kinds of, according to Manu and Nārada, p. 202; who could be, according to varṇas, p. 214.
 Śloka-Gautama, p. 19.
 Śloka-Kātyāyana, p. 218.
 Smṛtis, pp. 131-135; age of, pp. 134-135 divided by Padmapurāṇa into three groups of sāttvika, rājasa and tāmasa, p. 163; discarded, when in conflict with śruti, p. 41; meaning of the word, pp. 131-133; number of, pp. 132-134; option, when in conflict with purāṇas, p. 409.
 Smṛtibhāṣaka, p. 344.

Smṛticandrikā, pp. 45, 46, 52, 66, 114, 115, 198, 199, 200, 211, 295, 343-347; and *Mitākṣarā*, pp. 345-346; several works named in, p. 347; quotes 600 verses of *Kātyāyana*, p. 314.

Smṛticandrikā, of Bhavadeva, p. 306.

Smṛtidarpaṇa, pp. 401n, 424n.

Smṛtikāmadhenu, p. 294.

Smṛtikaumudī of Madanapāla, pp. 383-384.

Smṛtikaustubha, of Anantadeva, p. 447.

Smṛtimahārṇava, pp. 123, 308, 382n.

Smṛtimahārṇava-prakāśa, p. 369n.

Smṛtimañjarī, of Govindarāja, pp. 130n, 311-313, 364, 382n.

Smṛtimanjūṣā, pp. 364, 372.

Smṛtimimāṃsā, pp. 320n, 329.

Smṛtiparibhāṣā, p. 401n.

Smṛtipradīpa, p. 335.

Smṛtiratnākara, of Vedācārya, 303, 340; of Caṇḍeśvara, p. 366.

Smṛtiratnāvalī, pp. 223, 424n.

Smṛtiratnaviveka, p. 369n.

Smṛtisāgara, a digest by Kullūka-bhaṭṭa, pp. 361, 401n.

Smṛtisamgraha, p. 239-241, 280; its view about widow's right of succession, p. 257.

Smṛtisamuuccaya, p. 320n.

Smṛtisāra, pp. 266, 267, 284, 294, 296, 318, 372-74, 397n.

Smṛtisindhu, of Nandapaṇḍita, p. 425.

Smṛtitattva, digest of Raghunandana, p. 416.

Smṛtiviveka, a work of Medhātithi, p. 274; digest of Śūlapāṇi, p. 394.

Smṛtyarthasāra, pp. 267, 294, 295, 314, 334, 335-337, 344.

Somadeva, p. 88.

Someśvara, commentator, of *Tantravṛtika*, p. 408.

Son, adopted, p. 6; adoption of only, or eldest, p. 448; aurasa, importance of, p. 5; called *kānina*, p. 442; eleven varieties of subsidiary, pp. 29, 45, 212, that are condemned by *Āpastamba*, p. 45; equal rights of, with father in ancestral property, pp. 257, 290, 347; has no ownership by birth in ancestral property, according to *Dāyabhāga*, p. 323; illegitimate, of *śūdra*, p. 260; *kṣetrāja*, p. 6; of *brāhmaṇa* from *śūdra* wife's share of, p. 260; only four kinds of mentioned by *Parāśara*, p. 193; ownership of father over, p. 440; special share of eldest, p. 240, 289; thirteen kinds of, mentioned by *Manu*, p. 146; what debts of father not bound to repay, p. 116; whether has ownership by birth, p. 240.

Śrāddha, foods forbidden in, p. 127; foods proper to be used by the different castes, p. 228; performance of, on 13th tithi, by one having a son, p. 314; should be performed in accordance with directions in all kalpa works and *smṛtis*, p. 355.

Śrāddhacandrikā, p. 418n.

Śrāddhacintāmaṇi, pp. 320, 395, 401.

Śrāddhadīpikā of Govinda-panḍita, p. 424.

Śrāddhakalikā, p. 263n; *vivaraṇa* of, p. 263n.

Śrāddhakalpa, p. 397n.

Śrāddhakalpa of Śrīdatta, p. 364.

Śrāddhakalpa of Viśvaspati, p. 403.

Śrāddhakalpacintāmaṇi, p. 401n.

Śrāddhakalpalatā, p. 424.

Śrāddhakalpasūtra, of *Kātyāyana*, p. 301.

Śrāddhakamala p. 424n.

Śrāddhakāśikā, pp. 301, 424n.

Śraddhakaumudī, pp. 320, 414.
 Śraddhakriyākaumudī, pp. 277, 294, 339, 364, 395.
 Śraddhakṛtyapaddhati, of Paśupati, p. 298.
 Śraddhamayūkha, pp. 117, 301.
 Śraddhanirṇaya, p. 424n.
 Śraddhapallava, p. 397n, 401n, 422n.
 Śraddhapāñjī, p. 401n.
 Śraddhapradīpa, p. 424n.
 Śraddhasāgara, of Kullūka, pp. 361-362.
 Śraddhasaukhyā, pp. 306, 422.
 Śraddhatattva, p. 278.
 Śraddhaviveka of Rudradhara, pp. 279, 294, 364, 371, 397; of Śulapāṇi, pp. 394, 397n.
 Śraddhendusekhara, of Nāgoji, p. 453.
 Śrāmaṇaka, meaning of, pp. 16, 25, 57 : fire, pp. 105-106.
 Śreṇis or corporations, p. 101.
 Śridatta, pp. 277, 278, 294, 295, 318, 363-365, 369n, 418n.
 Śrīḥaṭṭamiśra, author of Ekāgnidāna-paddhati, p. 365.
 Śrīdharācārya, pp. 294, 314, 334; author of Smṛtyarthasāra, pp. 335-337.
 Śrīdharadāsa, p. 300.
 Śrīdhariya, p. 337.
 Śrīkaṇṭha, author of digest on dharma, pp. 267, 336.
 Śrīkaṇṭha, guru of Mādhavācārya, p. 377.
 Śrīkaṇṭhacarita, of Maṅkha, p. 333.
 Śrīkara, pp. 266-268, 295, 322, 323, 336, 369.
 Śrīnātha-ācārya-ouṣamaṇi, p. 417.
 Śrīnivāsa, p. 344.
 Śrīnivāsadāsa, p. 264.

Śrīparvata, pp. 65, 68.
 Śrīngāraprakāśa, of Bhoja, p. 276.
 Śrotriya, property of heirless, does not go to king, p. 122.
 State, ruined, if supreme authority wielded by many, p. 295.
 Stcherbatsky, Dr., p. 3n. e
 Stein Dr., p. 89.
 Stein, Sir Aurel, p. 460n.
 Stenzler, Dr., p. 182.
 Subhākara, p. 364.
 Subodhinī, com. on Mitākṣarā, p. 46, 257, 350, 382, 385, 427.
 Succession, order of, according to Saṅgrahakāra, p. 241; propinquity, the guiding principle in, according to, the Mitākṣarā, p. 290; superior spiritual benefit gave right to, according to Śrīkara and Dāya-bhāga, p. 267, 323.
 Sudarśanācārya, commentator of Āpastambagṛhya, 265.
 Sudās Paṇḍitavāna, p. 152.
 Suddhibimba, p. 396.
 Suddhicandrikā, of Nandapaṇḍita, p. 424n.
 Suddhicintāmaṇi, p. 401.
 Suddhidīpikā, p. 344.
 Suddhikaumudī, pp. 277, 414.
 Suddhimayūkha, p. 222.
 Suddhinirṇaya, of Vācaspati, p. 402.
 Suddhipradīpa, p. 396.
 Suddhiratnākara, p. 367.
 Suddhitattva, p. 307.
 Suddhitattvārṇava, of Śrīnātha, p. 403.
 Suddhiviveka, of Rudradhara, pp. 339, 396.
 Śūdra, dharmas of, set forth in Smṛtikaumudī, p. 384; duties of, p. 120n; illegitimate son of, gets share in father's property, pp. 125, 260; inviting of ascetic, at dinner for

- gods and manes, fined, p. 102; not fit for sacrifice, p. 7; was not to be appointed judge, p. 151; woman, marriage of, with a dvijāti, p. 107, 148.
- Sūdrasōśracintāmaṇi, p. 401.
- Sūdrakamalākara, p. 435.
- Sugatisopāna, of Gaṇeśvaramiśra, pp. 365, 371, 397n, 401n, 418n.
- Sukadevamiśra, author of a Smṛti-candrikā, p. 347.
- Sukla-Yajurveda, quoted, p. 1.
- Sukra, author on politics, p. 100; abridged rāja-sāstra, p. 111.
- Sukranitisāra, p. 116.
- Sūkriya, Āraṇyaka, mentioned by Yāj. smṛti, p. 179.
- Sulka, succession to, p. 251.
- Sulapāṇi, pp. 279, 284, 294, 320, 373, 393-396.
- Sumantu, pp. 129-131; sūtra-writer on dharma, pp. 129-130; a pupil of Jaimini, p. 130.
- Sumati Bhārgava, p. 137.
- Sunahśepa, story of, pp. 6, 50.
- Sureśvara, pp. 43, 261; identified with Viśvarūpa by Mādhava, pp. 43, 261.
- Surety, kinds of, pp. 237, 246, 125; liability of sons of, when he goes abroad or dies, pp. 214, 334-335.
- Sūryapaṇḍita, guru of Dalapati, p. 407; father of Ekaśātha, p. 407.
- Sūryasiddhānta, pp. 69, 341n.
- Sūryasiddhāntavivēka, of Madana-pāla, p. 387.
- Suśruta, pp. 65, 103, 341n.
- Sūta, caste of, p. 103.
- Sutherland, translated Dattakamī-māṃsā, pp. 428, 429.
- Suvarṇa, same as dīnāra, p. 205; value of, p. 237.
- Suyātra, same as Nala, p. 102.
- Śvairipis, four kinds of, p. 202.
- Svalpa-Sarhivarta, p. 244.
- Svalpa-Yama, p. 235.
- Śvapāka, p. 45.
- Svāyambhuva, Manu, p. 97.
- Svetaketu, named by Āpastamba, pp. 39, 45.
- Tagore, Prasannakumar, translated Vivēdācintāmaṇi, pp. 400, 404.
- Tallapa, p. 279.
- Taitala, p. 102.
- Taittiriya-Āraṇyaka, pp. 13n, 132, 160, 191.
- Taittiriya-Brahmaṇa, p. 186.
- Taittiriya-Saṃhitā, pp. 5, 40, 51, 136.
- Taittiriya-Upaniṣad, p. 2.
- Tājika-Nīlakap̥thī, p. 422.
- Tāka, kings, pedigree of, p. 386.
- Tāṇḍyamahābrāhmaṇa, pp. 7n, 111, 136, 153.
- Tantrākhyāyikā, p. 87.
- Tantravārtika, pp. 3, 11, 26, 27, 42, 43, 58, 82, 145, 224n, 304; refers to 18 dharmasāhhitās, p. 153; refers to Purāṇas, p. 161.
- Tattvamuktāvali, of Nandapaṇḍita, p. 425.
- Tattvas, of Raghunandana, pp. 276, 297, 300, 316.
- Tattvapraśāsa, of Bhoja, on Saiva āgama, p. 276.
- Tattvārthakaumudī, com. on Prāyāścittavivēka, p. 415.
- Tattvasamāsa, p. 121.
- Tautātītamata-tīlaka, of Bhavadēva, p. 303.
- Teacher, as heir to pupil, p. 251.
- Temples, of various deities, p. 103; wealth of, does not go to king, p. 122.
- Theft, p. 222; of joint property, whether possible, pp. 224, 297.

- Thomas, Dg., p. 126.
- Tirthasointāmaṇi of Vācaspati, pp. 400, 418n.
- Tirthatattva, p. 417.
- Tirtheṇḍuśekhara of Nāgoji, p. 453.
- Tithiṇḍuśekhara of Nāgoji, p. 453.
- Tithinirṇaya, of Vācaspati, p. 401.
- Tithinirṇayasāra, of Madanapāla, p. 383.
- Tithi-nirṇaya-sarva-samuccaya, pp. 263, 274.
- Tithitattva, pp. 278, 417.
- Title, and possession, p. 245.
- Titles, of law, 18, p. 96, treatment of, in Kauṭilya, p. 96; 22, of which king took cognisance suo motu, p. 227.
- Toḍaramalla, Raja, pp. 421, 423.
- Toḍarānanda, pp. 215n, 306, 318, 421-423.
- Toḍarānanda-saṁhitā-saukhyā, pp. 300, 341.
- Trikaṇḍamaṇḍana, pp. 251, 281, quoted by Hemādri and quotes Gārgya Nārāyaṇa, p. 281.
- Trīṣaṭ-śloki, p. 292; commentary on, p. 292.
- Tripuṣkaraśānti-tattva, p. 417.
- Tristhaṇḍetu, p. 420.
- Trivedi, Mr., p. 455.
- Trivikrama, p. 421n.
- Tulasī, use of, to be avoided in śrāddha, p. 337.
- Turuṣkas, p. 380.
- Udayakara, a commentator of Manu, pp. 157, 369n, 401n.
- Udgrāhamalla, mentioned in Dāya-bhāga, p. 323.
- Udloya, meaning of, pp. 44, 351.
- Udvāhatattva, pp. 264, 278.
- Ujjvalākr̥ṣṭi, of Haradatta, on Āpastambadharmasūtra, pp. 45, 78, 347.
- Uktalābhakṛaya, p. 131.
- Umbeka, p. 263.
- Untouchability, none, on certain occasions, p. 109.
- Upādhyāya, a writer named by Medhatithi, p. 271.
- Upakāṇḍyāyana, p. 218.
- Upakṛānta of Bilambhāṭṭa, p. 460.
- Upakṛānta proper year for, p. 68.
- Upakṛānta p. 179.
- Upakṛānta pp. 128, 129.
- Upakṛānta eighteen, p. 163.
- Upakṛānta eighteen pp. 118, 120, 133.
- Upakṛānta commented on Purva-mīmāṃsā, p. 281.
- Usages, authorita-ten-ss of p. 17 when in conflict with dharma-śāstra, p. 293, of various, types, mentioned by Brhaspati, p. 211, peculiar to the south, according to Baudhāyana, p. 270.
- Usages, pp. 110-116 and Manu, pp. 81, 113, work of, on politics, p. 110, purohita of Asuras, p. 111, composed Śāstra based on dharma of Manu Svayambhuva, p. 137.
- Usury, condemned by Āpastamba and Baudhāyana, pp. 45, 72, not condemned by Gautama, p. 45.
- Utathya, on politics, named by Mahābhārata, p. 100.
- Utathya, son of, mentioned by Manusmṛti, p. 143.
- Utpala, p. 411n.
- Uttara (defendant's reply), of six kinds, p. 129; uttara of four kinds according to Prajāpati, p. 230; of four kinds according to Vyāsa, p. 237.
- Uttara-Garga, p. 390.
- Uvaṣa, author of bhāṣya on Vājasaneyasaṁhitā, p. 299.
- Vacanmālā, commentary on Bilambhāṭṭa, p. 263.

- Vācaspatimiśra, p. 285 ; date of pp. 262, 275, 405; commentary of, on Yoga-sūtrabhāṣya, p. 188 ; his Bhāmatī, p. 262.
- Vācaspatimiśra, the jurist, pp. 399-405, 418n ; to be distinguished from Vācaspati, the philosopher, p. 405.
- Vāḍibhayaṅkara, admirer of Viṇṇāna-yogin pp. 290, 408, 442n.
- Vādhūla, Śrauta sūtra of, p. 105.
- Vāgbhaṭa, p. 65.
- Vāgbhaṭa-smṛti-saṁgraha, p. 329.
- Vaidya, Mr. C. V., p. 159.
- Vaidyanātha Tatsat, composed several commentaries on Alaṅkāra works, pp. 461-462.
- Vaidyanātha, Pāyaguṇḍa, pp. 541, 459-461 ; composed several commentaries on grammatical works, p. 461.
- Vaijavāpa, p. 341n.
- Vaijayantī, of Nandapaṇḍita, vide Keśava-Vaijayantī, pp. 281, 302, 425.
- Vaijayantī, commentary by Mahādeva on Satyāśāḍha-śrauta, p. 105.
- Vaijayantī, a lexicon, p. 344.
- Vaikhāṇasadharmasūtra pp. 105-107.
- Vaikhāṇasa-Śāstra, pp. 16, 57, 105 ; mentioned by Manusmṛti, pp. 132, 143 ; mentioned by Baudhāyana, pp. 25, 105 ; mentioned by Gautama, p. 105.
- Vaiśampāyana and Yājñavalkya, p. 163.
- Vaiśeṣikasūtra, its definition of dharma, p. 3.
- Vājasaneyins, p. 363.
- Vajjīa, tribe of, p. 101.
- Vajra, name of a prāyaścitta, p. 221.
- Vajrasūci, of Aśvaghoṣa, p. 147.
- Vakovākya, p. 179.
- Vakyapradīpa, p. 271.
- Valabhi, kings of, inscriptions of, p. 145.
- Vāmadeva, on politics, named by Mrhābhārata, p. 100 ; sage, hankered for dog's flesh, p. 152.
- Vāmadevabhāṭṭakīya, author of a Smṛticandrikā, p. 343.
- Vāmana, author of Kāśikā, p. 361.
- Vaihsabrāhmaṇa, p. 377.
- Vānaprastha, varieties of, p. 105.
- Vanāyu, p. 102.
- Varāhamihira, pp. 69, 186, 320, 341n, 422.
- Varāhapurāṇa, p. 338.
- Vardhamāna, author of Daṇḍaviveka and other works, pp. 362, 401n ; Vācaspati was his guru, p. 404.
- Varṣadīpikā, p. 369n.
- Varṣa-kīyā-kaumudī or Varṣakaumudī, pp. 563, 278, 303, 320, 414.
- Varṣa-kṛtya of Rudradhara, p. 397.
- Varṣayāṇi, author named by Āpas-tamba, p. 39.
- Vārtā, p. 81.
- Vārtika, p. 9.
- Vasantarāja, pp. 341n, 369n.
- Vasiṣṭha, oath of, pp. 152, 153 ; united to Akṣamālā, p. 152.
- Vasiṣṭhadharmasūtra, pp. 4, 5, 7n, 50, 60, 194 ; commented on, by Yājñasvāmin, p. 60 ; contents of, pp. 51-52 ; date of, p. 59 ; has many sūtras in common with Baudhāyana, p. 31 ; home of, pp. 57-58 ; many sūtras of, identical with Gautama's, p. 18 ; refers to views of Gautama, p. 18 ; relation of, to Manusmṛti, pp. 55-57, 58, 82 ; relation of, to Viṣṇudharmasūtra, p. 57 ; some views of, ancient, pp. 58-59 ; studied by Ṛgvedins, pp. 11, 50 ; style of, p. 52 ; whether refers to Romans, p. 59.
- Vasiṣṭha-smṛti, different from the Vasiṣṭhadharmasūtra, p. 60.
- Vasiṣṭha Rāmāyaṇa, p. 276.
- Vāsudeva, named by Harihara, p. 343.

Vāsudeva, worship of, pp. 67-68.

Vāsudeva Śārvabhauma, teacher of Caitanya, p. 417.

Vasubhoṃa, on politics, named by Mahābhārata, p. 100.

Vatāpi, p. 102.

Vātavyādhi, named by Kauṭilya, p. 99.

Vateśvarasiddhānta, p. 376.

Vatsa, a smṛtikāra, p. 133; undergoing ordeal, p. 152.

Vātsyāyana, author of Kāmasūtra, p. 100.

Vāvarasa, son of Keśavanāyaka, patron of Nandapaṇḍita, p. 425.

Vāyupurāṇa, mentioned by Mahābhārata, and Bāṇa, p. 161, 311.

Vedācārya, pp. 223, 803, 340.

Vedāṅgas, pp. 67, 143, 179.

Vedāṅgajyotiṣa, p. 101.

Vedāntakalpataru, p. 384.

Vedāntasūtra, vide Brāhmasūtra.

Vedārthasaṃgraha, p. 264.

Vedas, as sources of dharma, pp. 4, 7; contain no vidhis on dharma but incidental references, pp. 4, 7; calumny of, p. 143.

Vena, p. 152.

Veṅkaṭabhāra, pp. 300-301.

Vidhānapārijāta, p. 308.

Vidhipuṣpamālā, p. 364.

Vidhirasāyaṇadūṣaṇa, of Śāṅkara-bhaṭṭa, p. 438.

Vidvanmanoharī of Nandapaṇḍita, p. 423.

Vidyādhana, meaning of, p. 210; not liable to partition, p. 210.

Vidyās, number of, for kings, p. 81; fourteen, what are, pp. 112, 179; only two, for kings, according to Brhaspati, p. 124; only three according to Mānavas, p. 139.

Vidyāpati, p. 418n.

Vidyāraṇya, p. 377; founded Vijayanagara, p. 377.

Vidyāśīrṣha, teacher of Mādhavācārya, p. 377.

Vijayanagara, date of foundation of, p. 377; dynasty of kings of, pp. 377-78.

Vijñāneśvara, pp. 287-293; author of Āśaucadaśaka, p. 291.

Vikhanas, sūtra of, pp. 57, 106.

Vikramārka or Vikramādityadeva of Kalyāṇa, pp. 288, 290.

Vikramorvaśīya, p. 204.

Vināyaka, worship of, found in Mānavagṛhya and Baudhāyana, pp. 31, 181, and Manusmṛti, p. 139. found in Yāj, pp. 176, 180-181.

Vindhyavāsa, pp. 271, 341n.

Vīramitrodaya, pp. 46, 77n, 78, 211n, 290, 295, 318, 325, 440-446.

Vīrasīrṣha, patron of Mitrāmīra, pp. 445.

Vīrasīrṣhadevacarita, p. 445.

Vīreśvara, father of Caṇḍeśvara, p. 370.

Viśālākṣa, abridged work of Brahmā on dharma, artha and kama, p. 137; mentioned by Kauṭilya and others, pp. 99, 100, 412, mentioned by Viśvarūpa, p. 254.

Viśārada, p. 415n.

Viśiṣṭādvaita teachers before Rāmānuja, pp. 264-265.

Viṣṇu, twelve names of, p. 31; one hundred names of, p. 68.

Viṣṇucitta, commentator of Viṣṇupurāṇa, p. 162.

Viṣṇudharmasūtra, pp. 60-70; and Bhāruci, p. 70; borrows from Yājñavalkya, p. 65; character pp. 64-65; commentary of, Vajrayanti, pp. 60, 70, 425; contents of, pp. 61-62; date of pp. 63-69; later than Yājñavalkya, p. 65; relation to Kāṭhakaṛṇya,

- pp. 60, 68; relation to Manusmṛti pp. 60, 63-64; relation to Vasistha p. 57; style of, p. 63; verses in, later additions, pp. 66-67; views of, differ from those of Kātyāgrhya, p. 68.
- Viṣṇudharmottara, pp. 161, 195.
- Viṣṇugupta, vide under Kauṭilya, pp. 87, 88, 341n.
- Viṣṇupurāṇa, pp. 88, 161, 168; contains much dharmasāstra matter, p. 161; extent of, p. 162.
- Viṣṇurahasyapurāṇa, p. 340.
- Viṣṇusvāmin, p. 271.
- Viśvadarśa, pp. 291, 344.
- Viṣvaksena, king of Bengal, p. 324.
- Viśvāmitra, smṛti of, pp. 133, 236; sage, took dog's leg from Cāṇḍāla, p. 152.
- Viśvarūpa, a lexicographer, p. 361.
- Viśvarūpa, pp. 7, 18, 27, 42, 43, 53, 57, 58, 73, 82, 85, 109, 117, 195, 197-98, 210&c., 252-264; and text of Yājñavalkya pp. 169-170; identified with Sureśvara, pp. 43, 261-262; points of difference between, and Mitākṣarā, pp. 259-260.
- Viśvarūpanibandha, pp. 263-264.
- Viśvarūpasamuccaya, p. 264.
- Viśveśvara, temple of, at Benares, p. 419.
- Viśveśvara, commentator of Mitākṣarā, pp. 290, 350, 381-389; personal history of, p. 385.
- Viśveśvara-Sarasvatī, p. 274.
- Viṭhoba, shrine of, at Pandharpur, pp. 463-464.
- Viṭṭhala-śrīmantrasārabhāṣya, pp. 380, 451n.
- Vivādhahṇaṅgīrṇava, pp. 465-466.
- Vivādacandra, pp. 284, 302, 305, 373.
- Vivādacintāmaṇi, pp. 77, 285, 297, 307, 399, 400, 418n.
- Vivādanirṇaya, p. 402.
- Vivādaratnākara, pp. 73, 77, 157, 309, 310, 314n, 329, 334, 335, 341, 342.
- Vivādhīrṇava, p. 465.
- Vivādhāṅgara, of Kullūka, p. 361.
- Vivādasāṅgīrṇava, p. 465.
- Vivāda-tāṇḍava, pp. 276, 323, 433, 436.
- Vivāhapaṭala, p. 491.
- Vivāhavyṇḍāvana, p. 421n.
- Vopadeva, a friend and protégé of Hemādri, p. 358.
- Vratakamalākara, p. 433.
- Vratapaddhati of Rudradhara, p. 397.
- Vratasāgara, p. 369n.
- Vṛddha-Bṛhaspati, p. 212.
- Vṛddha-Garga, p. 341n.
- Vṛddha-Gārgya, pp. 119, 134.
- Vṛddha-Gautama, p. 19; names 57 dharmasāstras, p. 133.
- Vṛddha-Kātyāyana, p. 218.
- Vṛddha-Manu, pp. 134, 150, 158.
- Vṛddha-Parāśara, p. 196.
- Vṛddha-Praceta, p. 229.
- Vṛddha-Śāstāpa, p. 129; bhāṣyakāra of, p. 129.
- Vṛddha-Vasistha, pp. 53, 134.
- Vṛddha-Viṣṇu, pp. 69, 135.
- Vṛddha-Vyāsa, p. 238.
- Vṛddha-Yājñavalkya, pp. 119, 133, 134, 188; work of, p. 188.
- Vṛjika, p. 101.
- Vṛjīṣis, saṅgha of, p. 101.
- Vyāhṛtis, p. 13.
- Vyāhṛtisāman, p. 13.
- Vyāṅgyārthākaumudī, of Anantīśrama, p. 446.
- Vyāsa, smṛti of, pp. 236-238.
- Vyavahāra, compared to Yajña, p. 211; has four pādas, pp. 213, 245; defined, p. 244.
- Vyavahāracintāmaṇi of Vācaspati, pp. 400, 418n.
- Vyavahāramātyakā, pp. 139, 204, 208n, 210n, 212, 224, 225, 241, 242.

- Vyavahāraśāstrakāṇḍa**, pp. 135, 211n, 235, 339; relation of, to *Mitākṣarā*, p. 439.
- Vyavahārapadas**, p. 96.
- Vyavahāratatnākara**, pp. 294, 367, 371.
- Vyavahārasāiromani**, p. 292.
- Vyavahāratattva**, pp. 12, 284, 301, 322, 394, 438, 442n.
- Vyavahāratilaka**, of Bhavadēva, pp. 301-302, 442n.
- Vyavahāroccedya**, p. 421n.
- Wealth**, three kinds of, according to Nārada, p. 198; ancestral, concealment of, p. 214; lost, and regained by one co-sharer, p. 223.
- Weber**, Prof. p. 80.
- Week-days**, names of, pp. 67, 69; whether first established by Greeks, p. 185; earliest mention of, in Indian inscriptions, p. 185.
- Weights**, to be made of iron or stones from Magadha, p. 102; units of, given by Manu, p. 146.
- West and Buhler**, Digest of, pp. 128, 452, 957.
- Westropp**, Sir Michael, p. 458.
- Widow**, of sonless man, according to Pārśvata, was to submit to Niyoga, and give wealth to son so born, p. 309; erring, allowed bare maintenance by Hārīta, p. 246; even in undivided family, succeeded to husband's property, according to Jitendriya and Dāyabhāga, pp. 262, 323; of separated coparcener allowed to inherit, p. 237, if she submitted to niyoga, pp. 241, 296; of predeceased son preferred to daughter as heir, by Nandapaṇḍita, p. 428; adoption by, p. 448; of predeceased son or grandson, right of, p. 259; succeeded to husband's estate, if small, according to Śrīkara, p. 266; remarriage of, allowed by Vasīṣṭha, p. 58; remarriage of, allowed by Kauṭilya, p. 96; remarriage of, allowed by Nārada, p. 203; remarriage of, condemned by Manu, pp. 96, 202; right to inherit to husband, pp. 150-151, 180, 209, according to Āpastamba and Gautama, p. 349; not recognised by Nārada, p. 203; recognised by Yājñ. and Brhaspati, p. 209; right of, to succeed, view of Saṃgraha, as to, p. 257; right of, to succeed, view of Viśvarūpa, p. 258; right of, to succeed, view of Haradatta, p. 349; succeeded to her sonless husband and was bound to offer śrāddhas, p. 230; to get 2000 kārṣāpaṇas from husband's estate, p. 237.
- Wife**, adoption by, p. 448; even adulterous, not to be cast adrift by husband, p. 246; duties of, p. 121; when desertion of husband by, condoned, p. 96, 130n.
- Wintermiz**, Dr., pp. 32, 86, 89, 205, 347.
- Witnesses**, even minors and defective men could be, in certain cases, p. 116; of two kinds, kṛta and akṛta, p. 230.
- Women**, two kinds of, brahmavādinis and sadyovadhūs, according to Hārīta, p. 73; claims of, to succession not favoured by Āpastamba and Sankha, p. 78; bought, are not patnis, p. 117; duties of, p. 122; wealth of, should not be appropriated by king, p. 122; pass on marriage into husband's gotra, p. 232; not allowed to resort to saṃnyāsa, p. 235; tutelage of, as to their husband's wealth, p. 246.
- Writing**, importance of, in transactions, p. 245.
- Yādavabhūṣaṇa-bhaṭṭācārya**, p. 374.
- Yādavas**, genealogy of, p. 357.
- Yajñas**, five, p. 7.

- Yājñasvamin**, commentator of *Vasiṣṭha*, p. 60.
- Yājñatantra-sudhānidhi**, of *Sāyaṇa*, p. 377.
- Yājñavalkya**, p. 168; dialogues of, with Janaka, p. 168; works ascribed to, p. 188; rupture of, with *Vaiśampāyana*, p. 168.
- Yājñavalkyasmṛti**, pp. 4, 168-190; and *Agnipurāṇa*, pp. 170-173; and *Garuḍa-purāṇa*, pp. 173-175; and Greek astrology, pp. 185-187; and white *Yajurveda*, pp. 168, 181-82; and *Mānavagṛhya*, pp. 180-81; and *Manu*, pp. 176-177, 180; and *Parāśara*, p. 182; borrows passages of *Bṛhadāraṇyakaopaniṣad*, pp. 181-182; com of *Mitramiśra* on, pp. 443-444; contents of, pp. 177-179; date of, pp. 183-187; earlier and later strata in, pp. 175-176; enumerates 19 *smṛtikāras*, p. 132; editions of, pp. 169-170; literature known to, p. 179; philosophy of, p. 187; various readings in, pp. 163-170; verses of, borrowed by *Viṣṇudharmasūtra*, p. 64.
- Yājñavalkya Brāhmaṇa**, reviling of, if called modern, p. 349.
- Yajurveda**, Black, *śrautasūtras* of p. 105; White, promulgated by *Yājñavalkya*, p. 168.
- Yajvan**, an author named by *Medhātithi*, p. 271.
- Yama**, referred to by *Vasiṣṭha*, pp. 55, 132, 231; *smṛti* of, pp. 231-235.
- Yāmunamuni**, p. 264.
- Yasāstīlaka**, p. 124, 127, 224n.
- Yāska**, p. 8.
- Yati**, p. 121; six duties of, p. 274.
- Yatidharmasamgraha**, p. 274.
- Yatindramatadīpikā**, p. 264.
- Yautaka**, meaning of, p. 280.
- Yavana**, a mixed caste, mentioned by *Gautama*, p. 19, 45; mentioned by *Manusmṛti*, p. 151.
- Yavaneśvara**, p. 341n.
- Year**, of five kinds, p. 443.
- Yoga**, pp. 121, 329; eight āngas of, p. 106.
- Yoga-kṣema**, defined, p. 236.
- Yogasūtra**, *Bhoja's* commentary on, called *Rājamārtanḍa*, p. 276.
- Yogasūtrābhāṣya**, p. 188.
- Yoga-Yājñavalkya**, p. 188; earlier than 800 A. D., p. 188.
- Yogīśvara**, means *Yāj.* and is different from *Yoga-Yāj.*, p. 188; *Yogīśvara* is different from *Yāj.* and is a nibandhakāra, pp. 278, 320.
- Yogloka**, pp. 286-287, 320n, 322, 418n.
- Yuddhajayārṇava**, p. 413n.
- Yuga**, which *smṛtis* authoritative in which, p. 192.
- Zodiacal signs**, not known to *Yāj.* *smṛti*, p. 186.

APPENDIX A.

List of Works on Dharmasāstra

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmasāstra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmasāstra writers. Works of the Tantra class and the Purāṇas have been passed over, inasmuch as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, mahātmyas, vidhis, vratas, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jātaka, and tājika have not been included, but works of the muhurta class that are closely connected with everyday religious practices have been included. Though the grhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmasāstra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental *Catalogus Catalogorum* of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the original catalogues of Sanskrit mss. such as that of the India Office, the *Notices of Sanskrit mss.* by Dr. Mitra and M. M. Haraprasāda. Besides the third part of Aufrecht's Catalogue was published in 1903. Since then several other catalogues, such as the *Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library, Notices of mss.* (new

series, part III) by M. M. Haraprasad Śāstri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasad* Śāstri, Hultzscht's Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ānandaśrama Institution (Poona), the Bhadkamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give wherever possible and desirable the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers' names are the same as in the case of Divākara, son of Mahadeva and Śāṅkara, son of Nilakantha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṃha and Nrsiṃha, Nāgeśa and Nagoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in important cases have I given references to catalogues. It has been my endeavour to give earlier references to works and authors wherever I could than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must in all humility leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the **Bombay Sanskrit series**,

the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.

Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

a = author of.

Ānan. sm. = The collection of smrtis published by the Ānandaśrama Press, Poona.

Ānan. P. = Ānandaśrama Press (Series of books).

Ano. = Anonymous.

Aufrecht's Oxf. Cat. = Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).

Baroda O. I. = Collection of Mss. at the Baroda Oriental Institute.

Ben. S. Series = Benares Sanskrit Series.

Bhad. col. = Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.

Bik. Cat. = Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).

B. O. cat. = Cat. of mss. collected for the Bihar and Orissa Government, vol. I.

Burnell's Tanj. Cat. = Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).

C = commentary (of a work under which this letter occurs).

CC = commentary on a commentary.

Ch. S. Series. = Chowkhamba Sanskrit Series.

com. = commentary or commentator, according to context.

C P. cat. = Catalogue of Sanskrit and Prakrit mss. in the Central Provinces and Berar, by Rai Bahadur Hiralal (1926, Nagpur).

G. O. Series = Gaikwad's Oriental Series, Baroda.

Govt. O. Series. = Government Oriental Series, Poona.

Hultzsch's R. = Reports on Sanskrit mss. in Southern India by Dr. Hultzsch, parts I-III.

Jivananda sm. = collection of smrtis edited by Jivananda in two parts.
m. = mentioned (by or in).

Mysore G. O. L. = Mysore Government Oriental Library Series.

N. = Notices of Sanskrit mss. in Bengal vol. I-XI (vol. I-IX by Dr. R. Mitra and X-XI by M. M. Haraprasād Śāstri).

N. (new series) = Notices of Sanskrit mss., new series, vol. I-III by M. M. Haraprasād Śāstri.

Nir. P. = Nirṇayasāgara Press, Bombay.

pr. = printed.

q. = quotes.

Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath temple Library of H. H. the Maharaja of Jammu and Kashmir, by Dr. M. A. Stein (1894).

Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of Ulwar, by Dr. Peterson.

Venk. P. = Venkateśvara Press, Bombay.

W. and K. = Catalogue of Sanskrit mss. in the Bodleian Library, vol. II (1905) by Dr. Winternitz and Prof. A. B. Keith.

List of Works on Dharmasāstra

अज्ञाति gives propitiatory 'rites (Śanti) for any particular arśa of a man's rāsi.

अकालमास्कर by शम्भुनाथ सिद्धान्त-बागीहा; composed in Śake 1636 (अज्ञातिरसज्ञोष्ठी) on intercalary months, how to calculate them and on the special duties performed in them.

अक्षमालाप्रतिष्ठा.

अक्षणदादर्श by अक्षण्ड (?) m. in स्तुति-रत्नाकर of वेङ्कटनाथ. Divided into kāṇḍas on dharma and vyavahāra.

अगस्त्य or अगस्तिसंहिता-m. in कालविवेक of जीवन्तबाहन, in अपराक.

अग्निकार्य.

अग्निकार्यपद्धति.

अग्निनिर्णय by कमलाकर.

अग्निसंधानबचन Non ceremonies performed to make up for omission in the daily performance of aupāsana.

अग्निस्थापन.

अग्निहोत्रकर्मण.

अग्निहोत्रमन्त्रार्चचम्रिका by वैष्णवाथ, son of रामचन्द्र, son of विठ्ठल. About 1683 A. D.

अग्निहोत्रिदाहविधि.

अक्षदीपिका.

अक्षनिर्णय by वेङ्कटेश, son of रङ्गनाथ and grandson of सरस्वतीबल्लभ; names विज्ञानेश्वर, अक्षण्ड, स्तुत्यर्थ-नार, बरदराज.

C. by author.

C. called दीपिका; by रामाजुजयजय.

C. by वैदिक सार्वभौम (this is probably the same as the author's own com.).

अक्षनिर्णय by वीरराघव of वसिष्ठगोत्र.

अक्षपञ्चविधेयन by मथुरानाथ.

अक्षपञ्चविष्टि by मथुरानाथ (in 65 verses).

अक्षपञ्चविष्टि by वीधि (-वि- or -जि-नाथ of the कौशिकगोत्र).

C. स्तुतिमिद्धान्तमुद्रा by रामचन्द्र हुच.

अक्षप्रकाशिका (in 11 khaṇḍas).

अक्षप्रदीप.

अक्षप्रदीपिका ascribed to याज्ञवल्क्य.

अक्षपादव or दानसार by विम्बेश्वरमुद्र (Baroda O. I. No. 7129 C.).

अक्षविमोचन.

अक्षविवेक by नीलकण्ठदीक्षित, son of अप्ययदीक्षित अद्वैताचार्य of भारद्वाज-गोत्र (in 6 प्रकरणस).

अक्षविवेचन by रामचन्द्र, son of अनन्त of भारद्वाजकुल, in two परिच्छेदस.

C. refers to मुक्ताफल.

C. by रुचिदत्त.

अक्षशतक.

अक्षष्ट.

अक्षसंशयतिमिरादित्यसूत्र.

अक्षसंग्रह.

अक्षसंग्रहदीपिका (Hultzsch R. I. No. 270).

अक्षुन्नार्पणप्रयोग (from प्रयोगरत्न of नारायणभट्ट).

अक्षुन्नार्पणविधि (from वाचस्पतिवचन).

„ (from क्षारदासिक).

अङ्कितः Vide sec. 39.

C. by कुलमणि कुलः.

अचलविग्रहः.

अचलसारीव by शेषाचार्य.

अज्जादीक्षितीय by अज्जादीक्षित.

अतिक्रान्तप्रायश्चित्तः.

अतिक्रमशान्तिः.

अतीशारनिर्णय by महेश (B. O. cat. vol. I, p. 2, No. 3).

अतीशारनिर्णय by भुजबलभीम (B. O. cat. vol. I, p. 3, No. 4).

अत्रि Vide sec. 19.

C. by कृष्णनाथ.

C. by तकनलाल. Later than 1686 A. D.

C. by हरिराम.

अनुतर्पण or अनुतसंग्रह by माधव-
शर्मेन् of the कुचबाण family, son of
रघुनाथ and elder brother of गोविन्द.
Based on the अनुतसागर of बल्लाल-
सेन. On दिव्य, नाभस and भौम
phenomena. Quotes मयराचित्र. N
(new series) vol. I. pp. 2--4.

अनुतविषेक by महीधर.

अनुतसागर by बल्लालभेन son of बिजय-
सेन (printed in 1905 by Prabha-
kari and co, Calcutta); m. by रघु-
नन्दन, कमलाकर, नीलकण्ठ, अनन्तदेव;
begun in 1090 Śaka (1068 A.D.)
and finished by लक्ष्मणसेन.

अनुतसागरसार by चतुर्भुज.

„ by श्रीपति.

अनुतसिन्धु; quoted by नारायण in
शान्तिस्तथावृत्त.

अनुतावृत्त on उत्पात्त of three kinds,
दिव्य, आन्तरिक्ष, भौम.

अनुतोत्पातशान्ति of शौनक.

अधिकमासप्रकरण

अधिकज्ञासन्निर्णय- vide मङ्गलसन्निर्णय.

अधिकमासफलः.

अबोद्धसज्जननकामि attributed •
शौनक.

अध्यायोपाकर्मप्रयोग.

अनन्तभाष्य- m. in समयमहास.

अनन्तव्रतपूजापद्धति (from the व्रतार्क
of शाङ्कर).

अनन्तव्रतोपापन.

अनन्तभट्टी or स्मार्तानुष्ठानपद्धति of अन-
न्तभट्टदीक्षित son of विश्वनाथ, sur-
named यज्ञोपवीत. Vide under
प्रयोगरत्न.

अनन्ताङ्गिकः.

अनाकुला, com. of हरदत्त on आपस्तम्ब-
सूत्रसूत्र. Vide sec. 86.

अनाशारनिर्णय.

अनावृष्टशान्ति of शौनक.

अनुभोगकल्पतरु by जगन्नाथ.

अनुमरणप्रदीप by गौरीशम्भु.

अनुमरणविषेक (quoted by रघुनाथ
in सुदितरव).

अनुयागपद्धति by आनन्दतीर्थ, son of
जनार्दन.

अनुयागपद्धति by कृष्णानन्दसरस्वती.

C. by आर्याध्वरीन्द्र (Baroda O. I.
No. 12537).

अनुष्ठानपद्धति.

C. by रघुनाथ.

अनुपविलास or धर्माङ्गोधि written
under Anūpasimha Rathor by
मणिराम दीक्षित, son of गङ्गाराम, son
of शिवदत्त, divided into six parts,
आचाररत्न, समयरत्न, संस्काररत्न, वस्त-

- रत्न, दामुल, छद्मिरत्न. Refers to Alamgir, emperor of Delhi. अक्षुपसिंह was contemporary of Shah Jehan. About 1660 A. D.
- अक्षुपसिंह attributed to अक्षुपसिंहदेव of Bikaner. Treats of the शाल-ग्रामपरीक्षण in five ullāsas. अक्षुपदेव ruled in 1673, son of कर्णसिंह (1634). Vide D. C. ms. 22 of 1902-1907 copied in Śake 1691. Vide under दानरत्नाकर.
- अन्तरिक्षबाधुर्वायप्रकाश.
- अन्त्यकर्मदीपिका by हरिभट्ट दीक्षित.
- अन्त्यकर्मपद्धति.
- अन्त्यक्रियाविधि by मणिराम. Quotes शुद्धिमयस. Later than 1640 A. D.
- अन्योष्टि.
- अन्योष्टिक्रियापद्धति.
- अन्योष्टिपद्धति.
- अन्योष्टिपद्धति by अनन्तदेव, son of आपदेव. Vide sec. 109.
- अन्योष्टिपद्धति by केशव, son of अनन्त भट्ट of पुण्यस्तम्भ (Puntambē on the Godāvari). Later than 1450 A. D.
- अन्योष्टिपद्धति by महेश्वरभट्ट.
- अन्योष्टिपद्धति by रामाचार्य.
- अन्योष्टिपद्धति by हरिहर son of भास्कर alias भानुभट्ट, following भारद्वाजसूत्र and the माध्य thereon; says there are a hundred पद्धति following भारद्वाज, but his is quite different.
- अन्योष्टिपद्धति or और्ध्वदेहिकपद्धति by भट्टनारायण, son of रामेश्वर; vide sec. 103.
- अन्योष्टिपद्धति or और्ध्वदेहिकपद्धति by विश्वनाथ, son of गोबाल.
- अन्योष्टिप्रकाश by दिवाकर, of the भारद्वाजोक्त. N (new series) vol. III, p. 3.
- अन्योष्टिप्रयोग (आपस्तम्बीय).
- अन्योष्टिप्रयोग (हिरण्यकेशी) by केशवभट्ट from his प्रयोगमणि.
- अन्योष्टिप्रयोग by नारायणभट्ट. Vide sec. 103.
- अन्योष्टिप्रयोग by विश्वनाथ, based on आश्वलायन.
- अन्योष्टिविधि by जिकन, quoted by रघु-नन्दन in शुद्धितन्त्र.
- अन्योष्टिप्रायश्चित्त.
- अन्योष्टिसामग्री.
- अन्योष्टिपट्टक printed in Bombay in 1890 A. D.
- अक्षदान.
- अक्षप्राशन.
- अक्षप्राशनप्रयोग.
- अन्वष्टका.
- अन्वष्टकानवमीभ्रातृपद्धति.
- अपमृत्युअवशान्ति ascribed to शौनक.
- अपिपालपद्धति (or सूर्यपद्धति) of अपिपाल m. in भ्रातृतत्त्व of रघुनन्दन, भ्रातृक्रियाकौमुदी of गोविन्दानन्द. Earlier than 1500 A. D.
- अपिपालकारिका m. in मलमासतत्त्व of रघुनन्दन.
- अपेक्षितार्थयोजिनी, com. by नारायण; m. in मदनरत्न (शान्तबुद्धोक्त).
- अश्वपूतिप्रयोग or वर्षसिद्धि.
- अश्वपूतिपूजा.
- अश्वि by केदार (?); quoted by श्रीधर in स्वत्यर्थसार.
- अभयभयप्रकरण.

अभिनवशास्त्रिणः.

अभिनवमाधवीय by माधवाचार्य.

अभिनवपद्मशीति (on अशोच) by सुम-
ह्वय, son of वेङ्कटेश of पोंड्रिचंश
(printed in Telugu script, Madras
1874). Vide Hultzsch's R. vol. II
p. 113 and preface p. VI.

C. धर्मप्रदीपिका by the author
himself; refers to चन्द्रिका, माधवीय
and पद्मशीति of कौशिकादित्य. Later
than 1400 A. D.

अभिलषितार्थचिन्तामणि, alias मानसोल्लास
by चालुक्य king सोमेश्वर (vol. I in
G. O. S. and also in Mysore
G. O. L); composed in 1051
śake (i. e. 1129 A. D.); has 100
chapters divided into five विंशतिः
on 'means of acquiring rājya,'
'means of the stability of the
kingdom,' 'royal enjoyments,'
'vinoda or recreations' and 'kridā
(games and sports).

अभ्युदयभास्व.

अवतारव्याख्या m. in शुद्धिचन्द्रिका of
नन्दपरिहित. Earlier than 1575 A.D.

अभिव्यक्तिचन्द्रिका m. in अहल्याकाम-
धेनु.

अयननिर्णय by नारायणभट्ट.

अयाचितकालनिर्णय.

अनुतहोमलक्षणहोमकोटिहोमाः by राम, a
protégé of अनुपसिंह of Bikaner.
About 1650 A. D.

अनुतहोमविधि by नागयणभट्ट. Vide
sec. 103.

अरुणस्मृति m. in दानचन्द्रिका, निर्णय-
सिन्धु. Vide Ulwar cat. No. 1253
and extract 285, which show that

there are 149 verses on accep-
tance of gifts and शास्त्रवित्तस connected
therewith.

अर्कविवाहपद्धति by शौनक.

अर्कविवाह (on marriage with the
Arka plant before marrying a
third wife on the death of the
first two). BBRAS. cat. p. 240.

अर्घ्यदान.

अर्घ्यदानकारिका.

अर्घ्यानुष्ठान.

अर्जुनार्चनकल्पलता by रामचन्द्र (on wor-
ship of कर्तवीर्य).

अर्जुनार्चापारिजात by रामचन्द्र.

अर्थकौस्तुभ of गोविन्दानन्द, a com. on
शुद्धिदीपिका. Vide sec. 101.

अर्थशास्त्र of कौटिल्य; vide sec. 14.

C. प्रतिपदपाञ्चिका of भट्टस्वामिन् (ms.
on chap. 8-36 of 2nd अधिकरण).

C. नयचन्द्रिका of माधवयज्जमिन्.

C. श्रीमन् by गणपतिज्ञानिन् (Tri.
S. S.).

अर्थप्रदीप m. in राजनीतिरत्नाकर of
चण्डेश्वर.

अर्षोदयपर्वपूजन (Baroda O. I. No.
3742).

अर्हशीति of हेमाचार्य; 1088-1172 A.D.
(printed at Ahmedabad, 1906).

अलङ्कारदान.

अलसकाजीर्णप्रकाश.

अल्पयम m. in स्मृतिसार of हरिनाथ.

अवधूताश्रम—Ano. Gives denomi-
nations of ten classes of sannyā-
sins and their duties. N (new

- series) vol III preface p. IX and -- p. 8.
- अवसानकालप्रायश्चित्त.
- अशौचचिन्त्रिका (or rather शुद्धिचिन्त्रिका) by नन्दपरिहित. Vide sec. 105.
- अशौचनिर्णय by उद्गनाथ (B. O. cat. No. 10 p. 7).
- अशौचप्रकाश-vide under आशौचप्रकाश
Many works on अशौच indiscriminately use the words अशौच and आशौच.
- अशौचसार by सत्यरिहितश्रीवलभट्ट; mentions कृषेरपरिहित, भीमोपाध्याय, भव-
देवभट्ट and स्मृतिसमुच्चय.
- अश्वत्थपूजा. •
- अश्वत्थप्रतिष्ठा.
- अश्वत्थोपासन (from शौनकस्मृति)
BBRAS cat. vol. II. p. 240.
- अश्वत्थोपनयनपद्धति-(acc. to शौनक)
BBRAS cat. vol. II. p. 240.
- अश्वदान.
- अष्टकैर्मन.
- अष्टककर्मपद्धति.
- अष्टकाशौचभाष्य-vide मृतकनिर्णय.
- अष्टमहाद्वाद्दशीनिर्णय by रघुनाथ, son of
माधव (Baroda O. I. No. 12586
• A). About 1550-1625 A. D.
- अष्टमहामन्त्रपद्धति quoted in स्मृत्यर्थ-
सागर.
- अष्टविंशतिस्तुतिमत (Baroda O. I. No.
12743).
- अष्टाशौचविधानविधि.
- अष्टादशमोत्र (Baroda O. I. No.
3854).
- अष्टादशजातिनिर्णय (Stein p. 82).
- अष्टादशविवाहसंक्षेप (Stein p. 82).
- अष्टादशसंस्काराः by चतुर्बुज.
- अष्टादशास्मृतिसार.
- अष्टादशस्मृतिमार्गसंग्रहः (Baroda O. I.
No. 10214).
- असगोत्रपुत्रपरिग्रहपरीक्षा by अहोबल. N
(new series) vol. III. p. 11.
- असपिण्डासगोत्रपरीक्षा- probably the
same as असगो...परीक्षा above.
- असपिण्डासगोत्रपुत्रपरिग्रहविधि by अहो-
बलशास्त्रिन.
- अस्थिप्रक्षेप (from चन्द्रप्रकाश Baroda
O. I. No. 5478).
- अस्थिशुद्धि.
- अस्थिशुद्धिप्रयोग.
- अस्थयुद्धरण.
- अहर्विधि.
- अहल्याकामधेनु (Ms. in Benares
S. college) by केशवदास, called
after अहल्या, wife of सण्डेराव, son
of मल्लारिराव ; seems to refer to
Ahlvabai, the famous ruler of
Indore in the latter half of
the 18th century).
- अहिर्बुध्न्यसंहिता (Pr. at Adyar by
Schrader).
- अर्हसीति by हेमाचार्य, दासभाग portion,
pr. at Lucknow in 1891.
- आग्रयणपद्धति by विठ्ठल दीक्षित- Part of
यजुर्वेदभा (q. v.).
- आङ्गिरसस्मृति on प्रायश्चित्त in 12 chap-
• ters. (I. O. Cat. vol. III. p. 380
No. 1304).
- आचारकाण्ड.
- आचारकौस्तुभ by नोपालं (Baroda O.
I. No. 11133).

आचारकौस्तुभ by राजाराम son of सोमेश्वर (Vaiṣṇavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII. 191) dated संवत् 1782 (1725-26 A. D.).

आचारसंग्रह (Baroda O. I. No. 12796).

आचारचन्द्रिका by त्रिविक्रमचूरि.

आचारचन्द्रिका by पद्मनाभदत्त. In 1367 A.D. he composed his छपड़ा grammar and his वृषोदरादिहृति in 1375 A.D.

आचारचन्द्रिका by रत्नेश्वरमिश्र.

आचारचन्द्रिका by रमापति.

आचारचन्द्रिका by श्रीनाथाचार्यचूडा-मणि, son of श्रीकराचार्य (on duties of ब्राह्म and द्विज), ms. copied in Śake 1410 (1488-89 A.D.); m. by रघुनन्दन; flourished about 1475 A.D.; vide I. O. cat. p. 524 for date Śake 1410 of the ms.

आचारचन्द्रोदय alias माधवप्रकाश by महेश, son of सारस्वतदुर्ग and pupil of विठ्ठल पुरुषोत्तम कविवर of सिधिला; divided into 8 परिच्छेद in relation to the duties of the eight parts of the day for Vājasaneyas; composed under माधव, youngest of the three sons of a chief named नाह, king of लावपुर on the banks of इरावती on the Western coast of India. Later than 1500 A. D. Vide Mitra's Notices V. p. 97 and I. O. cat. p. 506.

आचारचन्द्रोदय by सदाराम.

आचारचिन्तामणि by बाबूस्वामिनि; m. by रघुनन्दन, श्रीदत्त. Vide sec. 98.

आचारतरङ्गिणी by रविनाथमिश्र.

आचारतत्त्व by हरिप्रसाद son of मकमर (Stein's cat. pp. 83 and 391).

आचारतिलक quoted in ब्रह्मसूत्रदीपिका and मिर्चवदीपक; earlier than 1500 A. D.

आचारतिलक by मङ्गलधर in 108 verses. Vide D. C. Ms. No. 135 of 1886-92 for a fragment.

आचारदर्पण by श्रीदत्त—same as आचारादर्श; vide sec. 89.

आचारदर्पण of बोपदेव, m. in पूर्वदिनक-रोद्घोत.

आचारदर्शन.

आचारदीपिति part of the स्तुतिकौस्तुभ of अनन्तदेव.

आचारदीप-or प्रदीप by कमलाकर resident of कूपरग्राम (Kopargaon) on the Godāvari.

आचारदीप by नागदेव on āhnika in 8 अध्याय; quoted by नीलकण्ठ in his आचारमयस and by अग्निहोत्रि-हरिहर on कात्यायन's स्नानविधिम्ब; ms. (B. O. cat. Np. 22) dated 1436 A. D.

आचारदीपक of गंगाविष्णु, patronised by त्रिविक्रम; ms. copied 1752 A.D.

आचारदीपिका.

आचारदीपिका by कमलाकर.

आचारदीपिका, a com. by हरिहाल on the आचारादर्श of श्रीदत्त.

आचारदीपिका—from सारसङ्ग्रह (Baroda O. I. No. 10910).

आचारद्वैतविवेक by विभाकर, composed under king रामनर of सिधिला; solves doubts on आह. About 1500 A. D.

आचारमन्त्री by अप्पा दीक्षित, a native of गौरीमाधुर; composed in the time of Shahaji (1684-1711 A.D.); divided into four kāṇḍas on आचार, आश्रम, व्यवहृति and कालनिर्णय.

आचारनिर्णय by गोपाल.

आचारनिर्णय-- in 66 verses on duties of ब्राह्मण, origin of कायस्थs &c.

आचारपञ्चाशिका by महाशर्मन.

आचारपद्धति by बासुदेवेन्द्र.

„ by विद्याकर.

„ by श्रीधरश्रि.

आचारप्रकाश by भास्कर, son of आप्पाजी (Baroda O. I. No. 12789).

आचारप्रकाशिका quoted in अहल्याकाम-धेनु.

आचारप्रदीप by केशवभट्ट, quoted in आश्रमसूत्र of रघुनन्दन.

आचारप्रदीप by नागदेव. He wrote निर्णयतत्त्व also.

आचारप्रदीप by भट्टोजि.

आचारप्रशंसा.

आचारसूत्र of व्यवका राम ओक (in 1741 Śake) in 9 किरण; pr. in Anan. P.

आचारमञ्जरी by मधुरानाथ.

आचारमञ्जरी of नीलकण्ठ (ed. by J. R. Gharpure, Bombay and by Gujarati P., Bombay). Vide sec. 107.

आचारमाधवीय of माधवाचार्य, the first part of his com. on पराक्षरसूति.

आचारमाला by मेघिराम.

आचाररत्न m. in आश्रिततत्त्व of रघुनन्दन.

आचाररत्न by मधिराम (first part of अष्टाधिकार).

B. D. 65.

आचाररत्न by लक्ष्मणभट्ट, son of राम-कृष्णभट्ट, son of नारायणभट्ट. He was younger brother of कर्मभट्ट and so flourished 1580-1640 A. D. Pr. at Nir. P.

आचाररत्न by चन्द्रमौलि.

आचाररत्नाकर quoted by रघुनन्दन in आश्रिततत्त्व.

आचारवाक्यसुधा.

आचारवारिधि by रमापति उपाध्यायसन्मिश्र. He wrote विवादवारिधि also.

आचारविधि.

आचारविधिक by मानसिंह.

आचारविधिक by मदनसिंह (part of मदनरत्न).

आचारव्रतादिरहस्य.

आचारसंग्रह by रत्नपानिशर्मा, son of गंगोली संजीवेश्वरशर्मा.

आचारसंग्रह by हरिहरपण्डित, son of नारायण.

आचारसागर of बल्लालसेन quoted in the मदनपारिजात (p. 58), स्तुति-रत्नाकर of वेदाचार्य, and in author's own work दानसागर (composed about 1168 A. D.).

आचारसार—m. by हेमाद्रि (III. 2. 900.)

आचारसार by लक्ष्मणभट्ट, son of राम-कृष्ण, son of नारायण; seems to be the same work as आचाररत्न above.

आचारस्तुतिचन्द्रिका by सदाशिव, son of गदाधर.

आचारादर्श, by श्रीधर (मेघिष्ठ). About 1300 A.D. (Pr. at Benares, sarvav)

1920 and by Ven. P.); m. in the *सुविधिवेक* of कृष्णर and mentions कामवेद, कल्पसूत्र and हरिहर; vide sec. 89.

C. by गौरीपति. son of कामोदर, composed in Benares in 1696 संवत् (1640 A.D.). Pr. by Ven. P.

C. आचारदीपिका by हरिलाल.

आचारावर्शिका, abridgment of the आचारावर्श.

आचारार्क- a part of धर्मशास्त्रप्रानिधि by दिवाकर, son of महादेव, son of बालकृष्ण; refers to नीलकण्ठ author of मयूख who was his maternal grandfather; composed in संवत् 1743 (i. e. 1686-87 A. D.).

C. by तकनलाल.

आचारार्ककम (अनुक्रमिका of आचारार्क) by the author's son वैद्यनाथ who wrote अनुक्रमिका to दानहीरावलि and आद्वयनिरुक्ति also.

आचारार्क by मथुरानाथ.

आचारार्क by रामचन्द्रमठ.

आचारेन्दु of इय्यभक्त, son of नारायण, surnamed माटे. Composed in Śake 1760 (1838 A.D.) at सतर्षि (modern Satara). Pr. in Anan.P.

आचारेन्दुशेखर by नागेशचन्द्र, son of शिवमठ and सती. Vide sec. 110.

आचारोद्घोत by डोडरानन्द.

„ part of मदनरत्नप्रदीप by मदनसिंहदेव.

आचारोल्लास first part of the परशुराम-प्रकाश by कृष्णदेव, son of नारायण-पण्डित धर्मशिक्षारि at Benares at the bidding of परशुराममिश्र, who

was a शास्त्रीविद्वान् and son of होलिक (१) मिश्र, who was given the title बाजीरल्लाराव by the Emperor. The 25th मयूख speaks of the origin of शास्त्रीय-ब्राह्मण. N (new series) vol. II. pp. 10-12).

आचारोल्लास by मथुरानाथ शर्मा.

आचार्यगुणादर्श, of वेङ्कटाचार्य son of शतक्रतुताताचार्य (Madras ms. contains only the chap. called पंचकालक्रम dealing with rites and worships performed by वैष्णव during the day divided into five parts).

आचार्यचूडामणि.

C. on शूलपाणि's आश्विमेक, quoted by रघुनन्दन and in सूर्यकमलाकर.

आतिथ्येष्टि.

आतुरसंन्यास- Vide B. B. R. A. S. Cat. Vol. II. p. 241.

आतुरसंन्यासकारिका.

आतुरसंन्यासपद्धति (Batoda O. I. No. 5803).

आतुरसंन्यासविधि.

आतुरसंन्यासविधि by आश्विनरत्न.

आतुरसंन्यासविधि by कात्यायन.

आतुराविपद्धति- D. C. Ms. No. 138 of 18886-92.

आश्वेयधर्मशास्त्र in 9 अध्याय (I. O. Cat. vol. III. p. 380 No. 1305). There is another in 6 chapters (I. O. Cat. vol. III. p. 381, No. 1308).

आश्वेयधर्मशास्त्र m. by विष्णुकव, हेमाद्रि.

आश्विनसूति (in 369 verses). I. O. Cat. vol. III. p. 381.

आथर्वणसूत्र (ms. in Bom. University Library) in 14 adhyāyas and 141 khaṇḍikas ; ends with anadhyāya (school holidays) ; m. in नीतिमयसूत्र.

आथर्वणप्रमिताक्षरा by बासुदेव, son of श्रीपति. (Baroda O. I. No. 7603). Mentions हेमाद्रि and त्रैविक्रमीपद्धति.

आदिधर्मसारसंग्रह attributed to Tulāji-rāja (1765-88 A. D.).

आदिस्तुत्यर्थसार- Vide स्तुत्यर्थसार.

आनन्दकरनिबन्ध- m. in स्तुतिसारोद्धार of विम्बेश्वर.

आपस्तम्बप्रायश्चित्तशतद्वयी- vide प्रायश्चित्तशतद्वयी.

आपस्तम्बयज्ञाजीय.

आपस्तम्बसूत्रध्वनितार्थकारिका or त्रिकाण्डमण्डन by भास्करमिश्र, son of कुमारस्वामिन्. It contains four काण्ड on अधिकाङ्क, प्रतिनिधि, पुनराधान, आर्षान् (pr. B. I. series).

C. Vide Stein (Cat. p. 12).

C. पदप्रकाशिका or त्रिकाण्डमण्डन-विवरण ano. (Is it same as above?)

आपस्तम्बसूत्र (ed. by Winternitz and tr. in S. B. E. vol. 30).

C. अनाकुला by हरदत्त (pr. in Mysore G. O. L. Series).

C. by कर्क.

C. कर्पदिकारिका (pr. at Kumbhakonam, 1916).

C. यज्ञतात्पर्यदर्शन by सुदर्शनाचार्य (pr. Kashi S. series).

C. प्रयोगहृति by तालकृन्तनिवासिन् (pr. at Kumbhakonam, 1902).

आपस्तम्बसूत्रप्रदीपिका.

आपस्तम्बसूत्रप्रयोग.

आपस्तम्बसूत्रमाध्यायसंग्रह quoted by हेमाद्रि.

आपस्तम्बसूत्रसार by महामहोपाध्याय-चोपनभट्ट (आन्ध्र).

आपस्तम्बसूत्रकारिका by सुदर्शन, son of वाग्विजय.

आपस्तम्बसूत्रकारिकाङ्गि by नरसिंह (exposition of आपस्तम्बसूत्र in 969 verses composed in śake 1536, 1614-15 A. D. ; pr. in 1922 with Telugu tr.).

आपस्तम्बजातकर्म by बापणभट्ट.

आपस्तम्बधर्मसूत्र Vide sec. 7.

C. उज्ज्वला by हरदत्त (pr. in B. S. Series and at Kumbhakonam).

आपस्तम्बपद्धति.

आपस्तम्बपद्धति by विम्बेश्वरभट्ट.

आपस्तम्बपरिभाषासूत्र (edited with two com. in Mysore G. O. L. series 1894 and in Anand. series No. 93).

C. by कर्पद्विस्वामिन्.

C. by हरदत्त.

आपस्तम्बपूर्वप्रयोग.

आपस्तम्बपूर्वप्रयोगकारिका.

आपस्तम्बपूर्वप्रयोगपद्धति by शिल्पाङ्ग (Hultsch R. I. No. 87).

आपस्तम्बप्रयोगरत्न by नारायणयज्ज्वल.

आपस्तम्बप्रयोगसार.

आपस्तम्बप्रयोगसार by नङ्गाभट्ट.

आपस्तम्बप्रायश्चित्तशतद्वयी.

C. by वेङ्कटपाजपेविह.

आपस्तम्बशास्त्रप्रयोग.

आपस्तम्बसूत्रकारिका.

आपस्तम्बसूत्रसंग्रह.

आपस्तम्बस्मृति (in verse in 10 chapters) pr. by Jivananda.

आपस्तम्बस्मृति, quoted by विशानेश्वर, हेमाद्रि, माधव, हरदत्त.

आपस्तम्बाह्निक

आपस्तम्बाह्निक by काशीनाथभट्ट.

आपस्तम्बाह्निक by गोवर्धन कविमण्डन.

आपस्तम्बाह्निक by रुद्रदेव तोरो.

आपस्तम्बीयद्वादशसंस्काराः.

आपस्तम्बीयमन्त्रपाठ ed. by Dr. Winternitz.

आपस्तम्बीयसंस्कारप्रयोग.

आम्बुदधिकनिर्णय.

आम्बुदधिकभाट्ट.

आम्बुदधिकभाट्टपद्धति.

आरामादिप्रतिष्ठापद्धति by गङ्गागम महाडकर.

आरामोत्सर्गपद्धति-see जलाभयारामोत्सर्गपद्धति.

आरामोत्सर्गपद्धति by भट्टनारायण.

आरामोत्सर्गपद्धति by शिबराम.

आरामोत्सर्गप्रयोग (Baroda O. I. No. 5424).

आर्षचन्द्रिका.

आर्षचन्द्रिका by वैद्यनाथ.

आर्षिपेजस्मृति m. by निर्णयसिन्धु.

आवसथ्याधानपद्धति of श्रीदत्त.

आशौच by वेङ्कटेश.

आशौचकाण्ड, part of दिनकरोदयोत.

आशौचकाण्ड by वैद्यनाथ दीक्षित (a part of स्मृतिहृत्काण्ड).

आशौचकारिका.

आशौचगङ्गाधरी by गङ्गाधर.

आशौचचन्द्रिका.

आशौचचन्द्रिका by वेदाङ्गाय, son of त्यगलाभट्ट or तिगलाभट्ट, son of रत्नभट्ट (Stein's cat. p. 83).

आशौचचन्द्रिका by राजकृष्णतर्कवागीश-भट्टाचार्य.

आशौचतत्त्व- vide ह्युदिततत्त्व.

आशौचतत्त्व by महादेव, son of शिब-नाथ of the अगस्त्यगोत्र, in 48 verses. Hultzsch R. II. p. 143

C. by शिबसूरी (महाजन), son of श्रियम्बक.

आशौचतत्त्वविचार.

आशौचत्रिंशच्छ्लोकी-see त्रिंशच्छ्लोकी ; pr. at Aligarh.

C. दीप by राघवभट्ट, whose guru was मुकुन्द ; quotes स्मृत्यर्थसार-निर्णयासूत.

C. by भट्टाचार्य (Baroda O. I. No. 3883 is dated ११७७ 1579, 1522-23 A. D.).

C. by भट्टोजि.

आशौचदशक alias दशश्लोकी by विशानेश्वर ; vide under दशश्लोकी also.

C. विवरण by भट्टोजि.

C. by रघुनाथ, son of माधव, son of रामेश्वर ; composed in A. D. 1578.

C. (विवृति) by विश्वेश्वर, son of लक्ष्मीधर ; mentions विशानेश्वर and वाचस्पति, भट्टोजि (Stein's cat. p. 302 for extract); later than 1650 A. D.

C. by वेङ्कटाचार्य.

C. by श्रीधर.

- C. by हरिहर (I. O. ms dated संवत् 1589 i. e. 1532 A. D. ; vide cat. p. 565).
- आशौचदीपिका, part of the श्रुतिकौस्तुभ by अनन्तदेव.
- आशौचदीपक by a prince of कोटिलिङ्गपुरी (Cranganore).
- C. by author.
- आशौचदीपिका by अचोरशिवाचार्य.
- आशौचदीपिका by विश्वेश्वरभट्ट alias नागभट्ट. N. VI. p. 136. Portion of दिनकरादयोत on आशौच.
- आशौचदीपिका by श्यामसुन्दर-भट्टाचार्य.
- आशौचदीपिका by कम्भादूर कृतिह, who consulted जेहेमात्रि, माधवीय, बडशीति, पारिजात.
- आशौचनिर्णय or बडशीति. Aufrecht II. p. 11 identifies बडशीति with अभिनवबडशीति.
- आशौचनिर्णय by आदित्याचार्य or कौशिकादित्य.
- संस्कृतचन्द्रिका by नन्दपण्डित (pr. Cl. S. series) between 1590-1625 A. D.
- आशौचनिर्णय of कौशिकाचार्य (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकादित्य and adds certain texts of गोभिल.
- आशौचनिर्णय by गोपाल, composed in शके 1535 (1613 A. D.); quoted by him in सुद्धिनिर्णय. N. IX p. 267.
- आशौचनिर्णय by गोविन्द, son of सुहर्षाचार्य who is styled मातामह also by गोविन्द.
- आशौचनिर्णय by जीवदेव, son of अन्तदेव; born on the Godāvari ; probably brother of अनन्तदेव.
- आशौचनिर्णय by ब्रह्मक पण्डित, son of रघुनाथ, son of नारायण of the आश्विनगोत्र (divided into अंश). (pr. at Nir. P.). Quotes निर्णयसिन्धु and नागोजिमट्टीय ; about 1760 A. D.
- आशौचनिर्णय by नागोजि, son of शिवभट्ट.
- आशौचनिर्णय by भट्टोजि (1560-1620 A. D.).
- आशौचनिर्णय by माधव son of रामेश्वर ; about 1515-1570 A. D.
- आशौचनिर्णय by रघुनन्दन.
- आशौचनिर्णय by रघुनाथपण्डित ; vide under त्रिशास्त्रोकी.
- आशौचनिर्णय by रामचन्द्र.
- आशौचनिर्णय by बरद, son of श्रीनिवास. Refers to आशौचशतक and आशौचशतक as his authorities.
- आशौचनिर्णय by बीरेश्वर.
- आशौचनिर्णय by बेङ्गुटाचार्य ; see अचनिर्णय.
- आशौचनिर्णय by वेदान्तरामाजुजतातदास, son of बेङ्गुटेश्वरदाताताचार्य.
- आशौचनिर्णय by वैदिकसार्वभौम (Is it same as आशौचशतक ?).
- C. by शठकोपदास (Baroda O. L. No. 6380 b.).
- आशौचनिर्णय by श्रीनिवासरतकचामीश.
- आशौचनिर्णय by सोमव्यास.
- आशौचनिर्णय by हरि.
- आशौचनिर्णय or श्रुतिकौस्तुभ by रावस बेङ्गुशक्ति.

आशौचनिर्णय or स्मृतिसंग्रह.

आशौचनिर्णय or स्मृतिसार, a com. on some work of वेङ्कटेश.

आशौचनिर्णयसंग्रह (Baroda O. I. No. 12600).

आशौचनिर्णयटीका by मधुरानाथ.

आशौचपरिच्छेद.

आशौचप्रकाश by चतुर्धन भट्टाचार्य; probably the same as that m. in छद्मित्तव of रघुनन्दन and so before 1500 A. D.

आशौचप्रकाश (from धर्मतत्त्वकलानिधि) by पृथ्वीचन्द्र.

आशौचमञ्जरी.

आशौचमाला by गोपालसिद्धान्त.

आशौचविषेक.

आशौचव्यवस्था by राधानाथशर्मन.

आशौचशतक.

आशौचशतक by रामेश्वर.

आशौचशतक by वेङ्कटाचार्य or वेङ्कटनाथ, son of रङ्गनाथ of the हारीतगोत्र, with his own com. Vide अशौचनिर्णय above. Hultzsch R. II. No. 1499.

C. आशौचनिर्णय by रामाजुजदीक्षित.

आशौचशतक by नीलकण्ठ.

आशौचशतक by वैदिकसार्वभौम (probably same as वेङ्कटाचार्य above).

आशौचपङ्कशीति- see above आशौचनिर्णय.

आशौचसंक्षेप by मधुसूदनवाचस्पति.

आशौचसंग्रह by सत्याजीशशिव्य (Baroda O. I. 5862).

आशौचसंग्रह by चतुर्धन भट्टाचार्य.

आशौचसंग्रहविहित by भट्टाचार्य.

आशौचसंग्रह by रामचन्द्रशेखर, son of वेङ्कटनारायण.

आशौचसंग्रह by वेङ्कटेश; quotes आचारनवनीत, अशौचनिर्णय, अशौचविषेक, अभिनवपङ्कशीति.

आशौचसंग्रहत्रिशश्लोकी- Vide under त्रिशश्लोकी.

आशौचसागर of कुलुक- m. in his आशौचसागर.

आशौचसार by बलभद्र.

आशौचसिद्धान्त.

आशौचस्मृतिचन्द्रिका.

आशौचस्मृतिचन्द्रिका by सदाशिव sur-named दशपुत्र, son of गदाधर; compiled for prince जयसिंह (of जयनगर). The author also wrote लिङ्गार्चनचन्द्रिका.

आशौचादर्श quoted in सारसंग्रह.

आशौचाष्टक by बरकृष्ण (pr. in Tri. S. series).

C. anonymous. Names निर्वाचक, मस्करिन् on गौतमधर्मसूत्र and सहस्रस्वामिन्.

आशौचादिनिर्णय by रामदैवज्ञ.

आशौचीयदशश्लोकीविहित by विश्वेश्वर, son of लक्ष्मीधर; see आशौचदशक alias दशश्लोकी above.

आशौचेन्दुशेखर by रामदैवज्ञ.

आशौचेन्दुशेखर by नागोजिमह.

आशौचलायनसङ्ग्रह (pr. Nir. P. and B. I. series and translated in S B E, vol. 29).

C. अनाधिला by हरदत्त (pr. Tri S. series).

C. by आनन्दरायबाजवेययज्वन्, minister of Tanjore king Shahji and Sarfoji I.

C.* by गदाधर.

C. विमलोदयमाला by जयन्तस्वामिन, father of अभिनन्द and son of कान्त, son of कल्याणस्वामिन. N. vol. X. p. 163. About end of 8th century.

C. by देवस्वामिन; m. by नारायण. About 1000-1050 A. D.

C. by नारायण, son of दिवाकर of नैग्रवगोत्र (pr. B. I. series and Nir. P.); refers to bhāṣya of देवस्वामी. Doubtful whether he is identical with नारायण, son of नरसिंह, commentator of आश्वलायन-श्रौत. Vide B B R A S. cat. vol. II. p. 202.

C. by विष्णुगुहस्वामिन. Follows देवस्वामिन, नारायण and others.

आश्वलायनयज्ञकारिका in 22 adhyāyas and 1296 verses.

C. विवरण by a pupil of बुध्यदेव or उपदेवभट्ट.

C. by नारायण.

आश्वलायनयज्ञकारिका by कुमारिल-स्वामिन (? कुमारस्वामिन). Refers to नारायणवृत्ति on आश्वलायनयज्ञ and to जयन्तस्वामिन. B.B.R.A.S. cat. vol. II. p. 203; pr. in Bombay, 1894.

आश्वलायनयज्ञकारिका by रघुनाथदीक्षित.

आश्वलायनयज्ञकारिकावली by गोपाल.

आश्वलायनयज्ञपरिशिष्ट (pr. Nir. P. and B. I. series at end of यज्ञ-सूत्र).

आश्वलायनयज्ञपरिभाषा.

आश्वलायनयज्ञप्रयोग.

आश्वलायनयज्ञोक्तवास्तुशान्ति by राम-कृष्णभट्ट.

आश्वलायनधर्मशास्त्र in 22 अध्यायस on duties of द्विजस and on भ्रातृ, प्रायश्चित्त, जातिनिर्णय &c. (Baroda O. I. No. 8708).

आश्वलायनपूर्वप्रयोग (Hultzsch R. I. No. 431).

आश्वलायनप्रयोग.

C. वृत्ति by विष्णु.

आश्वलायनप्रयोगदीपिका by तिरुमल सोम-यानिन, son of तिरुमलयज्वन्.

आश्वलायनयाज्ञिकपद्धति.

आश्वलायनशास्त्रभाष्यप्रयोग by कमलाकर, son of रामकृष्ण.

आश्वलायनसूत्रपद्धति by नारायण.

आश्वलायनसूत्रप्रयोग by त्रैविद्यभट्ट.

आश्वलायनसूत्रप्रयोगदीपिका by मन्मना-चार्यभट्ट (pr. Benares S. series).

आश्वलायनसूत्र (ms. in Bombay University Library) in eleven adhyāyas and about 2000 verses; refers to आश्वलायनयज्ञसूत्र and वृत्ति thereon and कारिका also. Quoted by हेमाद्रि and माधवाचार्य.

आहिताग्निमरणे वाहादि (आश्वलायनीय).

आहिताग्निमरणे वाहादि by भट्टनारायण, son of रामेश्वरभट्ट. Vide sec. 102.

आहिताग्नेर्वाहादिनिर्णय by रामभट्ट, son of विष्णुनाथ हेसिंग.

आहिताग्न्यन्येष्टिप्रयोग.

आहुततीर्थकस्नानप्रयोग.

आह्निक- numerous works are so styled. Only some are noted below.

आह्निक by आनन्द, son of प्रभाकर, of the दशयुगकुल.

आह्निक by आपदेव.

आह्निक by कमलाकर son of रामकृष्ण. Sec. 106; same as बहुआह्निक.

आह्निक by गङ्गाधर.

आह्निक by गोपालदेशिकाचार्य.

आह्निक by छद्धारि वृत्ति for followers of मन्वाचार्य.

आह्निक by ज्ञानभास्कर. He wrote आह्निकसंक्षेप also.

आह्निक by दिवाकरभट्ट.

आह्निक by बलभद्र.

आह्निक by भट्टोजि (from चतुर्विंशति-मतटीका).

आह्निक by रघुनाथ, son of माधवभट्ट.

आह्निक by विठ्ठलाचार्य.

आह्निक (बोधायनीय), by विश्वपतिभट्ट.

आह्निक by वैष्णवाक्ष वीक्षित.

आह्निक by ब्रजराज (for followers of बह्मनाचार्य).

आह्निककारिका.

आह्निककृत्य of दिवाकर; m. in मलमास-तत्त्व of रघुनन्दन and so before 1500 A. D.

आह्निककौतुक (from हरिवंशविलास).

आह्निककौतुन by श्रीनिवास pupil of वाद्यवाचार्य (Baroda O. I. No. 8809). This is a com. on सदा-चारस्वृति of आनन्दतीर्थ.

आह्निकचान्निका by काशीनाथ.

आह्निकचान्निका by कुलमानि कुल (Is it चान्निका or चान्निकाटीका?).

आह्निकचान्निका by request of मोक्ष-धर्मपदीय.

आह्निकचान्निका by गोपीनाथ.

आह्निकचान्निका by दिवाकर, son of महा-देव काल, son of रामेशभट्ट; men- tions भट्टोजीय (pr. at. Nir. P. with extracts from सायन on Vedic mantras); Same as संक्षे- पाह्निकचान्निका.

आह्निकचान्निका by देवराम.

आह्निकचिन्तामणि quoted by रघुनन्दन in आह्निकतत्त्व (and so earlier than 1500 A. D.).

आह्निकतत्त्व or आह्निकाचारतत्त्व by रघु- नन्दन; pr. by Jivananda. C. by मधुसूदन.

आह्निकदर्पण of रामकृष्ण (pr. with Ma- rathi tr. in Bombay, 1876).

आह्निकदीपक.

आह्निकदीपक by अचल residing, at आनन्दपुर, son of बल्लभराज, son of गोविन्द, son of लक्ष्मीधर, son of अमल- surnamed मढोड. About 1518 A. D. Vide Ulwar cat. extract No. 291.

आह्निकपद्धति by क्षिरराम. See आह्निक-संक्षेप.

आह्निकपद्धति by रघुनाथ सद्भाटस्थपति, son of माधव, son of रामेश्वर; he was younger brother of विश्वनाथ and प्रभाकर.

आह्निकपद्धति by विठ्ठलवीक्षित. Vide बहु-वर्णना below.

आह्निकपारिजात by अमलभट्ट.

आह्निकप्रकाश- from the वीरमिश्रोदय.

आह्निकप्रदीप- quoted by कमलाकर.

आह्निकप्रयोग by कमलाकर of कर्पूरग्राम (Kopargaon on the गोदावरी). There is confusion of author- ship in Baroda O. I. No. 277.

- आह्निकप्रयोग by काशीदीक्षित, son of सदाशिवदीक्षित; quoted by अनन्त in his कन्नकल्पद्रुम.
- आह्निकप्रयोग by गोवर्धन कविमण्डन (for आपस्तम्बीय).
- आह्निकप्रयोग by मनोहरभट्ट, son of महादेवभट्ट (for हिरण्यकेशीय).
- आह्निकप्रयोग by रघुनाथ, son of माधव, son of रामेश्वरभट्ट; his younger brother प्रभाकर composed रसप्रदीप in 1583 A. D. at the age of 19.
- आह्निकप्रयोगरत्नमाला by विश्वम्भरदीक्षित थिटे, son of मयूरेश्वरभट्ट resident of बैराज (modern Wai in Satara District). Mentions भट्टोजिदीक्षित. आचारार्क.
- आह्निकप्रायश्चित्त—mentions कमलाकर (I. O. cat. III. p. 555).
- आह्निकभास्कर by इन्द्रगुण्ट सूर्यनागयण.
- आह्निकमञ्जरीटीका by र्गेश्वर, son of हरिपण्डित, son of शिवपण्डित at पुण्यस्तम्भ (modern Puntambe) off the Godavari; composed in Śāke विजयशरैन्दुमते i. e. 1598 A. D.
- आह्निकरत्न (on daily duties).
- आह्निकरत्न by दाक्षिणात्य शिरोमणिभट्ट. In three प्रकाश.
- आह्निकरत्नचक्र by गङ्गाधरसुत (Baroda O. I. No. 123067).
- आह्निकविधि by कमलाकर.
- आह्निकविधि by नारायणभट्ट.
- आह्निकसंक्षेप of कौशुमिशास्त्र.
- आह्निकसंक्षेप of ज्ञानभास्कर.
- आह्निकसंक्षेप by रामदेव, written for Lala Thakkura. H. D. 66.
- आह्निकसंक्षेप by शिवराम, an abridgment of वैयनाथ's आह्निक.
- आह्निकसंग्रह of अनन्तभट्ट, son of नानेशभट्ट, son of यज्ञभट्ट, for शुक्लयजुर्वेद.
- आह्निकसार by दलपतिराज (2nd chap. of नृसिंहप्रसाद).
- आह्निकसार by बालभट्ट (probably same as author of आह्निकसार-मञ्जरी below).
- आह्निकसार by सुदर्शनाचार्य.
- आह्निकसार by हरिगम.
- आह्निकसागरमञ्जरी by बालभट्ट, son of विश्वनाथभट्ट दातार.
- आह्निकमन्त्र of गौतम in 17 खण्डs on duties of ब्राह्मण, vide BBRAS. cat. p. 204 No. 651.
- आह्निकस्मृतिसंग्रह.
- आह्निकाचारगज by गमानन्द वाचस्पति, great-great-grandson of पुष्कराक्ष of the family of सर्वानन्द; compiled under राजा कृष्णचंद्रराय of Nadia about 1750 A. D.
- आह्निकासूत of बासुदेवभट्टाचार्य, son of रङ्गनाथ, on duties and ritual of the वैश्वानस school of वेङ्कटस.
- आह्निकोद्धार quoted by रघुनन्दन in आह्निकतत्त्व.
- इन्द्रदत्तस्मृति.
- इष्टिकाल by दामोदर.
- ईशानसंहिता m. in समयमूल.
- ईश्वरसंहिता quoted by रघुनन्दन in तिथितत्त्व.
- उज्ज्वला by हरदत्त, com. on आपस्तम्भ-धर्मसूत्र.
- C. कालासूतटीका by वेङ्कटचक्रवर्त्त.

उत्तराध्यायः (on marriage, विरुद्धसम्बन्ध &c.).

उत्तरक्रियापद्धति by याज्ञिकदेव.

उत्तरीयकर्मन् (काण्वीय).

उत्पातशान्ति attributed to बुद्धगर्ग.

उत्सर्गकमलाकर of कमलाकरभट्ट.

उत्सर्गकर्मन्.

उत्सर्गकौस्तुभ, part of स्मृतिकौस्तुभ of अनन्तेदव.

उत्सर्गनिर्णय by रुष्णराम.

उत्सर्गपद्धति by अनन्तदेव.

उत्सर्गपरिशिष्ट.

उत्सर्गप्रयोग by नारायणभट्ट.

उत्सर्गमयूख by नीलकण्ठ (pr. by J. R. Gharpure in Bombay).

उत्सर्गोपाकर्मप्रयोग by रामरुष्ण, son of नारायणभट्ट.

उत्सर्जनपद्धति.

उत्सर्जनोपाकर्मप्रयोग by बापूभट्ट, son of महादेव.

उत्सवनिर्णय by तुळजाराम.

उत्सवनिर्णय by पुरुषोत्तम.

उत्सवनिर्णयमञ्जरी by गङ्गाधर, composed in śake 1554 i. e. 1632 A. D. (Baroda O. I. 2375).

उत्सवप्रकाश.

उत्सवप्रतान by पुरुषोत्तम.

उदकुम्भदान.

उदक्याहुद्विप्रकाश by ज्वालानाथमिश्र.

उदयारपद्धति (तन्त्र) quoted in स्माल्ट-संस्कार.

उदीच्यप्रकाश (Baroda O. I. No. 8016).

उद्योगप्रतिष्ठा.

उपायनकालनिर्णय.

उद्वाहकन्यास्वरूपनिर्णय.

उद्वाहचन्द्रिका by गोवर्धन उपाध्याय.

उद्वाहतत्त्व— see विवाहतत्त्व.

C. by काशीराम-बाबुसति-भट्टाचार्य (printed in 1877 at Calcutta in Bengali characters and in 1916).

उद्वाहनिर्णय by गोपालन्यायप्रधानम.

उद्वाहलक्षण.

उद्वाहविवेक by गणेशभट्ट.

उद्वाहव्यवस्था N. vol. II. p. 77.

उद्वाहव्यवस्था—vide संबन्धव्यवस्थाविकाश.

उद्वाहव्यवस्थासंक्षेप.

उद्वाहादिकालनिर्णय by गोपीनाथ (Baroda O. I. No. 10226).

उपकाश्यपस्मृति.

उपचारषोडशरत्नमाला (महादेवपरिचर्या-सूत्रव्याख्या), by हरेश्वरस्वामिन्, pupil of रघुरामतीर्थ).

उपनयनकर्मपद्धति.

उपनयनकारिका anonymous.

उपनयनचिन्तामणि by शिवानन्द.

उपनयनतन्त्र by गोभिल.

उपनयनतन्त्र by रामदत्त.

उपनयनतन्त्र by लौगाक्षि.

उपनयनपद्धति by रामदत्त (for राजस्त्रोपि followers).

उपनयनपद्धति by विश्वनाथदीक्षित.

उपस्थान.

उपाकर्मनिर्णय.

उपाकर्मकारिका (Stein's cat. p. 12).

उपाकर्मपद्धति (कात्यायनीय) by वैद्यनाथ.

उपाकर्मप्रमाण by बाळदीक्षित.

उपाकर्मप्रयोग (आपस्तम्बीय).

उपाकर्मप्रयोगं (आश्वलायनीय).

उपाकर्मप्रयोग by द्वारकानाथ, son of टीक्यभट्ट.

उपाकर्मविधि.

उपाकृतितत्त्व by बालभट्ट alias बालकृष्ण पायगुण्ड ; ms. dated संवत् 1848 (1792 A. D.) in Stein's cat. p. 302.

उपाकर्मविधि by द्वयाशङ्कर.

उपाश्रितः स्मृति.

ऊर्ध्वपुण्ड्रधारण.

ऊर्ध्वपुण्ड्रनिर्णय by एरुपोत्तम (ms. No. 3862 in Baroda O. I. is dated संवत् 1764).

ऊर्ध्वमूल.

कग्बेदाह्निक by काशीनाथ. Also called कग्बेदाह्निकचन्द्रिका.

कग्बेदाह्निक by शिशोमाणि.

कग्बेदाह्निकचन्द्रिका by काशीनाथ.

ककुप्रयोग by भट्टराम, son of विश्वनाथ होमिष्ठा (following तीर्थदर्पण). Baroda O. I. No. 8515 ms. dated 1676 (śake).

ककुमिताक्षरा- same as मिताक्षरा.

कणमोक्षण.

कतुलक्षण.

कतुशान्ति.

कविग्वरणनिर्णय by अनन्तदेव.

कवितर्पण.

कवितर्पणकारिका.

कविभट्टी ; see संस्कारमास्कर.

कण्डशास्त्रविधान (rite for inducing rainfall). Baroda O. I. 11047 A and C.

कण्डशास्त्रस्मृति- vide sec. 40.

एकदण्डसंन्यासविधि by शौनक.

एकनक्षत्रजननज्ञान्ति by गंग (Baroda O. I. No. 5661).

एकवस्त्रस्नानविधि by भानुभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट. About 1640-1680 A. D.

एकान्निकाण्ड (यजुर्वेदीय) also known as मन्त्रपाठ, मन्त्रप्रपाठक and मन्त्रप्रश्न. (pr. in Mysore G. O. L. series, 1902). Vide आपस्तम्बीयमन्त्रपाठ.

एकान्निकाण्डमन्त्रव्याख्या by हरदन.

एकान्नदानपद्धति of श्रीदत्तमिश्र ; ms. copied under देवसिंह of मिथिला in ल. सं. 299 i. e. 1418 A. D.

एकादशाहृत्य.

एकादशीनिप्रयोग (chanting of रुद्राध्याय eleven times).

एकादशीतत्त्व by रघुनन्दन.

C. by काशीराम वाचस्पति.

C. द्वीप by गधामोहन गोस्वामी, a friend of Colebrooke, residing at Śāntipura. He was a descendant of अद्वैत, associate of चैतन्य.

एकादशीनिर्णय (several works are so called and are ano. in the catalogues).

एकादशीनिर्णय or निर्णयसार by घरणीधर, son of मुरारि ; composed in śake 1408 (1486 A. D.) ; refers to महाराजाधिराज बीसलदेव ; mentions अनन्तभट्ट, बौपदेवपाण्डित, विश्वरूप

(verses on varieties of सुखा and विखा एकादशी), विज्ञानेश्वर (three verses on एकादशी). Baroda O. I. ms. No. 12052 is dated संवत् 1620.

एकादशीनिर्णय of हरि, son of नरसिंह, of अष्टबुध family, at बिराटनगर (Wai) on the Kṛṣṇa.

एकादशीनिर्णय by शङ्कर, son of नीलकण्ठ (part of सदाचारसंग्रह).

एकादशीनिर्णयस्याख्या of अच्युतानन्द (a pupil of आनन्दगिरि).

एकादशीविशेष by शूलपाणि- sec. 95.

एकादशीव्रतनिर्णय by देवकीनन्दन.

एकादशीव्रतोपापनपद्धति.

एकादशीहोमनिर्णय (Baroda O. I. 8332).

एकादशीहोमनिर्णय by रामनवरत्न (Baroda O. I. 8656).

एकोद्दिष्टश्राद्ध.

एकोद्दिष्टश्राद्धपद्धति.

एकोद्दिष्टश्राद्धप्रयोग.

एकोद्दिष्टसारिणी by रत्नपाणिमिश्र, son of गंगोलीसखीवेश्वर, composed for securing the favour of the king of मिथिला.

ऐन्दवभासनिर्णय by गणेशदास.

औदीच्यप्रकाश by वेणीदास.

औपासनप्रायश्चित्त (from संस्कारदीप्ति of अनन्तदेव).

और्ध्वदेहिककल्पवल्ली by विश्वनाथ.

और्ध्वदेहिकक्रियापद्धति by विश्वनाथ, son of ज्योतिर्विद् गोबाल (according to छान्दोग्यवेद भाष्यमिन्दुनासा). He was, नोमतीबालज्ञातीय.

और्ध्वदेहिकनिर्णय by बाह्यदेवाचल.

और्ध्वदेहिकपद्धति of कमलाकरभट्ट, 300 of रामकृष्ण; sec. 106.

और्ध्वदेहिकपद्धति or-प्रयोग by कृष्णदीक्षित, son of यज्ञेश्वर (according to सामवेद).

और्ध्वदेहिकपद्धति by दयाशङ्कर.

और्ध्वदेहिकपद्धति or अम्येष्टिपद्धति by नारायणभट्ट, son of रामेश्वर.

और्ध्वदेहिकप्रकरण.

और्ध्वदेहिकाधिकारनिर्णय.

कठपरिशिष्ट quoted by हेमाद्रि in परिशेषखण्ड.

कठसूत्र quoted by हेमाद्रि in परिशेषखण्ड and संस्कारमण्ड.

कठसूत्र by वैदिकसार्वभौम. m. in प्रयोगचन्द्रिका. It is a com. on युद्धरत्न.

कण्वस्तुति- m. by हरदास on गौ. ध. सू., आचारमण्ड, श्राद्धमण्ड.

कदलीव्रतोपापन.

कन्यागततीर्थविधि.

कन्यादानपद्धति.

कन्यादानप्रयोग.

कन्याविवाह.

कन्यासंस्कार.

कर्पदिकारिका m. by नि. सि., संस्कारमण्ड of सिद्धेश्वर.

कपालमोचनश्राद्ध.

कपिलगोदान.

कपिलसंहिता m. in संस्कारमण्ड.

कपिलस्तुति in 10 अध्याय, each with 100 verses, on degeneration of ब्राह्मण in Kali, श्राद्ध, purifying ceremonies, adopted son, विवाह, gifts, penances.

कपिकादान

कपिकादानपद्धति.

कर्मविद्याविधान (from प्रयोगपारिजात).

कर्मकाण्डपद्धति.

कर्मकाण्डसारसङ्ग्रह (Baroda O. I. 9506 dated संवत् 1618, i.e. 1561-62 A. D.).

कर्मकालप्रकाश by कृष्णराम.

कर्मकौस्तुभ by कृष्णदत्त, son of आबस-थिक ब्रह्मदत्त.

कर्मकौस्तुभ by मिश्रविष्णुशर्मन.

कर्मक्रियाकाण्ड (शेष) composed by सोमशम्भु in 1073 A.D.; ms. copied in 1206 A. D.; vide Hp. p. 95.

कर्मतत्त्वप्रदीपिका alias लघुपद्धति by कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ, on कलिचर्य, आह्निक, संस्कार, आशु; quotes माधवीय, वामनभाष्य, खन्निष्ठा, जयन्त, कालादर्श, मदन-पारिजात. About 1400-1550 A. D. (Stein's cat. p. 304, extract).

कर्मदत्त quoted in त्रिकाण्डमण्डन.

कर्मदीपिका of रघुनाथतीर्थ. Incomplete ms. in B B R A S. cat. p. 211-213; a vast work; over 73 adhyāyas on वर्णाश्रमधर्म, व्यवहार, प्रायश्चित्त. Names विश्वनेश्वर.

कर्मदीपिका of हरिदत्त, son of भूधर (Baroda O. I. No. 6892) on कुण्ड, वेदि, मधुपर्क, कन्यादान, चतुर्थी-कर्म.

कर्मनिर्णय by आनन्दतीर्थ.

C. by जयतीर्थ.

CC. by राघवेन्द्र.

कर्मपद्धति by चिद्ब्रह्मनन्द.

कर्मपीप m. in महत्वाकामवेद-

कर्मप्रकाश by कलावल्लभ.

कर्मप्रकाश m. by रघुनन्दन in ज्योतिस्तत्त्व.

कर्मप्रकाशिका of पञ्चाक्षर गुरुनाथ (on पाकपत्र, कृष्माण्डहोम, पुत्रस्वीकार-विधि, झुलगव).

कर्मप्रदीप attributed to कात्यायन or गोमिह. Also called, उन्मोहपरि-शिष्ट; quoted by झुलपानि, माधव, रघुनन्दन, कमलाकर.

C. by आशादित्य or आशार्क, son of चक्रधर.

C. परिशिष्टप्रकाश by नारायणोपाध्याय, son of गोण (B. I. series 1909).

C. by शिवराम, son of विश्वाम.

कर्मप्रदीपिका, a पद्धति to पारस्करपुस्तकसूत्र, by कामदेव.

कर्मप्रायश्चित्त by वेदकृष्णविजयिन्.

कर्ममञ्जरी (Ulwar cat. No. 1277).

कर्मलोचन 108 stanzas on duties of householders.

कर्मविपाक.

कर्मविपाक by ब्रह्मदेव who is said to have instructed नारद on the fruits of कर्म in 12 अध्याय (Ulwar cat. extract 293).

कर्मविपाक by भरत who is instructed by भृगु.

कर्मविपाक by भृगु who is instructed by बतिसि.

कर्मविपाक by माधवाचार्य.

• कर्मविपाक by मान्धातृ- see महार्जवकर्म-विपाक.

कर्मविपाक by मौडुगिपति m. in कर्म-विपाकसारग्रह and हस्तिहस्तसार; earlier than 1380 A. D.

- कर्मविपाक by रवि to अरुण (Ulwar cat. No. 1278 and extract No. 293).
- कर्मविपाक by रामकृष्णाचार्य.
- कर्मविपाक by विश्वेश्वरभट्ट- see महार्णव-कर्मविपाक; m. in सुदितस्व p. 242.
- कर्मविपाक by शङ्करभट्ट, son of नीलकण्ठ भट्ट (I. O. cat. vol. III. p. 575).
- कर्मविपाक by the eldest son of काल्ह-देव, son of पद्मानाभ. Vide under सारग्राहकर्मविपाक.
- कर्मविपाक from the ज्ञानभास्कर.
- कर्मविपाक from शातातपरसृति (pr Jivananda II. p. 435 ff).
- कर्मविपाक from the सूर्यार्णव.
- कर्मविपाकचिकित्सासूतसागर by पण्डित देवीदास.
- कर्मविपाकपरिपाटी.
- कर्मविपाकप्रायश्चित्त.
- कर्मविपाकमहार्णव; vide महार्णवकर्मविपाक.
- कर्मविपाकरत्न by कमलाकर, son of राम-कृष्ण.
- कर्मविपाकसंहिता (pr. at Venk. P.), a part of ब्रह्मपुगण.
- कर्मविपाकसंग्रह from महार्णवकर्मविपाक, quoted by शङ्कर in कर्मविपाक and in मदनरत्न.
- कर्मविपाकसमुच्चय m. in महार्णव of मान्धातु, son of मदनपाल and in नित्याचारप्रदीप. Earlier than 1350 A. D.
- कर्मविपाकसार quoted by शङ्कर in कर्म-विपाक and in नित्याचारप्रदीप pp. 140 and 207.
- कर्मविपाकसार by दलपतिराज (about 1510 A. D.).
- कर्मविपाकसार by विनकर, son of राम-कृष्ण, son of नारायणभट्ट (I. O. ms. dated संवत् 1696; vide cat. p. 573). About 1585-1640 A. D.
- कर्मविपाकसार by सूर्यराम.
- कर्मविपाकसारग्राह by eldest son of काल्हड or काल्हड, son of पद्मानाभ; vide under सारग्राहकर्मविपाक and कर्मविपाक.
- कर्मविपाकार्क by शङ्कर. See कर्मविपाक.
- कर्मविपाकसारोद्धार.
- कर्मसंग्रह m. in अहल्याकामधेनु.
- कर्मसरणि by विठ्ठल दीक्षित: vide under यजुर्वेदभा. Said to have been born about 1519 A. D.
- कर्मसिद्धिसिद्धान्त by पुरुषोत्तम (Baroda O. I. 8361) on भास्कर, स्वप्नाध्याय &c.
- कर्मानुष्ठानपद्धति by भवदेव (vide sec. 73).
- C. संसारपद्धतिरहस्य.
- कर्मोपदेशिनी of अनिरुद्ध (sec. 82); quoted by रघुनन्दन and कमलाकर.
- कर्मोपदेशिनी of हलायुध (sec. 72).
- कलामिथि m. in स्मृतिसारोद्धार of विश्व-म्भर.
- कलिका- vide दीपकलिका; quoted by कमलाकर.
- कलिधर्मनिर्णय.
- कलिधर्मप्रकरण by कमलाकरभट्ट.
- कलिधर्मसारसंग्रह by विश्वेश्वरसरस्वती.
- कलियुगधर्मसार of विश्वेश्वरसरस्वती in two parts, first on worship of विष्णु and 2nd on शिवपूजा, गंगा-स्नानकल &c.

कलिदुर्गधर्मधर्म.

कलिधर्मनिर्णय by दामोदर, eldest brother of नीलकण्ठ; quoted in अष्टावर्मसूत्र. About 1610 A. D. Mentions मांसमीमांसा of नारायणभट्ट, शास्त्रदीपिकाटीका of his father, रामचन्द्राचार्य, आश्वदीपिकादिका etc. (Baroda O. I. No. 10793).

कल्पतरु by लक्ष्मीधर; vide sec. 77.

कल्पद्रु quoted in मदनपारिजात and by देवदास.

कल्पद्रुम- see दानकल्पद्रुम, रामकल्पद्रुम and आश्वकल्पद्रुम; quoted by चण्डेश्वर and मदनपारिजात (who both mean कल्पारु of लक्ष्मीधर).

कल्पलता-vide कृत्यकल्पलता.

कल्पलता by लोलुप (?); quoted by श्रीधर, आश्वमेध of रामकृष्ण, by रघुनन्दन in मलमासतत्त्व.

कल्पदक्षदान.

कथयस्मृति quoted in पराशरस्मृति-व्याख्या and मत्सरिभाष्य on गौ. ध. मू.

कथिरहस्य by कृष्णभट्ट.

कथिराजकौतुक by कथिराजगिरि.

कथयस्मृति quoted in हेमाद्रि, माधव, विज्ञानेश्वर and मदनपारिजात.

कथयपोतरसंहिता.

कस्तूरिस्मृति or स्मृतिहासर by कस्तूरि.

कांस्यपात्रदान.

काकचण्डेश्वरी.

काठकयज्ञ quoted by हेमाद्रि, रघु° in मलमासतत्त्व, आश्वमेध.

काठकयज्ञपरिशिष्ट.

काठकयज्ञपरिशिष्ट m. by हेमाद्रि and रघुनन्दन.

काठकयज्ञसूत्र by लौगाक्षि (ed. by Dr. Caland in D. A. V. College series, Lahore 1925, with extracts from three com.).

C. (भाष्य) by देवपाल, son of हरिपालभट्ट.

C. विवरण by आदित्यदुर्जन.

C पद्धति of ब्राह्मणबल, son of माधवाश्वर्य.

काठकाह्निक by गङ्गाधर.

काण्य quoted in आप. ध. मू. I. 19. 7.

कार्त्तिकयज्ञ- see पारम्पर्ययज्ञ; m. in सम्प्रसारमयज्ञ.

कात्यायनयज्ञकारिका.

कात्यायनयज्ञपरिशिष्ट.

कात्यायनस्मृति m. by याज्ञवल्क्य, विज्ञानेश्वर, हेमाद्रि, माधव. See बृहत्कात्यायन; m. by रघुनन्दन; pr. Jivananda Sm. part I pp. 603-644. This is also called कर्मप्रदीप and गोभिलस्मृति in Anan. Sm. pp. 49-71.

कादम्बरी, a com. on the द्वैतनिर्णय by गोकुलनाथ.

कामधेनु of गोपाल; vide sec. 71.

कामधेनु of यतीश, son of टेकचन्द्र, on धर्म, अर्थ, काम and मोक्ष. Compiled under विजयपाल son of अशुतपाल in four स्तनः (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ.

कामधेनुदीपिका by नारायण, commentator of मनुस्मृति (vide मनु V, 56, 80, 104).

कामन्दकीयनीतिसार (pr. in B. I. series and Tri. S. Series) m. in महाभारत,

वामन's काव्यालंकार. In 19 सर्गs and 1087 verses. Some mss have 20 सर्गs.

C. by आत्माराम.

C. उपाध्यायनिरपेक्षा (vide Ulwar cat. extract 295 which begins work with the first verse of काव्यादर्श and derives कौटिल्य as कुटिर्घट उच्यते तं लाम्नि संयुहन्ति ...नाधिकं...इति कुटिलाः ..., कुटिलानामपत्यं कौटिल्यः विष्णुगुप्तः).

C. by जयराम.

C. जयमङ्गला by शङ्करार्य (pr. in Tri. S. series).

C. नयप्रकाश by वरदराज.

कामरूपनिबन्ध quoted by रघुनन्दन in मलमासतरुच and by कमलाकर.

कामरूपयात्रापद्धति by हलिरामशर्मन् in ten पटलs.

कामिक m. by हेमाद्रि, कालमाधव, वृत्तिह-
प्रसाद, नि. सि.

काम्यकर्मकमला.

काम्यसामान्यप्रयोगरत्न.

कायस्थसञ्चयत्वधर्मदलनकुठार by लक्ष्मी-
नारायणपाण्डित.

कायस्थतरुच.

कायस्थधर्मदीप or -प्रकाश by विश्वेश्वर
alias गणामधु (composed about
1674 A. D.).

कायस्थनिर्णय.

कायस्थपद्धति by विश्वेश्वर. Printed at
Bombay in 1873. Same as कायस्थ-
धर्मदीप. Baroda O. I. ms. No.
9670 is dated संवत् 1727 (1670-
71 A. D.).

कायस्थविचार.

कायस्थोत्पत्ति by गङ्गाधर.

कारणगायश्चित्त.

कारिका by अनन्तदेव.

कारिकाटीका (लघु) by माधव.

कारिकामञ्जरी by कनकसभापति, son of
वैयनाथ, of मौड्लगोत्र.

C. प्रयोगादर्श by author himself.

कारिकासमुच्चय.

कार्तवीर्यार्जुनदीपदान by कमलाकर, son
of रामकृष्ण.

कार्तवीर्यार्जुनदीपदानपद्धति by रघुनाथ,
son of विश्वामित्र.

कार्तवीर्यार्जुनदीपदानपद्धति by लक्ष्मण-
देशिक, son of कृष्ण.

कार्यनिर्णयसंक्षेप on आश्व.

कार्णाजिनिरसृति m. by हेमाद्रि, माधव,
जीवतवाहन, मिता०.

कालकौस्तुबी m. in दुर्गोत्सवविशेषक.

कालकौस्तुबी by गोपालभट्ट, son of हरि-
वंशभट्ट, who was a ब्राह्मिन्. M. by
रघुनन्दन, रायमुकुट, कमलाकर ; ear-
lier than 1400 A. D.

कालकौस्तुबी by नीलाम्बर, son of गङ्गाधर,
author of कालसार ; m. in छुडि-
कौस्तुबी of गोविन्दानन्द.

कालयुगोत्तर m. in शान्तिमयूख.

कालचन्द्रिका by कृष्णभट्टमौनिक.

कालचन्द्रिका by पाण्डुरङ्ग मोरेश्वरभट्ट.

कालचिन्तामणि m. in छुडिकौस्तुबी of
गोविन्दानन्द (so earlier than 1500
A. D.).

कालतरुविशेषक by रघुनाथभट्ट styled
सत्ताइस्थपति, son of भट्टमाधव (and
ललिता), son of भट्टराजेश्वर. His elder
brother was विश्वनाथ. Composed
in संवत् 1677 i.e. 1620 A.D.; deal's
with तिथिs, मास, अष्टमिनास.

कालतरङ्गविषेचनसारसंग्रह or -सारोद्धार
(based on विषेचन) by शम्भुभट्ट,
son of बालकृष्ण and pupil of
मीमांसक खण्डदेव. About 1700 A.D.

कालतरङ्गार्णव.

C. रामप्रकाश by रामदेव.

कालतरङ्ग first part of स्मृत्यर्थमाग by
छलारिसुसिंह.

कालदानपद्धति.

कालदिवाकर by चन्द्रचूडदीक्षित.

कालदीप m. in संस्कारमयूख and नृसिंह-
प्रसाद (संस्कारसार). Earlier than
1500 A. D.

C. m. in प्रयोगपरिज्ञान of नृसिंह.

कालदीप of विन्यासिंह महापात्र.

कालनिरूपण by वैद्यनाथ.

कालनिर्णय by आदित्यभट्ट कविबल्लभ.

कालनिर्णय by गोपालन्यायपञ्चानन.

कालनिर्णय by तट्टकाचार्य.

कालनिर्णय (लघु) by दामोदर.

कालनिर्णय by नारायणभट्ट (: probably
same as कालनिर्णयसंग्रहश्लोकविवरण).

कालनिर्णय (संक्षिप्त) by भट्टोजि (Baroda
O. I. No. 5373).

कालनिर्णय by माधव (called काल-
माधवीय). Pr. in B. I. series and
Ch. S. series.

C. by मिश्रमोहनकृतिलक, son of
हारकादास; written in संवत् 1670
(सुहृन्निरसेन्दुमितेन्दु) i. e. 1614
A.D. (D. C. No. 264 of 1886-92).

C. कालनिर्णयसंग्रहश्लोकविवरण by
नारायणभट्ट, son of रामेश्वर.

C. कालमाधवचान्द्रिका by मधुरानाथ
शुक्ल.

H. D. 67.

C. दीपिका-vide कालनिर्णयदीपिका of
रामचन्द्राचार्य below.

C. by धरणीधर.

C. लक्ष्मी by लक्ष्मीदेवी, wife of वैद्य-
नाथ पायगुण्ड.

कालनिर्णय from परिशेषखण्ड of हेमाद्रि.

कालनिर्णयकारिका (130 कारिकाs of
माधवाचार्य taken from कालमाधव).

C. ano. (N. vol. X. pp. 239-
240).

C. by वैद्यनाथ (Stein's cat. p. 85),
son of रामचन्द्र.

कालनिर्णयकौतुक, a part of हर्षि-
विलास of नन्ददीक्षित.

कालनिर्णयचन्द्रिका by दत्तात्रेयभट्ट, son
of महादेव, surnamed काल. About
1660. He was daughter's son of
रामकृष्ण, father of कमलाकर.

(2) by सीतारामचन्द्र of कौण्डिन्यगोत्र,
son of श्रीधरभट्ट and कामका and
grandson of नृसिंह.

कालनिर्णयदीपिका by काशीनाथभट्ट also
called शिवानन्दनाथ, son of जयराम-
भट्ट and grandson of शिवरामभट्ट
and pupil of अनन्त.

कालनिर्णयदीपिका by कृष्णभट्ट.

कालनिर्णयदीपिका a com. on माधवीय-
कालनिर्णय by रामचन्द्राचार्य, son of
कृष्णाचार्य and great-grandson of
अनन्ताचार्य and pupil of परमहंस-
श्रीगोपाल. About 1400 A. D. He
wrote प्रक्रियाकौमुदी.

C. विवरण by his son सुसिंह; ms.
dated 1548 A.D.; m. in सुसिंहप्रसाद.
This gives a detailed pedigree
of the शेष family (Baroda O. I.

Ms. No. 10410, which says it was composed in śake 1331

शशाङ्ककालानलविश्वसंमति विरोधिष्वै).

C. रामप्रकाश by राघवैन्द्र, composed by order of कृपारामवृषति.

C. by सूर्यपण्डित.

कालनिर्णयप्रकाश by रामचन्द्र, son of बिहल and grandson of बालकृष्ण-तन्त्र. His mother was daughter of रघुनाथभट्ट, author of कालतत्त्व-विवेचन. So about 1670 A. D. Baroda O. I. No. 8455 is dated śake 1603 माघ (February 1682 A. D.).

कालनिर्णयसंक्षेप by भट्टेजि, son of लक्ष्मीधर; based on हेमाद्रि's work.

कालनिर्णयसार by दलपतिराज (part of वृत्तिहप्रसाद); sec. 99.

कालनिर्णयसिद्धान्त in 118 verses by महादेवविद् son of काह्लजिद्; based on prose materials collected by रघुराम, son of जयराम, in बेलाबटपुर near modern Sihor; composed in 1709 संवत्, i. e. 1652-53 A. D. in the city of Bhuj (modern Bhuj). Vide D. C. Ms. No. 275 of 1887-91.

C. by same; composed in संवत् 1710.

कालनिर्णयसौख्य or समयनिर्णयसौख्य (part of टोडरानन्द).

कालनिर्णयावबोध by अनन्तदैवज्ञ.

कालप्रदीप m. in प्रयोगपारिजात of वृत्तिह.

कालप्रदीप by दिव्यसिंह.

कालमाध्यनिर्णय by गौरीनाथ चक्रवर्ति (Baroda O. I. 10260).

कालभास्कर by हम्भुनाथमिश्र. (Baroda O. I. 10155).

कालमेघ.

कालमयूख or समयमयूख of नीलकण्ठ; sec. 107.

कालमाधव (pr. Kashi S. series and B. I. series). Vide कालनिर्णय above.

कालमाधवकारिका or लघुमाधव.

C. by वैद्यनाथसुरि, son of रामचन्द्र-तन्त्र, son of बिहल. Ulwar cat. No. 1293.

कालमार्तण्ड by कृष्णमिश्राचार्य, son of रामसेवक and grandson of देवीदत्त-भट्ट.

कालविधान m. in आद्यकल्पलता of नन्दपण्डित.

कालविधान of श्रीधर.

कालविधानपद्धति of श्रीधर.

कालविवेक by जीवतबाहन (B. I. series).

Vide sec. 78; m. by वृत्तिह, रघुनन्दन and कमलाक.

कालविवेचनसारसंग्रह by हम्भुभट्ट.

कालसर्वस्व of कृष्णमिश्र of the कौस्त-गोत्र.

कालसार of गदाधर, son of नीलाम्बर and जानकी and nephew of हल-धर who was guru of the queen of हरेकृष्णवृषति; pr. in B. I. series. Between 1450-1500 A. D. Mentions कालमाधवीय, कालावर्षी, वज्रधर.

कालसिद्धान्त or सिद्धान्तनिर्णय by चन्द्र-चूड, son of उमापति or उमजगद्गु, son of चर्मानन्द, surnamed वीराजिक. Later than 1550 A. D.

कालावर्ष or कालनिर्णय by आदित्यनन्द कविवर्यन of नर्मनोत्र, pupil of विष्णो-

भारतार्थ; ms. dated संवत् 1581; - quoted by सुसिंह, अल्लाहनाथ, रघु-
नन्दन, कालमाधव, दुर्गासवधिवेक;
composed. between 1200-1325
A. D., as it mentions स्मृति-
चन्द्रिका, स्मृतिमहार्णव, विश्वादर्श.

कालावृत (and C. उज्ज्वला) by वेङ्कट-
यज्वन्, one of whose four bro-
thers was यल्लयज्वन्.

(1) (pr. at Madras in Telugu and
Grantha characters) Hultsch
R. I. p. 72.

(2) by सुकंभट्टलक्ष्मीनरसिंह and com.
by author; pr. at Madras in 1880.

कालावलि m. in अनुत्तमागर.

कालिकार्चनपद्धति.

कालिकार्चनप्रदीप m. in अहल्याकामधेनु.

कालिकार्चनसंहिता m. in अहल्याकामधेनु.

कालिकार्चादीपिका.

कालोत्तर m. in हेमाद्रि. मलमासतत्त्व of
रघु० seems to be the Tantric
work of that name.

काल्यार्चनचन्द्रिका by नीलकमल लाहाडी;
pr. at Murshidabad, 1877-79, in
Bengali characters.

काशीसण्डकथाकेलि by प्रभाकर.

काशीतत्त्व by रघुनाथेन्द्रसरस्वती.

काशीतत्त्वदीपिका by प्रभाकर (Is it the
same as केलि above?).

काशीतत्त्वप्रकाशिका or काशीसारोद्धार
by रघुनाथेन्द्रशिवयोगिन् (Stein's
cat. pp. 86, 303). Divided into
उल्लास. Probably the same as
काशीतत्त्व above.

काशीयकरण (from the त्रिस्थलीसेतु).

काशीप्रकाश by नन्दपण्डित. See 105.

काशीमरणमुक्तिविचार by नारायणभट्ट.

काशीमहात्म्यकौमुदी by रघुनाथदास.

काशीमुक्तिप्रकाशिका.

काशीमुक्तिमोक्षनिर्णय or काशीमोक्षनिर्णय
by सुरेश्वरचार्य.

काशीमुक्तिमोक्षनिर्णय by विश्वनाथचार्य.

काशीरहस्यप्रकाश, by भट्टनारायण, son
of राम, son of नारायण, composed
at राजनगर by order of कामदेव.

काश्यपधर्मशास्त्र-vide sec. 19 (Vide I.
O. cat. vol. III. p. 384 No. 1317).

कीर्तिचन्द्रोदय by दामोदरपण्डित under
the patronage of बृहदल्ल in the
reign of Akbar (latter half of
16th century).

कीर्तितत्त्व.

कीर्तिप्रकाश of विष्णुधर्मन; vide under
समयप्रकाश I. O. cat. p. 538 No.
1682).

कुण्डकल्पद्रुम of माधवशुक्ल, son of कृक,
son of व्यामनायण; composed in
1577 šake (1655-56 A. D.).
BBRAS cat. p. 138. He was
उदाच्यब्राह्मण of the काश्यपगोत्र,
mentions कुण्डतत्त्वप्रदीप, कुण्ड-
शिरोमणि, कुण्डसिद्धि, विश्वनाथ; pr.
at Benares in 1879 A. D.
C. by author.

कुण्डकल्पलता by बृण्दिहराज, son of बुरु-
पोत्तम, son of रामकृष्ण. He was
pupil of रामपण्डित, father of नन्द-
पण्डित. About 1600 A. D.

कुण्डकारिका by भट्टलक्ष्मीप्र.

कुण्डकौमुदी or कुण्डमण्डपकौमुदी in 103
verses of विश्वनाथ, son of जगन्म.

He is different from विश्वनाथ, a. of कुण्डरत्नाकर; between 1520-1600 A. D., as m. in मण्डपकुण्ड-सिद्धि and as he mentions मदनरत्न and रूपनारायण.

C. by author.

कुण्डकौमुदी by शिवसूरि son of अयम्बक (महाजन).

C. कुण्डालोक by same. Vide Hultzschi's Report No. III. p. V. and p. 80; mentions कोस्तुभ, मयूख, कुण्डसिद्धि and रामबाजपेय. Later than 1680 A. D.

कुण्डगणपति.

कुण्डचमत्कृति.

C. by वासुदेव of the महाजन family, son of शिवसूरि, son of अयम्बक.

कुण्डतत्त्वप्रकाश or -प्रकाशिका by रामा-नन्दतीर्थ.

कुण्डतत्त्वप्रदीप by बलभद्रसूरि शुक्ल, son of स्थावर of बत्सगोत्र; composed at खम्बतीर्थ (Khambayat) in 1623 A. D. Has 164 verses.

C. by author composed in 1632 A. D. Vide D. C. Ms. No. 204 of 1884-87.

कुण्डदिव्याल by बाबाजी पाध्ये.

C. by author.

कुण्डनिर्माणश्लोक by रामबाजपेय, an inhabitant of नैमिषारण्य; composed in संवत् 1506 i. e. 1449-50 A. D.

C. by author.

कुण्डनिर्माणश्लोकदीपिका by मणिराम-दीक्षित.

कुण्डपद्धति of नागोजिमह.

कुण्डपरिभाषा ano. (BBRAS cat. p. 138).

कुण्डप्रकाश by रुद्रदेव, son of नारायण of तोरो family (from * the प्रतापनारसिंह). Vide Ulwar cat. extra 299. About 1710 A. D.

कुण्डप्रदीप in 21 verses by महादेव राजगुरु, son of काह्मजिहाडव.

C. by same; quotes कामिक.

कुण्डप्रदीप by महादेव राजगुरु, son of काह्मजित् and teacher of हैचतराज (Haibatrao) in 20 fine verses in शार्ङ्गलघुविक्रीडित, अग्रधरा and अनुसृष्ट.

C. by author.

कुण्डप्रबन्ध by कालिदास, son of बलभद्र in 73 verses. Composed in śake 1544 (1632 A. D.) D. C. Ms. No. 42 of 1882-83.

कुण्डभास्कर vide कुण्डदेवद्योतदर्शन.

कुण्डमण्डप by वाचस्पति.

कुण्डमण्डपकौमुदी vide कुण्डकौमुदी by शिवसूरि.

कुण्डमण्डपचन्द्रिका by यज्ञसूरि, son of विश्वनाथ.

कुण्डमण्डपदर्पण by नारायण, son of अनन्त; composed in śake 1500 1578 A. D.; in 49 श्लोक written at टापरग्राम, while his प्रपितामह dwelt at मणौरग्राम.

C. मनोरमा by गङ्गाधर, son of author.

कुण्डमण्डपनिर्णय from परशुरामपद्धति.

कुण्डमण्डपनिर्णय by मीरकण्ठ, son of सैकुण्ठ (Stein p. 86).

कुण्डमण्डपसंज्ञा.

कुण्डमण्डपमण्डनप्रकाशिका by मरहूरिभट्ट
surnamed सत्तर्षि. Peterson (Ul-
war cat. extract No. 300) wrong-
ly says that the work is called
सत्तर्षि.

C. by author.

कुण्डमण्डपलक्षण (same as कुण्डनिर्माण-
श्लोक above) of रामबाजपेयी, son of
सूर्यदास; composed in संवत् 1506
(1449-50 A. D.) at the order of
the king of रत्नपुर. In 74 श्लोक.

C. by same.

कुण्डमण्डपविधान by अनन्तभट्ट.

कुण्डमण्डपविधान by नीलकण्ठ.

कुण्डमण्डपविधि by केशवभट्ट, son of
गोपालदीक्षित.

कुण्डमण्डपविधि by बाबूदीक्षित जडे.

कुण्डमण्डपविधि by रामबाजपेयी (pro-
bably same as कुण्डमण्डपलक्षण
above).

कुण्डमण्डपविधि by लक्ष्मण देशिकिन्त्र.

कुण्डमण्डपसंग्रह by रामकृष्ण.

कुण्डमण्डपसिद्धि by नीलकण्ठ.

कुण्डमण्डपसिद्धि or कुण्डसिद्धि by विठ्ठल
दीक्षित, son of हनुमन्त of San-
gamner (in Ahmednagar Dis-
trict) of the कृष्णात्रिगोत्र; com-
posed in Śake 1541 (शशिपुत्रतिथि-
गणने) i. e. 1619-20 A. D. Vide
BBRAS cat. p. 141.

C. by same; pr. at Bombay in
1892.

C. by राम.

कुण्डमण्डपदोमविधि.

कुण्डमरीचिमाला by विष्णु. Based on
the कुण्डाकृति of राम.

कुण्डमार्तण्ड of मोघिनन्दन, son of
गदाधर of माध्यन्दिनशास्त्रा and मौल्य-
गोत्र; composed at Junnar in
1691-92 A. D. in 71 verses.

C. प्रभा by अनन्त, son of सिद्धेश्वर
residing at पल्लीपत्तन (Pali in Bhor
State). D. C. Ms. No. 43 of A
1882-83. Composed in 1693
A. D.

कुण्डमार्तण्ड of रामबाजपेयी. Probably
same as कुण्डमण्डपलक्षण.

कुण्डसूत्र by गोपाल (Ulwar cat.
No. 1303 and extract 301).

कुण्डरचना.

C.

कुण्डरचनारिति by बालसूरि son of केश-
भट्ट.

कुण्डरत्नाकर of विश्वनाथ द्विवेदिन्, son
of श्रीपति, son of जगन्नाथ; quotes
कुण्डाकृति of रामबाजपेयी and is
quoted in कुण्डमण्डपसिद्धि of विठ्ठल;
flourished between 1450-1615
A. D. In 84 verses.

C. by विश्वनाथ (the author).

कुण्डरत्नावलि by रामचन्द्र जडे, son of
कृष्ण alias Bābū; composed in
Śake 1790. Pr. at Nir. P.

कुण्डलक्षण by राम नैमिषारण्यवासिन्.
Probably same as कुण्डनिर्माण-
श्लोक above.

कुण्डलक्ष्मविधि of राम, son of सूर्यदास
(रघुदेव in Stein's cat. p. 186.);
same as कुण्डनिर्माणश्लोकदीक्षा and
कुण्डमण्डपलक्षणदीक्षा above; m. in
आचारमूल. About 1449 A. D.

कुण्डविचार from तत्त्वसार.

कुण्डविचार by विष्णुनाथ

कुण्डशिरोमणि m. in कुण्डकल्पद्रुम.

Earlier than 1640 A. D.

कुण्डश्लोकदीपिका of रामचन्द्र ; m. in प्रतापनारायण (प्रतीकाश).

कुण्डश्लोकप्रकाशिका by रामचरण.

कुण्डसाधनविधि.

कुण्डसिद्धि vide कुण्डमण्डपसिद्धि above.

कुण्डसिद्धि by विष्णेश्वरभट्ट.

कुण्डसिद्धि by रामभट्ट.

कुण्डाढिति by रामबाजपेयिन् नैमिषरथ, son of सूर्यदास ; in 1449 A. D. (at bidding of prince रामचन्द्र of रत्नपुर). Probably same as कुण्डनिर्माणश्लोकविहृति above.

C. by author.

कुण्डार्क by कृष्णाचार्य.

कुण्डार्क by शङ्करभट्ट son of नीलकण्ठ of the चतुर्धर family ; pr. at Ratnagiri in 1873.

C. मरीचिमाला by रघुवीर, son of विठ्ठल who was author of कुण्डमण्डपसिद्धि ; pr. at Bombay in 1902. He wrote मूर्तसर्वस्व in 1635-36 A. D.

कुण्डार्कमण्डिदीपिका by बलभद्रचरि.

C. by author.

कुण्डार्क by श्रीधर मणिमोक्षिन्, son of श्रीधर, son of नानेश ; ms. copied in Śake 1661 (1739 A. D.).

कुण्डोदधि in 9 अक्षरा verses by रामचन्द्र.

कुण्डोदयोत by नीलकण्ठ, son of शङ्करभट्ट.

C. कुण्डभास्कर by शङ्कर, son of the author.

कुण्डोदयोतदर्शन by अनन्तदेव.

कुण्डोदयोतदर्शन alias कुण्डभास्कर of शङ्करभट्ट, son of नीलकण्ठ ; same as com. on कुण्डोदयोत, composed in 1671 A. D.

कुयुमिस्वृति m. in अपरार्क, कालविषेक of जीवतबाहन, हेमाद्रि.

कुमारतन्त्र, of the son of रावण ; m. in मदनरत्न (शास्त्रोदयोत).

कुमारस्वृति m. in मिताक्षरा, अपरार्क, प्रायश्चित्ततत्त्व.

कुरुक्षेत्रतीर्थनिर्णय by रामचन्द्र.

कुरुक्षेत्रप्रदीप by बनमालिमिश्र, alias कृष्णव्रतमिश्र, son of महेशमिश्र and disciple of भट्टोजिदीक्षित ; about 1650 A. D.

कुरुक्षेत्रप्रदीप or क्षेत्रमाहात्म्य by माधवाचार्य.

कुरुक्षेत्ररत्नाकर by शङ्कर.

कुरुक्षेत्राष्टकमञ्जिका of हरिगिरि.

कुशकण्ठिका by बंशीधर.

कृष्णप्रतिष्ठा.

कृष्णान्दहोम.

कृष्णान्दहोमप्रयोग.

कृष्णान्द्रायणलक्षण.

कृष्णलक्षण.

कृष्णविद्यमंत्रोपनिषद् by रामचन्द्र, son of विष्णु (Bareda Q. I. 10629).

कृतिकत्तर by मणिरामदीक्षित.

कृतिसारसङ्ग्रह by मधुतनाथमिश्र.

कृत्यकल्पतत alias कल्पतत by कृष्णवीर ; vide sec. 77.

कृत्यकल्पद्रुम by महाश्वर, m. by वाचस्पति-
मिश्र. Earlier than 1500 A. D.

कृत्यकल्पलता of वाचस्पति ; m. by रघु-
नन्दन in मलमासतत्त्व.

कृत्यकालविनिर्णय of श्रीनाथ, son of
श्रीकराचार्य; vide under कृत्यतत्त्वार्णव.

कृत्यकौमुदी vide sec. 101 on गोविन्दा-
नन्द. It is this that is m. in मल-
मासतत्त्व of रघु०.

कृत्यकौमुदी by गोपीनाथमिश्र

कृत्यकौमुदी by जगदानन्द He men-
tions ह्युद्धिदीपिका

कृत्यकौमुदी by सिद्धान्तबागीशभट्टाचार्य
(Baroda O. I. No. 10152 on
एकोद्दिष्टभास्व portion of it)

कृत्यचम्प्रिका by रामचन्द्र चक्रवर्तिन.

कृत्यचम्प्रिका by रुद्रधर महामहोपाध्याय,
pupil of चण्डेश्वर (a calendar of
fasts and feasts enjoined in the
स्मृतिs and the rites appropriate to
them). About 1360-1400 A. D.

कृत्याचिन्तामणि by चण्डेश्वर; nt. in his
युहस्थरत्नाकर; vide sec. 90. Deals
with लाराविष्णुदि, गोचर, वेपथुदि,
संवत्सर, करण, नक्षत्र, कुहूर्त, अग्नि-
मास, गर्भाधान and other संस्कारs,
बलशान्ति, वृष्टिकापूजा, शनैश्चरचार,
संक्रान्ति, ग्रहणफल.

कृत्याचिन्तामणि of वाचस्पति ; sec. 98.

कृत्याचिन्तामणि by शिवराम ह्युद्ध, son of
विष्णुम. In five प्रकाशs for सामवेद
followers. Based on गोभिलयुद्ध,
deals with परिभाषा, बुद्धिभास्व,
गणेशपूजा, वस्त्रमहायज्ञ, भट्टका, संस्कारs.
Stein's cat. (Intro. p. XV and p.
86) gives the date of composition

as śake 1562 (1640-41 A. D.),
but B. O. cat. vol. I. No. 72
and J B O R S. for 1927 parts
III+IV p. IX give 1500 śake
(1578-79 A. D.) as the date.

कृत्यतत्त्व of रघुनन्दन.

कृत्यतत्त्व alias प्रयोगसार० of कृष्णदेव
स्मार्तबागीश.

कृत्यतत्त्वार्णव alias कृत्यकालविनिर्णय of
श्रीनाथ, son of श्रीकराचार्य ; m. in
शुद्धितत्त्व and प्रायश्चित्ततत्त्व, नि. सि.,
रामप्रकाश and quotes महार्णव.
About 1475-1525 A. D.

कृत्यदर्पण of आनन्दशर्मा, son of राम-
शर्मा ; m. in his व्यवस्थादर्पण.

कृत्यदीप m. in देवदामप्रकाश.

कृत्यपूर्तिमञ्जरी by रामचन्द्र (pr. at
Bombay in 1855).

कृत्यप्रदीप of कृष्णमिश्राचार्य.

कृत्यप्रदीप of केशवभट्ट (this is pro-
bably the कृत्यप्रदीप quoted in
शुद्धितत्त्व, भास्वतत्त्व, and other
तत्त्वs).

कृत्यमञ्जरी by बापूभट्ट, son of महादेव
केन्द्रकर ; composed in śake 1640
पौषमास on नित्य, नैमित्तिक, काम्य rites
and observances in the 12 months
of the year, on संक्रान्ति, eclipses
&c. at सप्तर्षि (modern Satara).
N. vol. X. pp. 217-219.

कृत्यमहार्णव of वाचस्पतिमिश्र under
हरिनारायणदेव of मिथिला. Deals
with feasts and fasts on impor-
tant days of the twelve months
of the year ; m. in आचरनमूल ;
vide sec. 98.

कृत्यमुक्तावली vide सत्कृत्यमुक्तावली.

कृत्यरत्न m. in नि. सि., आनन्दसूत्र.

कृत्यरत्न of लखेराम, son of हरिमदु, son of नारायणमदु who was honoured by the king of विदर्भ. In 8 प्रकाशs. Mentions हेमाद्रि, माधवीय and his own संस्काररत्न. Baroda O. I. No. 1953.

कृत्यरत्नाकर of चण्डेश्वर ; vide sec. 90 (pr. B. I. series, 1921).

कृत्यरत्नाकर of सुदाकरसूरी.

कृत्यरत्नावली of रामचन्द्र, son of विठ्ठल and grandson of बालकृष्ण तत्सत्. He was daughter's son of रघुनाथ, author of कालतरुविशेषन. Composed in संवत् 1705 (1648-49 A. D.). Deals with religious observances of तिथिs from प्रतिपद् and of months from चैत्र to फाल्गुन ; quotes हेमाद्रि, मदनरत्न, नारायणमदु.

कृत्यरत्नाकर of लक्ष्मीधर.

कृत्यरत्नाकर of लोकनाथ.

कृत्यराज a manual of ceremonial observances for different months of the year compiled under prince कृष्णचन्द्र of नवद्वीप about 1750 A. D.

कृत्यविलासमञ्जरी.

कृत्यसमुच्चय of बृषाल m. in कृत्यरत्नाकर p. 499.

कृत्यसागर m. in वर्धमान and स्मृतिरत्नाकर of वेदाचार्य. Earlier than 1400 A. D.

कृत्यसार by मङ्गुरामाच जुह.

कृत्यसारसमुच्चय of अक्षतनाथ जोहा (pr. at Bombay).

कृत्यसारसमुच्चय of वाचस्पतिः

कृत्यसमुच्चयदीपिका; vide ज्ञानिकृत्यसमुच्चयः.

कृत्यार्णव m. in देवदासप्रकाश.

कृष्णपद्धति by चतुर्जुज.

कृष्णभक्तिरूपवल्ली alias भक्तिमञ्जरी or इग्निक्रिमञ्जरी— a work on कृष्ण worship in four parts (मञ्जरिs).

कृष्णमद्वीय the same as कर्मसम्बन्धीपिका ; m. in प्रयोगरत्न of नारायणमदु and in आह्निकचन्द्रिका. Earlier than 1500 A. D.

कृष्णार्चनचन्द्रिका of रत्नपाणि, son of सजीवेश्वर.

कृष्णाद्युत्तमहार्णव by आनन्दतीर्थ. N. (new series) vol. VI. preface VI.

केशवार्णव by केशव.

कोटसङ्क्र on eight kinds of forts.

कोटिहोमप्रयोग by रामकृष्ण, son of नारायणमदु.

कौतुकचिन्तामणि by प्रतापरुद्रदेव. In three दीप्तिs on magic charms and expedients for protecting the king's person and for various other purposes, and on various startling, interesting experiments on women, plants, food. N. IX. pp. 189-190 and D. C. Ms. No. 981 of 1887-91 and 1031 of 1884-87. About 1520 A. D.

कौमुदीनिर्णय.

कौशिकसुखसूत्र in 14 अध्यायs (ed. by Bloomfield, 1889).

C. by मङ्गुरामदु.

C. by वारिह.

C. by वाहुदेव.

- कौशिकयज्ञसूत्रपद्धति of केशव, son of सोमेश्वर, son of अनन्त ; composed at भोजपुर (Stein's cat. p. 248).
- कौशिकसूत्रप्रयोगदीपिकावृत्ति.
- कौशिकस्मृति m. in निर्णयदीपक, मस्करिभाष्य on गौतम, हेमाद्रि, माधव.
- कौपीतकियुक्तकारिका.
- कौपीतकियुक्तसूत्र (pr. in Ben. S. series). Vide under शाङ्गयन-युक्तसूत्र.
- क्रतुस्मृति m. by the मिताक्षरा.
- क्रमदीपिका m. in वर्षक्रियाकौमुदी (p. 121) and देवप्रतिष्ठातत्त्व ; before 1500 A. D.
- क्रमदीपिका (on worship of रुष्ण) by केशवाचार्य in 8 पटल्s. About 1500 A. D.
- C. by केशवभट्टगोस्वामी.
- C. by गोविन्दभट्ट (pr. in Ch. S. series).
- क्रमदीपिका by नित्यानन्द.
- क्रियाकाण्डशेखर m. in हेमाद्रि.
- क्रियाकैरवचिन्त्रिका.
- क्रियाकौमुदी of गोविन्दानन्द (pr. in B. I. series). Vide sec. 101.
- क्रियाकौमुदी of मधुरानाथ.
- क्रियानिवन्ध m. in शृङ्गकमलाकर.
- क्रियापद्धति by विश्वनाथ. Describes rites from the day of death to सपिण्डीकरण for माध्यन्दिनीयः. D. C. Ms. No. 207 of 1884-87.
- क्रियापद्धति or पद्धन्दाप्यक्षितादिपद्धति N. X. p. 237.
- क्रियापद्धति.
- क्रियाभय (astrological work in relation to dharma) m. by अपरार्क.
- क्रियासूत्र m. in नि. सि. and कुण्ड-मण्डपसिद्धि; earlier than 1600 A.D.
- क्षत्रियसंख्या.
- क्षयमासकृत्यनिर्णय.
- क्षयमासनिर्णय.
- क्षयमाससमर्पकार्यकार्यनिर्णय by परशुराम (Stein's cat. p. 87).
- क्षयमाससमर्पकार्यकार्यनिर्णयखण्डन by परशुराम (Stein's cat. p. 87).
- क्षयमासादिविवेक of रत्नपाणिशर्मा, son of गंगोलीसंजीवेश्वर ; composed during the reign of छत्रसिंह of मिथिला. Gives a long list of authorities, such as वाचस्पति, वर्धमान, अनन्त-पण्डित, महेश, स्मृतिविवेक &c. Vide N. vol. VI p. 44.
- क्षयाधिकमासविवृति by गणेशदत्त.
- क्षेमप्रकाश by क्षेमवर्मन ; composed in Vikrama 1568 (1512 A. D.) at वीरसिंहपुर, where he was governor. On आचार, विष्णुपूजा, शिव-पूजा, दान, उत्सर्ग, व्रत : ms. copied in सवत 1582 (1526 A. D.) when वीरसिंहदेव was ruler (Stein's cat. p. 305, extract).
- क्षौरनिर्णय or -दर्पण by son of गङ्गाधर.
- खड्गविवाह (Baroda O. I. 1142.)
- खादिरयुक्त (pr. in Mysore G. O. L. series and translated in S. B. E. vol. 29). Agrees closely with गोभिलयुक्त.
- C. of रुद्रस्कन्द, son of नारायण residing at मल्लवाट (pr. in above.).
- खादिरयुक्तकारिका by वामन,

सेटपीठमाला by आपदेव.

गङ्गाकृत्यविवेक by वर्धमान for king राम-
भद्रदेव of मिथिला. 1450-1500 A. D.

गङ्गाधरपद्धति by गङ्गाधर (Stein's cat.
p. 87) m. in रुद्रकल्पद्रुम (vide
BBRAS cat. vol. II. p. 226).

गङ्गाभक्तिरङ्गिणी by गणपति, son of
धारेस्वर, in 3 chapters. He says
that king नान्य of मिथिला gave
वृत्ति to his grandfather. N. vol.
V. p. 183; ms. dated 1766 संवत्
(1710 A. D.).

गङ्गाभक्तिरङ्गिणी by चतुर्भुजाचार्य.

गङ्गाभक्तिप्रकाश by हरिनन्दन; compos-
ed in संवत् 1852 (1795-96 A. D.).

गङ्गाभक्तिरसोदय by शिवदत्तशर्मा.

गङ्गासूत m. in रघुनन्दन and वर्धमान in
गङ्गाकृत्यविवेक.

गङ्गाबाक्यावलि by विद्यापति, under the
patronage of महादेवी विश्वामदेवी,
wife of पद्मसिंह of मिथिला, son of
शिवसिंह, son of देवसिंह, son of
भवसिंह; m. by गोविन्दानन्द and
रघुनन्दन (in प्रायश्चित्ततत्त्व). About
1400-1450 A. D. Speaks of the
advantage of visiting and wor-
shipping the Ganges and bath-
ing therein.

गङ्गापतितत्त्वविवेक.

गङ्गापद्धति by सोमेश्वरपुत्र (Ūlwar
cat. No. 1309).

गङ्गाधर्मशिनी m. in कुण्डमण्डपसिद्धि.

गङ्गाशान्ति.

गङ्गाधरपद्धति (आचारसूत्र) pr. in B. I.
series.

गणदेवल m. in प्रायश्चित्तमयूख.

गणविष्णु m. in नि. सि.

गणध्यास m. by कालविवेक of जीवत-
बाहन.

गणधर्मप्रयोग (Stein's cat. p. 87).

गभस्तिस्मृति m. by अपरार्क, स्मृतिच०,
हेमाद्रि.

गयादासनबन्ध m. by भट्टोजि. Earlier
than 1600 A. D.

गयातुष्टानपद्धति- part of त्रिस्थलीसेतु of
नारायणभट्ट.

गयानुष्ठानपद्धति alias गयापद्धति by रघु-
नाथ. Vide गयापद्धति.

गयापद्धति by अनन्तदेव.

गयापद्धति by रघुनाथ, son of माधव,
son of रामेश्वर; flourished between
1550-1625 A. D.

गयापद्धतिदीपिका by प्रभाकर.

गयाप्रकरण from the त्रिस्थलीसेतु by
नारायण.

गयाप्रकाश N. (new series) vol. I.
p. 84.

गयाप्रयोग by बाबूपतिमिश्र.

गयाप्राज्ञाप्रयोग by मणिरामदीक्षित.

गयावाराणसीपद्धति.

गयाभ्रातृपद्धति.

गयाभ्रातृपद्धति by अनन्तदेव, son of
उद्धवदिपेदिन् (for बाजसनेयवेद).

गयाभ्रातृपद्धति by रघुनन्दन. Vide p.
417 above.

गयाभ्रातृप्रकरण m. in मलमासतत्त्व.

गयाभ्रातृविधि by गोकुलदेव (Baroda O.
I. 8688).

गयाभ्रातृविधिपद्धति of बाबूपति. The
first verse specially mentions

- बाहुपुराण,° गरुडपुराण and कल्पवृक्ष (i. e. कल्पतरु) as its authorities.
- गर्गपद्धति or गृह्यपद्धति, manual of domestic rites (for पारस्करगृह्य) by स्थपतिगर्ग on स्थालीपाकहोम, बलिदान, पिण्डपितृयज्ञ, भवणाकर्म, शूलगव, वैश्वदेव, मासश्राद्ध, चूडाकरण, उपनयन, ब्रह्मचारिव्रतानि, सीतायज्ञ, शालाकर्म; expressly states that it follows भर्हृयज्ञमत ; m. in गदाधरभाष्य on पारस्करगृह्य and in श्राद्धतत्त्व. I. O. ms. dated संवत् 1575 i. e. 1519 A. D. (Vide I. O. cat. p. 515 No. 1633).
- गर्गस्मृति m. in स्मृतिचन्द्रिका, नित्याचार-प्रदीप.
- गर्भाधानादिदशसंस्कारपद्धति by रामदत्त, son of गणेश्वर ; completed by स्वामिठाकुर. About first half of 14th century.
- गर्भाधानादिविवाहचोदशकर्मपद्धति attributed to शौनक ; mentions जयन्त गागामहपद्धति by गागामहदु.
- गायत्रीपद्धति of, वृषणभट्ट.
- गायत्रीपुरश्चरण or -पद्धति by शङ्कर, son of बल्लाळ, surnamed घारे. He wrote ब्रतोपायनकौमुदी in शके 1675 (1753 A. D.).
- गायत्रीपुरश्चरण by शिवराम.
- गायत्रीपुरश्चरण by साम्बभट्ट.
- गायत्रीपुरश्चरणचन्द्रिका by काशिनाथ, son of जयरामभट्ट and बाराणसी, surnamed भट्ट. His guru was अनन्त. Ulwar cat. extract 618.
- गायत्रीपुरश्चरणप्रयोग by कृष्णभट्ट, son of नारायणभट्ट ; composed in 1757. A. D.
- गायत्रीपुरश्चरणविधि by अनन्तदेव.
- गायत्रीपुरश्चरणविधि by गीर्वाणेश्वरसरस्वती.
- गायत्रीपुरश्चरणविधि from the गायत्री-पुरश्चरणचन्द्रिका (vide Ulwar cat. extract 302).
- गायत्रीपुरश्चरणविधि from शारदातिलक.
- गायत्रीभार्यानिर्णय (Ulwar cat. No. 1312 and extract 304).
- गार्गीयपद्धति m. in श्राद्धतत्त्व (vol. I. p. 213).
- गार्ग्यस्मृति m. by विश्वरूप, मिता°, अप-गार्क. स्मृतिच°.
- गार्हस्थ्यदीपिका by व्यम्बक, pupil of यज्ञेश.
- गालव्यस्मृति m. in स्मृतिच°, कालमाधव.
- गुणमञ्जरी by त्रिपाठिबालकृष्ण, son of काशीगम of the महारङ्ग family. On प्रायश्चिन.
- गुणिसर्वम् m. in श्राद्धविवेक of रुद्रधर and in तिथितत्त्व and मलमासतत्त्व. Earlier than 1400 A. D.
- गृहदीपिका of श्रीनाथ आचार्य m. in his कृत्यतत्त्वार्णव.
- गृहार्थदीपिका by वामदेव. Vide स्मृति-दीपिका ; on doubtful points of rites and ceremonies.
- गृहपतिधर्म by विश्वेश्वर.
- गृहप्रतिष्ठातत्त्व.
- गृहवास्तु by चन्द्रबूड (portion of . संस्कारनिर्णय).
- गृहस्थमुक्ताफल.
- गृहस्थरत्नाकर by वणेश्वर a large work in 589 pages (pr. in B. I. series, 1928) ; sec. 90.

गृह्यकल्पतरु.

गृह्यकारिका.

(1) आश्वलायनीय by जयन्त.

(2) बौधायनीय by कनकसभापति.

(3) सामवेदीय by शुबाक, son of विशास्वभट्ट.

गृह्यकारिका by कर्क.

गृह्यकारिका by रेणुक, composed in 1266 A. D.

गृह्यकौस्तुभ m. in गोविन्दार्णव.

गृह्यतात्पर्यदर्शन com. on आपस्तम्बगृह्यसूत्र by सुदर्शनाचार्य.

गृह्यपदार्थानुक्रम, summary of matters connected with domestic rites, according to मैत्रायणीयगृह्यसूत्र.

गृह्यपद्धति.

गृह्यपद्धति (यजुःशाखीय) by भास्करदीक्षित Ulwar cat. extract 54.

गृह्यपद्धति by समेश्वर.

गृह्यपद्धति by बासुदेवदीक्षित, in three kāṇḍas on संस्कारs, अटका &c.; ms. copied in शके 1720.

गृह्यपरिशिष्ट- vide under बहुचरगृह्यपरिशिष्ट, छन्दोगगृह्यपरिशिष्ट.

गृह्यपरिशिष्ट by अनन्तभट्ट.

गृह्यपरिशिष्ट by वैकुण्ठनाथाचार्य.

गृह्यप्रदीपकभाष्य, a com. on शाङ्खायन-गृह्यसूत्र, by नारायण.

गृह्यप्रयोग (आपस्तम्बीय) by ब्रह्मविद्यातीर्थ. He quotes सुदर्शनाचार्य. Ulwar cat. extract 14.

गृह्यप्रयोग

बौधायनीय.

वाजसनेय.

गृह्यभाष्यविजयसूत्र (Hultzsch-R. I. No. 637).

गृह्यभाष्यसंग्रह or गृह्यभाष्यार्थसंग्रह m. by हेमाद्रि.

गृह्यरत्न by वैदिकसार्वभौम (i. e. probably वैकुण्ठेश) in 21 khaṇḍas: deals with गृह्यसंस्कारs like गर्भाधान, पुंसवन, सीमन्तोन्नयन, जातकर्म, नामकरण, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेदव्रतानि and देवसंस्कारs like पाकयज्ञ.

C. विबुधकण्ठसूत्रण or कण्ठसूत्रा by वैकुण्ठनाथ वैदिकसार्वभौम, son of रत्ननाथ of हारीतगोत्र. Hultzsch R. I. No. 603 and extract, p. 88. Refers to his पित्रमेष्टार and its टीका and आशीचशतक and its व्याख्या.

गृह्यसंग्रह m. by जयराम in his भाष्य on पारस्करगृह्य III. 1. 1.

गृह्यसूत्रपद्धति.

गृह्यसूत्रप्रकाशिका (on पारस्करगृह्य) by विश्वनाथ, son of नृसिंह. About 1600 A. D.

गृह्याग्निसागर alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीधरभट्ट, sur-named आरह (आरहे); quotes रामाण्डारव्याख्या on घृत्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपारिजात, प्रयोगरत्न, निर्णयसिन्धु, भट्टोजिदीक्षित, पद्मरामप्रताप and त्रैलोक्यजपेयी and his own गृह्याग्निसागर. Later than 1650 A. D.

गृह्यासंग्रह by गोमिहसूत्र (pr. in B. I. series as appendix to गोमिहसूत्र); m. in कृत्यचिन्तामणि of क्षिप्रराम and in the छन्दोगसूत्रोक्तसंस्कृत and भट्टप्रतिष्ठातरु.

C. by रामकृष्ण, son of दामोदर.

पद्मासंग्रहपरिशिष्ट m. in दुन्दुभोगृहोत्सर्ग-
तत्त्व and edited by Bloomfield in
Z D M G. vol. 35 pp. 537-548
in 209 verses and two प्रपाठकs.
Begins अथातः संप्रवक्ष्यामि यदुक्तं पद्म-
योनिना । ब्राह्मणानां हितार्थाय संस्कारार्थं
तु भाषितम् ॥. Text same as in
B. I. series.

गृह्योक्तकर्मपद्धति.

गोत्रनिर्णय by केशवदेवज्ञ of नन्दिपुर in
27 श्लोकs.

C. वाक्युष्यमाला by प्रभाकर देवज्ञ ;
mentions प्रवरमञ्जरी of श्रीधर.

गोत्रनिर्णय by बालम्भट्ट.

गोत्रनिर्णय by म्हादेव देवज्ञ.

गोत्रप्रवर (Bik. cat. p. 391).

C. भास्कर.

गोत्रप्रवर by प्रभाकर देवज्ञ (probably
same as वाक्युष्यमाला, a com. on
गोत्रप्रवरनिर्णय of केशव).

गोत्रप्रवरकारिका.

गोत्रप्रवरस्कण्ड (taken from आपस्तम्ब-
सूत्र).

गोत्रप्रवरस्कण्ड (taken from धर्मसिन्धु).

गोत्रप्रवरवर्णन.

गोत्रप्रवरदीप by विष्णुपण्डित.

गोत्रप्रवरनिर्णय by अनन्तदेव (in संस्कार-
कौस्तुभ, which is taken from his
brother's work).

गोत्रप्रवरनिर्णय by आपदेव (probably
a mistake, as जीवदेव was a son of
आपदेव). Vide Baroda O. I. No.
1870.

गोत्रप्रवरनिर्णय by कमलाकर son of
रामकृष्ण (also styled गोत्रप्रवरवर्णन)

(pr. by Chentsalrao, Mysore
1900). First half of 17 century.

गोत्रप्रवरनिर्णय by केशवदेवज्ञ of नन्दि-
ग्राम (ms. in Baroda O. I. 8131
dated शके 1600). Each verse
ends with the words कुर्वन्तु वो
मङ्गलम्.

C. वाक्युष्यमाला by प्रभाकर देवज्ञ.

गोत्रप्रवरनिर्णय by गोर्षानाथ (Baroda
O. I. 1041).

गोत्रप्रवरनिर्णय by जीवदेव, son of आप-
देव and younger brother of
अनन्तदेव, author of संस्कारकौस्तुभ ;
quotes प्रवरमञ्जरी, आश्वलायनसूत्र-
वृत्तिकार, नागयणवृत्ति. About 1660-
1680 ; says मातृगोत्र is to be avoid-
ed in marriage by माध्यन्दिनीयस
alone as सत्याबाह says and as the
शिष्टाचार is to the same effect.

गोत्रप्रवरनिर्णय by नागेशभट्ट.

गोत्रप्रवरनिर्णय by नारायणभट्ट m. in
गोत्रप्रवरनिर्णय by भट्टोजि.

गोत्रप्रवरनिर्णय by पद्मनाभ (Baroda O.
I. 8789).

गोत्रप्रवरनिर्णय by भट्टोजिदीक्षित ; first
half of 17th century (also styl-
ed गोत्रप्रवरभास्कर).

गोत्रप्रवरनिर्णय by (अभिनव) माधवा-
चार्य.

C. by नारायणार्य, son of मण्डूरि-
रघुनाथार्य (pr. by Chentsalrao,
Mysore, 1900).

गोत्रप्रवरनिर्णय by रघुनाथ, son of माधव,
son of रामेश्वर. 1550-1625 A. D.

गोत्रप्रवरनिर्णय by विश्वनाथदेव or विश्वे-
श्वर, son of हम्पुदेव and younger
brother of रामदेव ; finished at

Benares (I. O. cat. vol. III. p. 580). Composed in Śake 1506 (Baroda O. I. 11055). In verse and prose.

गोत्रप्रवरनिर्णय by सदाशिव.

गोत्रप्रवरनिर्णयवाक्यसुधार्णव by विश्वनाथ-
देव (Baroda O. I. 9375).
Different from गोत्रप्रवरनिर्णय.

गोत्रप्रवरभास्कर by भट्टोजि ; same as
गोत्रप्रवरनिर्णय.

गोत्रप्रवरमञ्जरी by केशव, who also
wrote सुहृत्तरत्न.

C. by राम ; quotes स्तुत्यर्थसार,
प्रयोगपारिजात.

गोत्रप्रवरमञ्जरी alias प्रवरमञ्जरी by एक-
बोत्तमपण्डित (standard work on
this subject). Pr. by Chentsal-
rao, Mysore, 1900. Under each of
the eight original gotras quotes
passages from आपस्तम्ब, आश्वला-
यन, कत्यायन, बौधायन, मत्स्यपुराण,
लौगाक्षि, सत्याषाढ ; mentions धूर्त-
स्वामी, कपर्दिस्वामी, and ग्रहदेवस्वामी
as माध्यकार on आपस्तम्बसूत्र ; m. in
नि. सि., वृत्तिहप्रसाद, दत्तकमीमांसा.
Earlier than 1450 A. D.

गोत्रप्रवरमञ्जरी by शाङ्करतान्त्रिक ; gives
exhaustive enumeration of divi-
sions and sub-divisions of go-
tras ; mentions ज्योतिर्निबन्ध, प्रवर-
दीपिका, व्याख्याकार of बौधायन.
(Baroda O. I. No. 7657).

गोत्रप्रवरमञ्जरीसारोद्धार by शाङ्करद्वैज,
son of शिव.

गोत्रप्रवररत्न by लक्ष्मणभट्ट, son of राम-
कृष्णभट्ट and younger brother of
कमलाकरभट्ट. About 1585-1630
A. D.

गोत्रप्रवरविशेक (from the कर्मप्रदीप by
चमणव).

गोत्रप्रवरारण्यार vide प्रवरारण्यार.

गोत्रप्रवररोच्यार (from the मौदीष्य-
प्रकाश).

गोत्रावृत्त by वृत्तिहपण्डित.

गोदानविधिसंग्रह by भणुसूदनगोस्वामिन,
son of ब्रजराज.

गोपालकारिका (बौधायनीय) 420 verses
on various matters connected
with religious observances, such
as the measurement and con-
struction of altars.

गोपालपद्धति He is m. even by नारा-
यण. Earlier than 1000 A. D.
BBRAS. cat. vol. II. p. 183.

गोपालपूजापद्धति by दिनकर, son of
वृत्तिह belonging to दक्षार्ण country (on worship of कृष्ण). I. O.
ms. (cat. p. 587) dated संवत्
1664.

गोपालरत्नाकर by गोपाल.

गोपालसिद्धान्त m. in आचाररत्न.

गोपालार्चनचन्द्रिका.

गोपालार्चनचन्द्रिका by लक्ष्मीनाथ.

गोमिलपुद्गलसूत्र (pr. in B. I. series
and by Dr. Knauer and tr. in
S. B. E. vol. 30.).

C. (माध्य) by भट्टनारायण son of
महाबल ; m. in आश्वतरत्न of रघुनन्दन ;
ms. copied in ल. सं. 431
(1549-50 A. D.).

C. (माध्य) by यशोधर, m. in दान-
क्रियाकौमुदी of गोविन्दानन्द and in
आश्वतरत्न. Earlier than 1500 A. D.

C. सरला m. in तिथितरत्न and आश्व-
तरत्न. Earlier than 1500 A. D.

C. by सवित्र.

C. बुबोधिनीपद्धति by शिवराम, 'son of विभ्राम (different from the author's कारिकायंबोधिनी). About 1640 A. D. (Stein's cat. p. 86).

C. पद्धति by अग्निहोत्रिविष्णु, of मथुरा.

C. कारिकायंबोधिनी by शिवराम, son of विभ्राम (Stein's cat. p. 15 and p. 250).

गोभिलपरिशिष्ट (pr. in B. I. series with com.) on सन्ध्यामुत्र, स्नान-सूत्र and आशुक्लप.

C. प्रकाश by नारायण : m. by रघु-नन्दन.

गोभिलभास्वसूत्रभाष्य m. by रघुनन्दन in तिथितत्त्व and भास्वतत्त्व. Probably same as भाष्य of महायशस्.

गोभिलसंध्यामुत्र.

गोभिलरश्मिति-same as कर्मप्रदीप of कान्या-यन. Anag. Sm. pp. 49-71.

गोभिलीपरिशिष्ट (on rites for propitiating the planets in their evil positions, on ग्रहयाग etc.) N. vol. X. pp. 201-202.

गोभिलीयभास्वकल्प.

C. (भाष्य) by महायशस्, m. in भास्वतत्त्व of रघुनन्दन. महायशस् is probably same as यशोधर above.

C. by समुद्रकर m. in भास्वकला of भवदेव's स्थातिचन्द्र.

गोवधयायश्चित्त.

गोविन्दमानसोल्लास m. in एकादशीतत्त्व and मलमासतत्त्व. So earlier than 1500 A. D.

गोविन्दार्चनचन्द्रिका (pr. at Bombay), गोविन्दार्णव alias स्तुतिसागर or चर्म-तत्त्वावलोक by ज्योत्स्नसिंह son of राम-चन्द्र; compiled under the orders of महाराजाधिराज गोविन्दचन्द्र of Kāśī, divided into six वीचिः (waves) on संस्कार, आह्निक, भास्व, शुद्धि, काल and प्रायश्चित्त; quotes कल्पतरु, अपगर्क, माधवाचार्य, विन्धेश्वर-भट्ट and is quoted in the निर्णय-सिन्धु, आचाररत्न of लक्ष्मणभट्ट; compiled between 1400 and 1450 A. D. Vide Ulwar cat. extract, 304 for a long description of a town ताण्डेतिका near Benares, which is said to have surpassed Delhi and Kalpi and of the श्री-वामनक family of kings, of which गोविन्दचन्द्र was a scion and of the ज्योत्स्न family. The Ulwar ms. (verse 85) speaks of only five वीचिः (omitting प्रायश्चित्त). It appears that ज्योत्स्नसिंह in his सूत्रा-चारशिरोमणि claims the गोविन्दार्णव as his work. Vide Ind. Ant. for 1912 p. 248.

गौडनिबन्ध m. in the पितृभक्ति of श्रीदत्त.

गौडनिबन्धसागर m. in नि. सि. (probably the भास्वसागर of कुल्लूकभट्ट).

गौडभास्वकौस्तुभ m. in निर्णयसिन्धु (probably the भास्वकौस्तुभ of गोविन्दा-नन्द).

गौडसंवत्सरप्रदीप m. in the कालसार of गदाधर. •

मैत्रीवचिस्तामणि m. in कालसार of
मवाधर.

गौतमपरमसूत्र- vide sec. 5 ; pr. in B. S.
series and Jivananda Sm. part II.
pp. 403-434.

C. by कुलमणि गुरु.

C. (भाष्य) by मत्सरिन् (pr. in
Mysore G. O. L. series).

C. मिताक्षरा by हरदत्त (pr. in
Anan. P.)

गौतमस्मृति.

ग्रन्थराज or स्मृतिग्रन्थराज.

ग्रन्थविधानधर्मकुसुम by शङ्करशर्मन्.

ग्रहणक्रियाक्रम.

ग्रहणनिर्णय (from the प्रयोगरत्न of
नारायणभट्ट).

ग्रहणभ्रातृनिर्णय.

ग्रहदानप्रयोग ; refers to माधव.

ग्रहमस्तिलक by माधव, son of कृष्णा-
चार्य, of भारद्वाजगोत्र. Peterson's
5th Report p. 176.

ग्रहमस्तप्रयोग (N. X. p. 200).

ग्रहयज्ञकारिका.

ग्रहयज्ञतत्त्व by रघुनन्दन. Mentions
दीपिका.

ग्रहयज्ञदीपिका by सदाशिव दीक्षित.

ग्रहयज्ञनिरूपण from संस्कारकौस्तुभ of
अनन्तदेव.

ग्रहयज्ञपद्धति.

ग्रहयज्ञप्रयोग.

ग्रहयज्ञविधान by अनन्तदेवभट्ट, son of
नागदेवभट्ट.

ग्रहयानकौस्तुभ by रामकृष्णभट्टाचार्य.

ग्रहयानप्रयोगतत्त्व or ग्रहयानतत्त्व by रघु-
नन्दन, son of हरिभट्ट ; pr. in Ben-

gali type by Sanskrit Sahitya-
parishad, Calcutta (No. 10).

This is over and above his 28
तत्त्वः.

ग्रहयोगशान्ति.

ग्रहशान्ति according to शाङ्खनयन and
गोभिल.

ग्रहशान्तिपद्धति or वासिष्ठीशान्ति by
गणपति रावल, son of हरिशङ्कर.
About 1686 A. D.

ग्रहशान्तिपद्धति by योद्धाराज.

ग्रहस्थापनपद्धति (Peterson's 5th Re-
port p. 98).

ग्रामनिर्णय or पातिव्यग्रामनिर्णय (from
the सहास्रिखण्ड of the स्कन्दपुराण).

घृतप्रदानरत्न by प्रेमनिधि.

चक्रनारायणीय m. in दुर्गोत्सवविशेष of
शृणुपाणि. So earlier than 1400.

चक्रनारायणीयनिबन्ध or स्मृतिसारोद्धार
by विश्वम्भरत्रिवेदिन in 12 उद्धारः
on सामान्यनिर्णय, ऐकमन्यनिर्णय,
तिथिसामान्यनिर्णय, प्रतिपदादितिथि-
निर्णय, व्रत, संक्रान्ति, भाद्र, आशौच,
गर्भाधानादिकालनिर्णय, आश्विन, व्य-
हार, प्रायश्चित्त, under orders of
prince नारायणभट्ट, son of भीमभट्ट ;
mentions प्रतापमार्तण्ड, हेरिलस्मृति,
रूपनारायणीय, अनन्तभट्टीय. First
half of 17th century ; pr. in Ch.
S. series.

चण्डिकार्चनदीपिका by काशीनाथभट्ट, son
of जयरामभट्ट, son of शिवरामभट्ट,
of the भट्ट family. (Ulwar cat.
extract 620).

चण्डीप्रयोग by कमलाकर, son of राम-
भट्ट.

चण्डीप्रयोग by नानोनिभट्ट.

प्रह्लादनिबन्ध or स्मार्तकर्मावुत्तानक्रमविषय by महामात्य श्रीसत्राद चण्डक.
On daily duties, आर्य, मलमास, त्रयोदशीनिर्णय &c. (Baroda O. I. No. 296 dated संवत् 1593).

चतुरशीतिश्रातिप्रशस्ति by सदाशिव.

चतुर्थीकर्मण (on the ceremonies to be performed on the fourth night after marriage).

चतुर्विंशश्लोकी by भट्टोजि (Baroda O. I. 1488). In fourteen verses on आर्य.

C. by महेश्वर.

चतुर्विंशचिन्तामणि of हेमाद्रि. Vide sec. 87 (pr. in B. I. series). Hultsch R. I. No. 658 contains प्रायश्चित्त and व्यवहार, but they are most probably by a different author.

चतुर्विंशसिद्धि or -स्थिति. Vide sec. 42.

C. by भट्टोजि (Ben. S. series published on संस्कार and आर्य). The I. O. cat. ms. p. 475 (on संस्कार-काण्ड only) ascribes it in the colophons to रामचन्द्र, son of नारायणभट्ट. Mss. of आश्रित, आचार and प्रायश्चित्तकाण्ड are known.

C. by रामचन्द्र, son of नारायण.

चतुर्विंशसिद्धिनिमित्तसार (Baroda O. I. 2247 and 10540).

चतुर्विंशसिद्धिनिमित्तसारसङ्ग्रह.

चतुर्विंशसिद्धिनिमित्तसार:

चण्डीप्रयोगप्रमाण or -सत्य by बाबूचरित.
Rites on the occasion of the first śrāddha of a woman dying
H. B. 60.

before her husband and son.
Based on रत्नाकर. N. (new series)
I. p. 100.

चण्डीनपेनूत्सर्गपद्धति by रत्नाथ भट्टाचार्य
of नवद्वीप. N. (new series) I. p. 101; ms. dated 1765 A. D.

चन्द्रकमलाकर.

चन्द्रकालिका.

चन्द्रनिबन्ध quoted in निर्णयदीपक.

चन्द्रप्रकाश m. by नि. सि., नन्दपण्डित's
आर्यकल्पलता, भट्टोजि. Earlier than 1570 A. D.

चन्द्रमृत्ति m. in निर्णयदीपक.

चन्द्रोदय m. in नि. सि. (probably
पृथ्वीचन्द्रोदय or आचारचन्द्रोदय).

चमत्कारचिन्तामणि by नारायणभट्ट (pr.
at Benares, 1870); m. in आचार-
मयूख, समयमयूख.

C. मिताक्षरा.

C. अन्वयार्थदीपिका by धर्मेश्वर (pr.
at Benares, 1870).

C. by नारायण.

चमत्कारचिन्तामणि by राजर्षिभट्ट; (is
probably the work so m. by नि.
सि.). It is on astrology. Earlier
than 1550 A. D.

C. (ms. dated संवत् 1657 i. e.
1600-1601 A. D.).

चमत्कारचिन्तामणि by वैद्यनाथ. On
संस्कार of two kinds, आर्य (गर्भा-
धान and others) and दैव (such
as पाकयज्ञ), on मृत्तुर्त for गर्भाधान
and other संस्कारs and on मल-
मासकृत्याकृत्य; D. C. No. 112 of
1895-1902 copied in संवत् 1719.

बलाचलवर्तिप्रतिष्ठा.

बलार्चा (acc. to बौधायन); vide B.B.R.A.S. cat. vol. II. p. 243.

बलार्चापद्धति by अनन्तदेव.

बलार्चापद्धति of नारायण based on गृह्य-परिशिष्ट, त्रिविक्रमपद्धति, कालादर्श, पुरुषार्थप्रबोध, शारदातिलक and बोध-देव. Later than 1450 A. D.

बाणक्यनीति (ed. by Kressler).

बाणक्यनीति or बाणक्यराजनीति or बा-
णक्यशतक. There is a दृष्टबाणक्य
in 660 verses. There is a लघु-
बाणक्य also.

बाणक्यनीतिवर्णन of गजानन.

बाणक्यनीतिसारसंग्रह in 108 stanzas.
It begins 'बलसूत्रं प्रवक्ष्यामि बाणक्येन
यथोदितम्'.

बाणक्यराजनीतिशास्त्र (pr. in Calcutta
O. series No. 2, 1921).

बाणक्यसप्तति.

बाणक्यसारसंग्रह.

बाणक्यसूत्र (pr. at end of the कौटि-
लीय in Dr. Sham Sastri's edition).

बातुराग्रन्थधर्म by श्रीकण्ठायन.

बातुर्मास्यकरिका by गोपाल.

बातुर्वर्ण्यधर्मसंग्रह.

बातुर्वर्ण्यविचार by गङ्गादत्त.

बातुर्वर्ण्यविवरण by गङ्गानधर.

बातुर्वर्ण्यविवेचन by धरणीधर.

बातुर्वर्ण्यश्रवण by धरणीधर.

बाराबजीययज्ञपरिशिष्ट m. by हेमाद्रि.

बाकचर्या by क्षेमेन्द्र (pr. in Kāvya-
mālā series).

बाकचर्या by बोजराज.

बूढाकर्मकेज्ञानौ.

बूढाकर्म by दत्तपण्डित.

बूढाकर्मप्रयोग.

बौलोपनयन from the विश्वप्रकाशपद्धति
of विश्वनाथ.

बौलोपनयनप्रयोग.

छन्दोगकर्मानुष्ठानपद्धति by भवदेवभट्ट.
Vide छन्दोगपद्धति.

छन्दोगगृह्य. Vide गोभिलगृह्य.

C. (भाष्य) m. by हरदत्त in his
अनाधिला.

छन्दोगपद्धति by भवदेवभट्ट; vide sec.
73.

C. संस्कारपद्धतिरहस्य of रामनाथ,
composed in Śake 1544 (1622
A. D.).

छन्दोगपरिशिष्ट- same as कर्मप्रदीप. (It
is in verse).

छन्दोगपरिशिष्ट m. by हेमाद्रि.

C. m. in आशुविशेक of रुद्रधर.

C. प्रकाश by महीमहोपाध्याय नारा-
यण, son of गोण and grandson of
उमापति, who was a grēat प्राप्ताकर
and patronised by king जयपाल.
Vide under कर्मप्रदीप.

CC. सारमञ्जरी by श्रीन,
of श्रीकराचार्य.

CC. by हरिराम.

CC. by हरिहर.

C. by आशार्धर or आशार्क, son of
चक्रधर.

छन्दोगप्राप्तिसप्त.

छन्दोगप्राप्त.

छन्दोगप्राप्तसप्त by रघुनन्दन.

C. by काशीराम, son of राधावल्लभ
son of रामकृष्ण.

उन्दोगभास्वदीपिका by श्रीनाथ, son of श्रीकर.

उन्दोगाचारकृत्य m. by रघुनन्दन.

उन्दोगानीयाह्निक by शिवराम, son of विश्वाम. (I. O. cat. I. p. 95 ms. dated संवत् 1810 i. e. 1753-4 A. D.). Composed about 1640.

उन्दोगाह्निक by मोरचनदीक्षित, son of बेणीदास (Baroda O. I. No. 1026). Ms. dated संवत् 1860.

उन्दोगाह्निक by श्रीदत्त, m. by रघुनन्दन in आह्निकतत्त्व.

उन्दोगाह्निक by सदानन्द.

उन्दोगाह्निकपद्धति by रामकृष्ण त्रिपाठिन.

उन्दोगाह्निकोद्धार of शङ्करमिश्र, son of भवनाथमिश्र. Vide under प्रायश्चित्त-प्रदीप.

उन्दोपहारावलि.

छागलेयस्मृति m. in मिताक्षरा, हेमाद्रि. माधवाचार्य.

जगद्गुरुभा by श्रीगुरुभाचार्य of the भारद्वाजगोत्र. (in more than 24 प्रकरणसः).

जगन्नाथकारिका m. in गदाधर's भाष्य on पारस्करयुद्ध.

जगन्नाथप्रकाश by सुरमिश्र, composed under orders of जगन्नाथ, of Kāmboja family. Vide Mitra's Notices vol. V p. 109 for contents (the ms. was copied in संवत् 1838 i. e. 1782-3 A. D.); in ten प्रभास.

जटमल्लविकास by श्रीधर compiled under the patronage of prince

(महाठकर) जटमल्ल, younger brother of चायमल्ल, who was son of बालचन्द्र, son of बौल who was sole minister of the king of Delhi. The family was Mandira from Kosala country and their capital was स्वर्णपुरी. Deals with आचार, काल, आशुच, संक्रान्ति, मलमास, संस्कार, आशौच and छुद्दि. The date in the I. O. ms. is corrupt 'वानाक्षबाणक्षिति' (? रत्नाक्षबाणक्षिति 1559) of the विक्रम era. About 1500 A. D. Names काल-निर्णय, कालादर्श, प्रासाददीपिका.

जनिदोषप्रतिकार-ms. (Baroda O. I. No. 2365) dated 1565 संवत् (1508-9 A. D.).

जन्मदिनकृत्यपद्धति.

जन्मदिवसपूजापद्धति.

जन्ममरणविवेक by वाचस्पति (Baroda O. I. No. 12774). On अशौच and आशुच.

जन्माष्टमीतत्त्व or जन्माष्टमीव्रततत्त्व by रघुनन्दन.

जन्माष्टमीनिर्णय by विठ्ठलेश्वर.

जयतुङ्ग m. in निर्णयसिन्धु.

जयन्तकारिका.

जयन्तीनिर्णय (on कृष्णजन्माष्टमी) by आनन्दतीर्थ.

जयन्तीनिर्णय by गोपालदेशिक, pupil of रामानुजयोमीन्द्र and son of आशेषकृष्णार्य.

जयमाधवमानसोल्लास by जयसिंहदेव of गोरक्षपुर (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts

(nitya, naimittika, and kāmya) about वास्तुदेव. The प्रज्ञप्ति at the end of D. C. ms. No. 241 of A 1881-82 is by हरिदास राजपण्डित ; ms. copied संवत् 1827 (1771 A. D.).

जयसिंहकल्पद्रुम by रत्नाकर of the शाण्डिल्यगोत्र, son of पण्डितश्रीदेव-भट्ट of Benares (extensive work in 900 pages pr. by Lakṣmīvenka-tesvara Press at Kalyan in 1925). A digest in 19 स्तवक on काल, व्रत, भास्व, दान etc. the first being on काल, compiled under the patronage of जयसिंह who per- formed ज्योतिष्टोम in उज्जयिनी and also पौण्डरीक. His city अम्बिका (Amber) is also referred to. Composed in Vikrama 1770 (1713 A. D.). Gives genealogy as जयसिंह (who brought Shivaji to Delhi) - रामसिंह-कृष्णसिंह-विष्णु-सिंह-जयसिंह. Sometimes called 'ब्रह्मोद्घोत' (Ulwar cat. extract 305); pr. in Bombay, 1903.

जयानिर्बन्ध (निबन्ध ?) m. in कृत्य-रत्नाकर of चण्डेश्वर (p. 166).

जयामिषेकप्रयोग by रघुनाथ.

जयार्णव m. by नि. सि. and by गदाधर in पारंस्करसुहृदसूत्रभाष्य. Vide शुद्ध-जयार्णव.

जलयात्रा.

जलाशयप्रतिष्ठा by भातुजिमिश्र.

जलाशयारामोत्सर्गविधि or -पद्धति.

(1) by नारायणभट्ट, son of रामेश्वर ; quotes कल्पनारायण ; 1513-1575 A. D. ; sec. 103.

(2) by कर्मकाकर ; sec. 106.

जलाशयोत्सर्गप्रकाश pr. at Ratnagarh (1893 A. D.).

जलाशयोत्सर्गमंत्र of रघुनन्दन (pr. by Jivananda). Sec. 102.

जातकर्म by from the संस्कारभास्कर.

जातकर्मपद्धति by केशवभट्ट.

जातकर्मपद्धति by दामोदर.

जातकर्मादिपालाशकर्मान्न by बापण्यभट्ट.

जातरिष्ट्यादिनिर्णय by विद्यार्णव ; N (new series) II p. 55-56.

जातिनिर्णय (Baroda O. I. No. 11003) on कायस्थ etc.

जातिमाला (part of रुद्रायामलतन्त्र).

जातिमाला (vide N. vol. II. p. 151) on the origin of different Hindu castes.

जातिमाला by सौमनाथ, son of कृष्ण and श्यामभिका, surnamed सकलकल and inhabitant of जलजान. Divided into three parts in verse on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति ; but contains nothing on वर्ण or जाति. D. C. Ms. No. 302 of 1884-86.

जातिमाला (from पराक्षरपद्धति) ; Stein's cat. p. 94.

जातिविवेक m. in सूत्राचारक्षिरोमणि of शेषकृष्ण and in सुसिद्धमत्ताद.

जातिविवेक by कृष्णनोदित पण्डित. Part of a larger work callen वर्ण-अमर्षमर्दीपिका.

जातिविवेक by ब्रह्मविक.

जातिविवेक by नारायणभट्ट (Baroda O. I. 11147).

जातिविवेक by वराहम.

जातिविवेक by रघुनाथ.

जातिविवेक by विश्वनाथ (N. vol. IX p. 179), Stein's cat. calls it 'विवेकसंग्रह' (p. 89).

जातिविवेक by विश्वेश्वरभट्ट (probably same as first part of कायस्थधर्म-दीप).

जातिविवेक by व्यासगोपीनाथकवि of वासिष्ठगोत्र, son of शार्ङ्गधर, grandson of विश्वनाथ, of प्रत्यण्डपुर (Parāṇḍa in Mahārāṣṭra ?). In three खण्डास ; ms. (I. O. cat. vol. III p. 519 No. 1639) is dated śake 1564 (1642 A. D.). Peterson (in Ulwar cat. No. 1323) says that it is part of विश्वम्भरवास्तु-शास्त्र, which is quoted by हेमाद्रि and he gives the father's name as व्यासराज previously called विश्वनाथ and grandfather as ' Samaraja '.

जातिविवेकहातप्रश्न attributed to सायण.

जातिविवेकसंग्रह by विश्वनाथ.

जातिसाङ्ख्य by शिवलाल सुकुल.

जातिसाङ्ख्यवाद by अनन्तालवार.

जातिसाङ्ख्यवाद by बेजीराम शाकदीपिन्.

शिकनीयविधान m. in दुर्गोत्सविवेक of शूलपाणि and by कुल्लुक.

जीर्णोद्धारविधि (according to त्रिषिक्रम) on repairing temples, images of gods &c. N. vol. X. p. 271.

जीवन्मुक्त्ययोग by नारायणभट्ट, son of रामेश्वरभट्ट.

जीवन्मुक्त्ययोग by श्रीमल.

जीवन्मुक्त्ययोग by बालकृष्णभट्ट, son of रङ्गोजिभट्ट. N. (new series) vol. III p. 64 (ms. dated संवत् 1785).

जीवन्मुक्त्ययोग by बालकृष्ण पाव-गुण्डे (Baroda O. I. Nos. 358 and 5549).

जीवन्मुक्त्ययोग or-कर्मनिर्णय by रामकृष्णभट्ट, son of नारायणभट्ट, son of रामेश्वर. About 1570-1590 A. D.

जीवन्मुक्त्ययोग by कृष्णभट्ट.

जीवन्मुक्त्ययोगविभागव्यवस्था by मधुसूदन-गोस्वामिन, son of ब्रजराज.

जीवन्मुक्त्ययोगविभागव्यवस्था by मधुसूदन-गोस्वामिन, son of ब्रजराज.

जीवन्मुक्त्ययोगविभागव्यवस्था-सारसंग्रह- abridgment of the above ms. (Ulwar cat. No. 1324) copied in संवत् 1812 (1755-6 A. D.).

जीवन्मुक्त्य Aufrecht's Leipzig cat. 611.

जैमिनियुक्त (ed. by Dr. Caland, Panjab Oriental Series 1922).

C. ह्योधिनी by श्रीनिवास (extracts printed in above).

जैमिनियुक्तमन्त्रवृत्ति.

जातिभेदविवेक.

ज्ञानभास्कर (in the form of a dialogue between सूर्य and अरुण). Divided into प्रकाश on प्रायश्चित्त, कर्म &c.; vide Bik. cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be विक्रमवि. Baroda O. I. 1136 is a part of it (कर्मप्रकाश on रोनाधिकार) and ex-

tends over 10000 ग्रंथ and No. 10546 is another in 14000 ग्रंथ.

ज्ञानमाला by भट्टोत्पल m. in the धर्म-
प्रदीप of भोज and in आह्निकतरव of
रघुनन्दन and in आचारमयस.

ज्ञानरत्नावलि m. in हेमाद्रि, वृत्तिहप्रसाद
(दानसार) & कुण्डकौस्तुभ. Earlier
than 1250 A. D.

ज्ञानाक्षर by बृहामणि, son of राघवेन्द्र-
चट्ट, in four स्तवकs.

ज्ञानानन्दतरङ्गिणी by कृष्णानन्द on
संस्कारs.

ज्योत्षाविधान.

ज्योतिःकालकौस्तुभ m. by रघुनन्दन.

ज्योतिःसागर m. in कालसार of गदाधर,
नि. सि.

ज्योतिःसागरसार by मधुरेश.

ज्योतिःसागरसार by विद्यानिधि; N.
(new series) vol. I p. 134, ms.
dated Śake 1670 (1748 A. D.).

ज्योतिःसार m. in धर्मप्रवृत्ति and
गोविन्दार्णव.

ज्योतिःसारसंग्रह m. by रघुनन्दन in
ज्योतिस्तत्त्व and मदनपारिजात.

ज्योतिःसारसंग्रह by हृदयानन्द विद्यालङ्कार.

ज्योतिःसारसङ्ख्यय m. by रघुनन्दन.

ज्योतिःसारसङ्ख्यय by नन्द, son of देव-
सर्मन्.

ज्योतिरर्णव m. in गोविन्दार्णव, सं. क्रौ.

ज्योतिर्निबन्ध m. in सूत्रकमलाकर and
संस्कारमयस and छद्मिमयस.

ज्योतिर्वृत्ति m. in गोविन्दार्णव and चतु-
र्विंशतिस्तम्बाख्याय of भट्टोजि.

ज्योतिरत्न m. in संस्कारभास्कर of सिद्धे-
श्वर.

ज्योतिरत्न by केशवतर्कव्याख्यान N
(new series) II. p. 58.

ज्योतिर्षाणव m. by दुर्गास्तवविशेष of
छलपाणि, by रघुनन्दन.

ज्योतिषकाश m. by प्रयोगरत्न of नारा-
यणभट्ट, नि. सि., गोविन्दार्णव.

ज्योतिस्तत्त्व by रघुनन्दन.

टोडरप्रकाश by रघुनन्दनमिश्र, under
Raja Todāramalla.

टोडरानन्द vide sec. 104.

दुण्डुप्रताप by विम्बनाथ under the
patronage of Mahārāja दुण्डि. On
the rites for every day of the
year; ms. written in Śake 1589
i. e. 1667-68 A. D. (Burnell's
Tanjore cat. p. 136b.).

दुण्डुप्रवृत्ति m. in the अम्येष्टिप्रवृत्ति of
नारायणभट्ट, by रघुनन्दन in आश्वतथ
(vol. I p. 213) and in सूत्र-
कमलाकर; earlier than 1525 A. D.

तडागप्रतिष्ठा.

तडागादिप्रवृत्ति of टोडरमल्ल (part of
टोडरानन्द).

तडागादिप्रतिष्ठाप्रवृत्ति by धर्मकर उपाध्याय.

तडागादिप्रतिष्ठाविधि by मधुसूदन गो-
स्वामी.

तडागोत्सर्गतत्त्व by रघुनन्दन.

तत्त्वकौस्तुभ by गोविन्दानन्दकविकल्पा-
जाचार्य. It is a com. on आश्वविशेष
of छलपाणि.

तत्त्वकौस्तुभ by भट्टोजिदीक्षित (Baroda
O. I. No. 376). Written at the
bidding of केशवी वेङ्कटेश. Dilates

on the question as to who should observe तन्त्र rites, discourses on the inadvisability of तत्समुद्राधारण and लिङ्गधारण.

तत्त्वदीप by धर्मवक.

तत्त्वनिर्णय by पक्षधरमिश्र, son of महा-
महोपाध्याय बटेश्वर. Vide Mitra's
Notices vol. V, p. 155 for con-
tents; ms. copied in śake 1661.

तत्त्वप्रकाश-vide शिवतत्त्वप्रकाशिका.

तत्त्वमुक्तावली vide BBRAS cat. p. 217
No. 687, probably same as the
next.

C. vide BBRAS cat. p. 217 No.
687. •

तत्त्वमुक्तावली of नन्दपण्डित vide sec.
105. Gives summary of his
सूतिसिन्धु.

C. बालरूपा by बालरुद्र.

C. बालरूपा by वेणीवत्त.

तत्त्वसंग्रह by कोनेरिभट्ट.

तत्त्वसागर m. by हेमाद्रि and रघुनन्दन
in एकादशीतत्त्व and तिथितत्त्व and
in आचारमयूख.

तत्त्वसार m. in मलमासतत्त्व of रघु०.

तत्त्वसारसंहिता m. by हेमाद्रि.

तत्त्वावृतधर्मशास्त्र-vide सूतितत्त्वावृत.

तत्त्वावृतसारोद्धार by वर्धमान. An abridg-
ment of, his सूतितत्त्वविवेक or
तत्त्वावृत divided into four कोशs on
आचार, भाव, बुद्धि and व्यवहार.
Composed when king राम of
मिथिला was reigning. Latter
half of 15th century; mentions
his वृद्धविवेक in व्यवहारकोश. 1

तत्त्वार्थकौस्तुभ by गोविन्दानन्दकविकृ-
णाचार्य, a com. on प्राबलित्त-
विवेक of जूलपाणि (pr. by Jiva-
nānda).

तत्त्वार्थदीप.

तन्त्रप्रकाश m. by रघुनन्दन in आह्निक-
तत्त्व.

तन्त्रसारपञ्चरत्न.

C. तन्त्रसारप्रकाशिका.

तत्समुद्राखण्डन by अव्ययदीक्षित (against
the practice of branding the
body with marks, as वैष्णवs do).

तत्समुद्राधारण or चक्रमीमांसा from
सूतिकौस्तुभ.

तत्समुद्राविद्रावण by भास्करदीक्षित.

तत्समुद्राविवेक by हरिरायनोस्वामिन्
(Baroda O. I. 11575).

तर्पणचन्द्रिका by रामचरण.

तारकोपदेशस्यवस्था by अद्यतानन्दतीर्थ.

तिथिकल्पद्रुम by कल्याण.

तिथिकौस्तुभ or तिथिदीपितिकौस्तुभ of
अनन्तदेव, son of आपदेव.

तिथिचक्र by विश्वनाथ ; Baroda O. I,
8336).

तिथिचन्द्रिका by पक्षधरमिश्र ; (B. O.
mss. cat. vol. I No. 145; ms. copi-
ed in ल. सं. 345 i. e. 1464 A. D.

तिथिचन्द्रिका by हरिव्रतमिश्र.

तिथिचन्द्रोदय m. in अहल्याकामपेठ.

• तिथितत्त्व by रघुनन्दन.

C. by काशीनाथ तर्कालङ्कार. N. (new
series) I. p. 155

C. by काशीनाथ वाचस्पति. N. (new
series) II p. 71.

C. by रामचरण विद्यावाचस्पति ; N. (new series) II, p. 72.

तिथितत्त्वचिन्तामणि by महेशाठकर, (pr. at Benares in 1887 A. D.).

तिथितत्त्वसार by आपदेव.

तिथिदर्पण.

तिथिदीपिति (part of स्मृतिकौस्तुभ of अनन्तदेव).

तिथिदीपिका by काशीनाथ, son of जय-रामभट्ट (Baroda O.I. No. 10724).

तिथिद्वैतनिर्णय (or तिथिविवेक) by शूल-पाणि. Same as above.

तिथिद्वैतप्रकरण alias तिथिविवेक by शूल-पाणि. Names संवत्सरप्रदीप, स्मृति-सङ्ग्रह.

C. by श्रीनाथशर्मन्, son of श्रीकर.

तिथिनिर्णय from the कालमाधव.

तिथिनिर्णय by अनन्तभट्ट (Baroda O. I. No. 10611 is dated संवत् 1583 i. e. 1526-27 A. D.).

तिथिनिर्णय by कमलाकर.

तिथिनिर्णय by गङ्गाधर..

तिथिनिर्णय by गोपाल.

तिथिनिर्णय by गोविन्दभट्टबुद्धि (Ulwar cat. No. 1326). Peterson is wrong in saying that he praises one कालरत्नम्. रत्नम् is here राम the incarnation of विष्णु, identified with काल(Time) and ब्रह्म.

तिथिनिर्णय by दयाशङ्कर.

तिथिनिर्णय by देवदासमिश्र.

तिथिनिर्णय by नामदेव, son of शिव; based upon निर्णयसिन्धु.

तिथिनिर्णय by नागोजिमठ्ठ.

तिथिनिर्णय by नारायणभट्ट.

तिथिनिर्णय by पद्मधरमिश्र.

तिथिनिर्णय by बालकृष्ण भारद्वाज. Relies on हेमाद्रि.

तिथिनिर्णय by भट्टोजि (pr. at Benares and Bombay).

तिथिनिर्णय by मधुरानाथ शुक्ल.

तिथिनिर्णय by महादेव.

तिथिनिर्णय by माधव (part of काल-निर्णय).

तिथिनिर्णय by रघुनाथ (probably same as राघवभट्ट). W. and K. cat. II p. 282 notes that रघुनाथ is written on title page of राघव's तिथिनिर्णय.

तिथिनिर्णय by रमाप्रति सिद्धान्त; N. (new series) I. p. 156; composed in śake 1633.

तिथिनिर्णय by राघवभट्ट; names निर्णय-सिन्धु and नीलकण्ठ. So later than 1640 A. D.; ms. copied in śake 1681 (1766 A. D.); pr. at Bombay in 1864.

तिथिनिर्णय of रामचन्द्र, pupil of गोपाल, Baroda O. I. No. 1524. About 1400 A. D.

C by हस्तिह, son of the author. Ms. dated संवत् 1638 (1582 A.D.).

तिथिनिर्णय by रामप्रसाद.

तिथिनिर्णय by वाचस्पति.

तिथिनिर्णय by विम्वेह; names हेमाद्रि, माधव, चमत्कारचिन्तामणि, दुराज-सङ्ग्रह.

तिथिनिर्णय by वैद्यनाथ (from चमत्कार-
चिन्तामणि).

तिथिनिर्णय by शिवानन्दभट्टगोस्वामी (Ul-
war cat. No. 1329).

तिथिनिर्णय by छाम्बूर.

तिथिनिर्णय by मिन्दलक्ष्मण.

तिथिनिर्णय by सुदर्शन.

तिथिनिर्णय from the लघुमाधवीय of
माधवाचार्य.

तिथिनिर्णय from the स्तुत्यर्थसार.

तिथिनिर्णयकारिका by श्रीनिवासाय, son
of गोविन्दाय of the कौशिकगोत्र.

तिथिनिर्णयचक्र by विश्वनाथ (Baroda
O. I. No. 8336).

तिथिनिर्णयतत्त्व by शिवनन्दननाग.

तिथिनिर्णयदीपिका by रामदेव, son of
छाम्बू.

तिथिनिर्णयमार्तण्ड by कृष्णमित्राचार्य.

तिथिनिर्णयसंक्षेप. or तिथिनिर्णय by
भट्टोजि, son of लक्ष्मीधर.

तिथिनिर्णयसंग्रह by रामचन्द्र. A sum-
mary of the तिथिनिर्णय of अनेन्त-
भट्ट.

C. by वृत्तिह (Baroda O. I. ms.
No. 1524 is dated संवत् 1683).
Later than 1400 A. D.

तिथिनिर्णयसर्वसमुच्चय.

तिथिनिर्णयसार by मदनपाल. Vide sec.
93.

तिथिनिर्णयेन्दुशेखर by नागोजिभट्ट.

तिथिनिर्णयोद्धार or लघुतिथिनिर्णय or
निर्णयोद्धार by राघवभट्ट. Vide तिथि-
निर्णय above. Also called तिथि-
सारसंग्रह.

तिथिप्रकाश by नृपनाथ द्विवेदि.
H. D. 70.

तिथिप्रकाशप्रकाशिका.

तिथिप्रदीपक by भट्टोजि.

तिथिप्रदीपिका by वृत्तिह. Refers to
विद्यारण्य.

तिथिप्रदीपिका by रामसेवक.

तिथिमञ्जरी of गणेश, son of ज्ञानेश्वर,
son of महादेव, son of लालभट्ट.

तिथिरत्न by महादेव.

तिथिरत्नमाला by नीलकण्ठ, son of
अनन्त, son of चिन्तामणि.

तिथिवाक्यनिर्णय--Vide तिथिनिर्णय of
नारायणभट्ट.

तिथिशिषेक of शूलपाणि m. in रघुनन्दन's
तिथितत्त्व.

C. तात्पर्यदीपिका by श्रीनाथ आचार्य-
चूडामणि, son of श्रीकर; about
1475-1525 A.D. N. (new series)
vol. II. pp. 73-74 ms. copied in
1512-13 A. D.

तिथिव्यवस्थानक्षेप.

तिथिसंग्रह or तिथिनिर्णय by राघव. Vide
above (pr. in Bombay 1864).

तिथिसंग्रह ano. N. (new series) II.
P. 75.

तिथिस्वरूप or सर्वातिथिस्वरूप by सुरेश्वर.

तिथिन्दुशेखर by नागेशभट्ट.

तिथ्यर्क by दिवाकर, son of महादेव,
son of बालकृष्ण of भारद्वाजगोत्र;
author of आचारार्क (both being
parts of धर्मशास्त्रसुधानिधि). About
1683 A. D.

अनुक्रमणिका by his son वैद्यनाथ.

तिथ्यर्कवर्धनिर्णय (Baroda O. I. No.
5947). The author says that
नारायणभट्ट author of प्रबोकरत्न was

the great-grand-father (ग्रन्थितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यर्कप्रकाश by विवाकर (same as तिथ्यर्क above ?).

तिथ्यादितरुचनिर्णय by लोणाक्षि भास्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i. e. 1548-9 A. D.). Mentions दीपिका, कालावर्षा, माघव and निर्णयावृत. So later than 1400 A. D.

तिथ्यादिनिर्णय by गोपीनाथ.

तिथ्यादिनिर्णय of पद्मनाभ (part of योगीश्वरसंग्रह; ms. copied in 1707 A. D.).

तिथ्यादिबिधिसंग्रह by रघुसम तर्कशिरोमणि. N. (new series) vol. II. p. 75.

तिथ्युक्तिरत्नावली by हरिलालमिश्र.

तीर्थकमलाकर alias सर्वतीर्थविधि of कमलाकरभट्ट, son of रामकृष्ण. Vide sec. 106.

तीर्थकल्पलता by गोकुलदेव, son of अन्नदेव.

तीर्थकल्पलता by नन्दपण्डित. Sec. 105.

तीर्थकल्पलता by बाचस्पति.

तीर्थकाशिका m. by गङ्गाधर.

तीर्थकौस्तुभ of हाङ्गर, son of बल्लाल; mentions तीर्थचिन्तामणि. Same as तीर्थोपायनकौस्तुभ.

तीर्थकौस्तुभ of सिद्धान्तबायीहाभट्टाचार्य.

तीर्थचिन्तामणि by बाचस्पतिमिश्र, in five प्रकाशा (pr. in B. I. series); m. in the कुवितरुच of रघुनन्दन and in वि. सि. Vide sec. 98.

तीर्थतरु or तीर्थयात्राविधितरु of रघु. This is over and above his रघुति-तरु in 28 तरुस.

तीर्थदर्शन (vide under कञ्जप्रबोध) of भट्टराम, son of विश्वनाथ, surnamed होसिङ्ग.

तीर्थनिर्णय or कुरुक्षेत्रतीर्थनिर्णय of रामचन्द्र.

तीर्थपरिभाषा by व्यास.

तीर्थमञ्जरी by मुकुन्दलाल.

तीर्थयात्रातरु by रघुनन्दन. Same as तीर्थतरु; sec. 102.

तीर्थयात्रानिर्णय.

तीर्थरत्नाकर by अनन्तभट्ट, son of यदुभट्ट, at the request of अक्षयसिंह.

तीर्थरत्नाकर or रामप्रसाद of रामकृष्ण, son of माघव, of पराक्षरगोत्र; ms. dated संवत् 1690 (1634-5 A. D.). He composed the बुक्तिस्नेहप्रपूर्णी, com. on शास्त्रदीपिका, at Benares in संवत् 1600. He is author of प्रतापमार्तण्ड; flourished between 1500-1545 A. D.

तीर्थसंग्रह m. in रघुनन्दन by श्रीधर.

तीर्थसंग्रह by साहेबराम.

तीर्थसार (part of वृत्तिप्रसाद).

तीर्थसेतु by हन्दाबन मुद्ग.

तीर्थसौख्य (part of डोडरामन्द).

तीर्थेन्द्रोत्तार of नानोजिभट्ट, son of शिवभट्ट. Vide sec. 110.

तीर्थोपायनकौस्तुभ by हाङ्गर, son of बल्लालचरि. Vide under व्रतोपायन-कौस्तुभ. About 1753 A. D.

तुलसीकाव्यमालाधारजमिषेय by नरसिंह, (Baroda O. I. No. 3894).

तुलसीचन्द्रिका by राजनारायण तुलसी-
दासाचार्य.

तुलसीविवाह (taken from प्रतापमार्तण्ड)
Ulwar cat. No. 1334 and ex-
tract 313.

तुलादान.

तुलादानपद्धति.

तुलादानपुरुषप्रयोग.

तुलादानप्रकरण by सिद्धानाथ.

तुलादानप्रयोग (माध्यन्दिनीय).

तुलादानप्रयोग by कमलाकर, son of राम-
कृष्ण, Sec. 106.

तुलादानविधि.

तुलापद्धति by कमलाकर.

तुलापुरुषदानपद्धति.

तुलापुरुषदानप्रयोग by विह्वल.

तुलापुरुषमहादानपद्धति by गोपीनाथ.

तुलापुरुषमहादानप्रयोग, or तुलादानविधि
by नारायणभट्ट, son of रामेश्वर :
sec. 103.

त्रिशङ्खोकी or आशौचत्रिशङ्खोकी by
बोपदेव. Is it the same as the
next?

त्रिशङ्खोकी or आशौचत्रिशङ्खोकी or
सूतककारिका (pr. at Benares in
1876, with com.) in 30 अष्टरा
verses on आशौच. Ulwar cat. No.
1339 ascribes it to बोपदेव. Vide
BBRAS cat. vol. II pp. 209-210
where it is ascribed to हेमाद्रि.

C. विवरण by रघुनाथभट्ट, son of
माधव, son of रामेश्वर; flourished
1560-1625 A. D.

CC. विवरणसारोद्धार by शम्भुभट्ट
कविमण्डन, son of बालकृष्ण. Names

मि. सि., मद्रस, मद्रोपनिषद्. Be-
tween 1660-1710 A. D. He says
he follows com. of रघुनाथ on
the त्रिशङ्खोकी.

C. आशौचसंग्रह.

C. ascribed to विज्ञानेश्वर (wrong-
ly). Vide under चक्षुःश्लोकी.

C. by अनन्तभट्ट (Ulwar cat. No.
1340).

C. by भट्टाचार्य (Ulwar cat. No.
1341); ms. in Baroda O.I. 3883
is dated संवत् 1579 (1522-23 A. D.).

C. सुबोधिनी by अनन्त, son of कम-
लाकरभट्ट, son of रामकृष्ण. About
1610-1660 A. D.

C. by कृष्णमित्र.

C. by राघव.

C. by रामभट्ट.

C. by विश्वनाथ.

C. (vide I. O. cat. III p. 566,
No. 1750-51).

C. by रामेश्वरभारती.

C. by author.

त्रिकाण्डमण्डन alias आपस्तम्बसूत्रचरि-
तार्थकारिका by भास्करमिश्रसोमयाजि,
son of कुमारस्वामिन् (pr. in B. I
series). Printed text and mss. dif-
fer. Divided into four sections in
575 verses on अधिकारिनिरूपण,
प्रतिनिधि, पुनराधेय, निमित्त and प्रकी-
र्णक. He names ऋषिदेव, कर्क,
केशवसिद्धान्त, दामोदर, नारायणभट्ट
on आम्बलायनभौतसूत्र, यशवान, यश-
वानसूत्रभाष्यकार, लौगाक्षिकारिका, यश-
वान, शास्त्रीकिनाथ (on पूर्वमीमांसा),
विज्ञानार्थ, कर्मदीप, विधिरत्न; many

of his *कारिका*s, though primarily concerned with śrauta rites, are quoted largely in धर्मशास्त्र works. He incidentally deals with many topics of धर्म, such as proper actions in मलमास (I. 165-177), what is गौणकाल for an act etc. He is named by हेमाद्रि and the मदनपारिजात. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883-84 pp. 30-31 for date.

C. विवरण.

C. पदप्रकाशिका.

त्रिकालसन्ध्या.

त्रिपिण्डीभाष्यप्रयोग (Aufrecht's Leipzig cat. 591).

त्रिपुष्करशान्तितत्त्व of रघु०; vide p. 417 above.

त्रिविक्रमपद्धति m. in नि. सि. .

त्रिविक्रमी (rules for the consecration of images when transferred from one place to another through fear of mlecchas or otherwise). N. vol. IX p. 295.

त्रिवेणीपद्धति by दिवाकरभट्ट (Baroda O. I. 5840).

त्रिस्थलीविधि by हेमाद्रि.

त्रिस्थलीसेतु of काशीनाथभट्ट, son of जयरामभट्ट.

त्रिस्थलीसेतु of नारायणभट्ट, son of रामेश्वरभट्ट (pr. at Anandāśrama, Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to

प्रयाग, काशी and गया. Composed about 1550-60 A. D.

त्रिस्थलीसेतुप्रचट्टक by नागेश.

त्रिस्थलीसेतुसार or -सारसंग्रह or तीर्थयात्राविधि by भट्टोजि.

त्रैलोक्यसागर m. by वाचस्पतिमिश्र in his द्वैतनिर्णय. So earlier than 1,100 A. D.

त्रैलोक्यसार m. by हेमाद्रि, रघुनन्दन, and in दानमूल.

त्रैवर्णिकसंन्यास by कैलासयति.

त्रैविक्रमी- vide त्रिविक्रमपद्धति.

दक्षस्मृति see sec. 43 ; pr. Jivananda Sm. part II, pp. 383-402, Anan. sm. pp. 72-84.

C. by कृष्णनाथ.

C. by तकनलाल.

दक्षिणद्वारनिर्णय by नारायण (Baroda O. I. 9175).

दण्डकशान्ति.

दण्डनीतिप्रकरण (extracted from the नीतिमञ्जरी of शम्भुराव).

दण्डविधिक of वर्धमान of बिल्हणशास्त्राम, son of भवेष्ट and younger brother of गण्डकमिश्र; in seven परिच्छेदs ; latter half of 15th century ; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V p. 225 No. 1910 ; composed for the king of मिथिला ; mentions कल्पतरु, कामधेनु, इलाहउच, धर्मकोश, स्मृति-सार, कल्पसागर, रत्नाकर, वारिजात, व्यवहारतिलक, प्रदीपिका and प्रदीप as among his authorities. It is a part of his स्मृतितत्त्वविधिक.

दत्तककुटारः

दत्तककौस्तुभ by रामजय तर्कालङ्कार (pr. at Calcutta in 1827 in Bengali characters). Summarised in **दत्तकशिरोमणि** pr. under the patronage of P. C. Tagore.

दत्तककौस्तुभ by केदारनाथदत्त (pr. at Calcutta).

दत्तकचन्द्रिका of कुवेरपण्डित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda, 1899). The last verse is interpreted as giving **रघुमणि** as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a **स्थितिचन्द्रिका**.

C. by रामेश्वरशुक्ल.

दत्तकचन्द्रिका by कोलप्याचार्य.

दत्तकचन्द्रिका by तोळीप्पर, son of श्रीनिवासाचार्य (Baroda O. I. 6572 B.)

दत्तकचन्द्रिकाटीका by तकनलाल.

दत्तकतत्त्वनिर्णय or-निर्णय by हरिनाथमिश्र. N. vol. XI. Intro. p. 5}

दत्तकतिलक of भवदेव (a part of his **स्ववहारतिलक**). Summarised in the **दत्तकशिरोमणि**.

दत्तकदर्पण by द्वैपायन (N. X. p. 71).

दत्तकदीधिति by महामहोपाध्याय अनन्तभट्ट (pr. at Calcutta and also at Bhavnagar). Summarised in **दत्तकशिरोमणि**.

दत्तकनिर्णय by तात्याशास्त्रिय.

दत्तकनिर्णय by विश्वनाथ उपाध्याय.

दत्तकनिर्णय by शूलपाणि (part of his digest called **स्थितिविवेक**). Nearly the whole is pr. in **Bharatachan-**

dra Siromani's दत्तकशिरोमणि. Also styled **दत्तकविवेक**.

दत्तकनिर्णय by श्रीनाथभट्ट.

दत्तकपुत्रविधान by अनन्तदेव (probably same as **दत्तकदीधिति** above).

दत्तकपुत्रविधान by नृसिंहभट्ट.

दत्तकपुत्रविधि by शूलपाणि; same as **दत्तकनिर्णय** above.

दत्तकमीमांसा or **दत्तपुत्रनिर्णयमीमांसा** of नन्दपण्डित alias विनायकपण्डित (pr. by भगवन्त शिरोमणि at Calcutta). Vide sec. 105.

C. by वृन्दावनशुक्ल.

दत्तकमीमांसा by माधवाचार्य.

दत्तकविधि (an extract from the **न्यवहारमयस** of नीलकण्ठ).

दत्तकविधि by वाचस्पति ; vide N. (New Series) vol. III. preface pp. VII-VIII.

दत्तकविवेक by शूलपाणि (vide **दत्तकनिर्णय** above).

दत्तकमपिण्डनिर्णय.

दत्तकोज्ज्वल by वर्धमान, who performs an obeisance to काली. N. (new series) vol. I p. 166.

दत्तचिन्तामणि by बभ्रेश्वर, son of नरसिंह.

दत्तदायप्रकाश by ब्रजनाथ विद्यारत्न (pr. at Calcutta 1875).

दत्तपुत्रत्वविवेक by बासुदेवभट्ट (Stein's cat. p. 307).

दत्तपुत्रविचार by गोविन्द बासुदेवभट्ट (Baroda O. I. No. 10701 b).

दत्तपुत्रविधि.

दत्तमञ्जरी.

दत्तस्मृतीपिका by श्रीनिवासाचार्य.

दत्तस्मृताकर by धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; names विश्वानेश्वर, कालादित, वरदराजीय, दत्तसंग्रह, काल-निर्णय, दत्तमीमांसा; later than 1650 A. D.

दत्तस्मृत्यारण by सीतारामशास्त्रि (Baroda O. I. No. 7204).

दत्तविधि by वैद्यनाथ.

दत्तसंग्रह by भीमसेनकवि.

दत्तसिद्धान्तमञ्जरी by बालकृष्ण, son of देवभद्रदीक्षित of the Phalnitkar family. His guru was अद्वैतानन्द.

दत्तसिद्धान्तमञ्जरी by भट्टभास्करपण्डित.

दत्तसिद्धान्तमन्दारमञ्जरी.

दत्तस्मृतिसार.

दत्तहोमायुक्तमणिका.

दत्तादर्श by माधवपण्डित.

दत्तार्क by कृपा करञ्जि, son of माधव, son of नृसिंह. He was pupil of कृष्णाचार्य at Nasik on the Godavari and composed the work in śake 1691 (1769 A. D.). Names निर्णयसिन्धुकार and मयूखकार.

दत्तार्चनकौमुदी or दत्तात्रेयपद्धति by चैतन्यभिर.

दत्तार्चनविधिसम्प्रिका by रामानन्दयति.

दत्ताष्टौचव्यवस्थापनवाद by रामसुब्रह्मण्य-शास्त्रि, son of रामशङ्कर; flourished towards end of 18th century.

दत्ताष्टौचविधि.

दर्शननिर्णय by वेङ्कटनाथ, called वैदिक-सार्धभौम, son of रङ्गनाथ, son of सरस्वतीवल्लभ. On such topics as जयन्तीनिर्णय, एकादशीनिर्णय &c.

Probably a part of his स्मृतिस्मृताकर (N. vol. VIII p. 14).

Mentions स्मृतिचन्द्रिका, कालनिर्णय, मत्स्यवाचस्पति.

दर्शनाद by रामभट्ट, son of विश्वनाथ होसिक.

दर्शनादपद्धति by रङ्गनाथ. Based on हेमाद्रि's work.

दर्शनादप्रयोग by दयाहाङ्कर, son of चरणीधर.

दर्शनादप्रयोग by भट्टगोविन्द (Baroda O. I. ms. 1677 dated śake 1680).

दर्शनादप्रयोग by शिवराम.

दर्शसञ्चिका.

दशकर्मदीपिका or पद्धति or यजुर्वति for Yajurvedins (Kāṇva). He was elder brother of इलायुष and Pandit of Lakṣmaṇasena of Bengal and so flourished about 1168-1200 A. D.

दशकर्मपद्धति by महामहोपाध्याय कालेति for R̥gvedins (about गर्भाधान etc.). N. vol. II. p. 61.

दशकर्मपद्धति by गणपति, son of हरि-शङ्कर.

दशकर्मपद्धति by नारायणभट्ट.

दशकर्मपद्धति by वृध्वीधर.

दशकर्मपद्धति by मध्वदेवभट्ट; (the work is also called दशकर्मदीपिका or कर्माहुतानपद्धति). According to छन्दोग school. Vide sec. 73.

दशकर्मपद्धति by रामवन्मैथिल for Vajasaneyins; same as गर्भाधानवि-दशसंस्कारपद्धति.

दशकर्मव्याख्या of इलायुष (part of ब्राह्मणसर्वस्व).

दशकालनिर्णय.

दशवेददानपद्धति of विधि (part of हेमाद्रि's दानसङ्घ).

दशनिर्णय by वेङ्कटनाथ वैदिकसार्वभौम, son of रङ्गनाथ.

दशनिर्णय (on fasts and festivals) m. in प्रयोगचन्द्रिका.

दशपुत्राह्निक by आनन्द, son of प्रभाकर, of the दशपुत्र family.

दशसुलकोटिहोमप्रयोग by देवभद्रपाठक (Baroda O. I. 10963).

दशविधविप्रपद्धति.

दशश्लोकी (ascribed to विज्ञानेश्वर) on आशौच. Same as आशौचदशक above.

C. by भट्टोजि, son of लक्ष्मीधर. In Hultzsch's Report III p. 101 we find that भट्टोजि says 'विज्ञानेश्वर-मदनपारिजातकारि त्रिशूलोकीकारप्रकृत-यस्तु ब्राह्मणस्य वैद्यानुगमने पक्षिणीत्याहुः', which shows that he regarded the author of त्रिशूलोकी as different from विज्ञानेश्वर.

दशसंस्कारपद्धति. Same as गर्भाधानादि-दशसंस्कारपद्धति.

दशसंस्कारप्रकरण.

दशादिकालनिर्णय.

दशाहकर्मवृ.

दशाहविषाह by वैद्यनाथदीक्षित.

दानकमलाकर of कमलाकरभट्ट; sec. 106.

दानकल्प quoted in अहल्याकामधेनु.

दानकल्पतक of लक्ष्मीधर-part of कल्प-तक; sec. 77.

दानकाण्डपर्व by साम्बाजी प्रतापराज (from परशुरामप्रताप).

दानकाण्डसंक्षेप.

दानकौतुक (extracted from the हरि-वंशविलास of नन्दपण्डित).

दानकौमुदी by रामजयतर्कालङ्कार.

दानकौमुदी or दानक्रियाकौमुदी of गोविन्दानन्द (about 1500-1540 A. D.); mentioned in his दान-क्रियाकौमुदी. Vide sec. 107; pr. in B. I series.

दानकौस्तुभ (from the स्मृतिकौस्तुभ of अनन्तदेव).

दानचन्द्रिका by गौतम.

दानचन्द्रिका by जयराम (abstract of हेमाद्रि).

दानचन्द्रिका by दिवाकर, son of महादेव and grandson of रामेश्वर sur-named काल; names दानोद्घोत, दानरत्न, दानमयूख, and व्रतार्क; also called दानसंक्षेपचन्द्रिका. Later than 1660 A. D.; pr. at Benares in 1864 and at Bombay in 1880 and 1884.

दानचन्द्रिका by नीलकण्ठ.

दानचन्द्रिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. About 1475-1525 A. D.

दानचन्द्रिकाबली by श्रीधरपति.

दानतत्त्व.

दानदर्पण m. in सुदितरच (vol. II p. 250) and तिथितरच by रघु-नन्दन.

दानदिनकर by कमलाकर.

दानदिनकर by दिवाकर, son of दिवकर.

दानदीपिति by नीलकण्ठ, son of वात्कर.

दानदीपवाक्यसङ्ग्रह.

दानधर्मप्रक्रिया by भवदेवभट्ट, son of कृष्णदेवसम्मिश्र मैथिल. Names भूपाल. In four काण्डs ; ms. (Mitra's Notices vol. V p. 144) dated śake 1558, i.e. 1636-7 A.D.

दानपञ्जी or -पञ्जिका by नरराज, son of देवसिंह of द्वेण family. N. vol. V. p. 150. Peterson (5th Report p. 177) reads नरराज and shows that सूर्यकर compiled it at the bidding of नरराज.

दानपञ्जी by रत्नाकर ठाकुर -summarises दानसागर, as he expressly says.

दानपञ्जी by सूर्यकरशर्मन्- vide above under नरराज also.

दानपद्धति-बोद्धशमहादानपद्धति by राम-दत्त minister of कार्णाट king वृत्तिह of मिथिला. He was first cousin (paternal) of चण्डेश्वर. First half of 14th century (I. O. cat. vol. III. p. 550 No. 1714). The colophon describes it as the work of भवशर्मन्, who is in the 4th introductory verse referred to as born of the सौपालवंश and as an अग्निहोत्रिन् and appointed (to compose the work ?).

दानपरिभाषा by नीलकण्ठ.

दानपरीक्षा by श्रीधरमिश्र.

दानपारिजात by अनन्तभट्ट, son of माणेश or नामदेव, son of जट्ट of काण्वकुल.

दानपारिजात by क्षेमेन्द्र.

दानप्रकरण.

दानप्रकार.

दानप्रकाश of मिश्रमिश्र (part of वीर-मित्रोदय). Vide sect. 108.

दानप्रदीप by दयाराम.

दानप्रदीप by दयाशङ्कर.

दानप्रदीप by महामहोपाध्याय माधव, son of विष्णुशर्मन् from Gurjaradeśa.

दानफलविषेक.

दानफलव्रत- description of ceremonies to be performed by wives estranged from husbands or by women afraid of being separated from their sons. (I. O. cat. vol. III. p. 577).

दानभागवत by वर्णिकुवेरानन्द ; composed during the reign of सङ्ग्राम-सिंह. It is a huge work and is very valuable for the history of the text of the Purāṇas and for Purāṇic rites, as it deals principally with topics of धर्म relying upon the पुराणs. Vide D. C. ms. No. 265 of 1887-91 which contains 392 folios. D. C. ms. No. 496 of 1886-92 is a fragment of it, on grammatical points arising out of पुराणs. It gives various derivations of the word नागरी as applied to the alphabet. It mentions बोध-देव and so is later than 1300 A.D.

दानमञ्जरी by ब्रजराज.

दानमनोहर by लक्ष्मणशिव, son of त्रिपा-ठिपरमानन्द ; composed in संवत् 1735 (1678-79 A. D.) by command of नौदेश महाराज मनोहरदास.

दानमयूख by नीलकण्ठ, son of हनुमन्-भट्ट. First half of the 17th century (pr. in Kashi S. series and by Mr. Gharpure, Bombay).

दानमहिम्न.

दानसूत्रावली.

दानसूत्र m. in दानचन्द्रिका.

दानसूत्र part of अनूपसिंह.

दानसूत्राकर by ब्रजेश्वर. Vide sec. 90.

दानसूत्राकर by मधुराम, son of छत्रल, of the होसिंग family; compiled under the direction of अनूपसिंह, king of जोधापुर in मरवा. Gives genealogy of अनूपसिंह, whose ancestor बीक founded Bikaner. मधुराम says he composed at the king's bidding five other works अनूपसिंह (on शास्त्रात्मपरिज्ञान), सन्तानकल्पलता, अमृतकुतुकार्णव, अमृतमञ्जरी (on antidotes against poisons) and चिकित्सा-मालतीमाला. About 1675 A. D.

दानवाक्य.

दानवाक्यसङ्ग्रह by योगीश्वर (Baroda O. I. ms. 10513 dated संवत् 1687 i. e. 1630-1 A. D.). D. C. ms. 332 of 1880-81 is dated संवत् 1694.

दानवाक्यसङ्ग्रह by योगीश्वर, mentioned in भोजदेशसंग्रह, a ms. of which was copied in Śāke 1297 (1375 A. D.).

दानवाक्यवाचि by नरराज.

दानवाक्यवाचि by विद्यापति; composed at the direction of महादेवी धीरमति, queen of नरसिंहदेव वर्धनारायण of मिथिला; ms. dated संवत् 1539 (1483 A. D.). First half of 15th century. Vide Bhandarkar's Report 1883-84 p. 352 for extract.

दानवाक्यवाचि Anonyms (D. C. ms. No. 367 of 1891-95).

B. D. 71.

दानविजय.

दानविजय m. by हेमाद्रि, दानचन्द्रिका, दानमयस्य of नीलकण्ठ.

दानविजय by भाग्यदीक्षित, son of महुनि-दीक्षित. About 1650. A. D.

दानविवेकोद्योत or दानोद्योत (from मदनरत्न).

दानसंक्षेपचन्द्रिका by दिवाकर son of महादेव. Vide दानचन्द्रिका above.

दानसागर by अनन्तभट्ट.

दानसागर by कामदेवमहाराज, in imitation of बल्लालसेन's work.

दानसागर by बल्लालसेन. Vide sec. 83.

दानसार, portion of रुसिंहप्रसाद. Vide sec. 99.

दानसारसंग्रह (only section on वास्तु-पूजा). Ulwar cat. No. 1355 and extract 319.

दानसारावली (vide Bik. cat. p. 375).

दानसौख्य m. in दानचन्द्रिका and दान-मयस्य (part of टोडरानन्द).

दानहीराबलिप्रकाश by दिवाकर, son of भारद्वाज महादेव. He was daughter's son of नीलकण्ठभट्ट. A versified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारार्क in 1686 A. D. The work is part of his वर्मशास्त्रावली. Vide under आचारार्क (I. O. cat. vol. III. pp. 547-48).

अनुक्रमिका by वैद्यनाथ, son of the author.

दानहेमाद्रि—part of चतुर्वर्गचिन्तामणि, q. v.

दानार्जव composed by order of queen वीरमति, wife of वीरनारायण नरसिंहदेव (कामेश्वरराजपण्डित) of मिथिला, First half of 15th century.

दानोद्घोत same as दानविवेकोद्घोत (a part of मदनरत्नप्रदीप).

दानोद्घोत by कृष्णराम.

दामोदरीय m. in निर्णयदीपक and सुद्धि-मयल and समयमयल ; earlier than 1500 A. D.

दायकौस्तुभ by पीताम्बर सिद्धान्तवागीश. About 1604 A. D.; pr. at Calcutta. 1904.

दायक्रमसंग्रह of श्रीकृष्ण तर्कालङ्कार (pr. at Calcutta, 1828 and translated by Wynch); mentions आचार्य-ब्रह्मामणि.

दायतत्त्व or दायभागतत्त्व of रघुनन्दन (pr. by Jivananda). Vide sec. 102.

C. by काशीराम बाचस्पति.

C. by राधामोहन.

C. by इन्द्रावन शुक्ल.

C. Ano. N. (new series) vol. II p. 80.

दायवसन्तोकी in ten शार्ङ्गलविक्रीडित verses on inheritance (pr. by Burnell at Mangalore).

C. by दुर्लभ, son of बासुदेव.

दायदीप, com. on दायमान. Vide under दायमान.

दायनिर्णय by गोपालपञ्चानन. Summary of रघुनन्दन's दायतत्त्व.

दायनिर्णय by विद्याधर.

दायनिर्णय by श्रीकरशर्मा; quotes मदन-मणिमान. - दायमान and बाचस्पति.

Vide I. O. cat. vol. III p. 462 No. 1523 ; p. 463 No. 1524. shows that there is some confusion between गोपाल and श्रीकरशर्मा.

दायभाग of जीवूतबाहन. Vide sec. 78 ; (pr. with seven com. by Bharata-chandra for Prasanna Kumar Tagore, 1863-66).

C. by दायभागप्रबोधिनी (pr. at Calcutta 1893, 1898).

C. दायभागसिद्धान्तकुसुमचामिका by अच्युत चक्रवर्ती, son of हरिदास तर्क-चार्य ; criticizes श्रीनाथ's टीका and he is quoted by महेश्वर and श्रीकृष्ण. 1500-1550 A. D.

C. by उमाशङ्कर.

C. by कृष्णकान्तशर्मा.

C. by गङ्गाधर.

C. by गङ्गाराम.

C. दायदीप by श्रीकृष्णतर्कालङ्कार, whose daughter's son was living in 1790 A. D. (pr. in 1863).

C. by नीलकण्ठ.

C. by महेश्वर (vide I. L. R. 48 Cal. 702).

C. by महेश्वर ; quotes अच्युतचक्र-वर्ती (pr. in 1863).

C. by रघुनन्दन (pr. in 1863), son of हरिहर.

C. by रामनाथ विद्याबाचस्पति.

C. विद्वत् or दीपिका by रामचंद्र, son of श्रीनाथ आचार्य ब्रह्मामणि ; quoted in अच्युत's टीका (pr. in 1863).

C. by श्रीनाथ, son of श्रीकराचार्य ; criticized by अच्युत (pr. in 1863). 1475-1425 A. D.

C. by लक्ष्मिच.

C. by हरिवीक्षित.)

दायभाग—a portion of व्यवहारनिर्णय of बरिवराज.

दायभाग—a portion of the विवाद-भङ्गनिर्णय of जगन्नाथ.

दायभाग by वेचनाथ.

दायभागकारिका by मोहनचन्द्र विद्यावाच-
स्पति. N. (new series) I. 172.

दायभागनिर्णय or' -विनिर्णय by कामदेव
(I. O. cat. p. 463).

दायभागनिर्णय by भट्टोजि (Peterson's
6th Report No. 84).

दायभागनिर्णय by व्यासदेव.

दायभागनिर्णय of श्रीकर-vidē दायनिर्णय
above.

दायभागविवेक alias दायरहस्य by रामनाथ
विद्यावाचस्पति ; a com. on दायभाग
of जीमूतबाह्वन composed in 1657
A.D. Part of स्मृतिरत्नावलि. N. vol.
V. p. 154.

दायभागव्यवस्था of सार्वभौम in 8 तरङ्ग.
Composed in (शाकेश्वरमङ्गलहरालय-
कलानिधने) śake 1583 i. e. 1661-
2 A. D. ; composed for राघव.

दायभागव्यवस्थासंक्षेप by गणेशभट्ट (part
of व्यवस्थासंक्षेप).

दायभागसिद्धान्त of बलभद्र तर्कवागीश-
भट्टाचार्य (I. O. cat. p. 465)

दायभागसिद्धान्तकुतुबचन्द्रिका, com. on
दायभाग. Vide above.

दायभागार्थदीपिकापद्यावली by रघुराम,
pupil of रघुमणि. N. (new series)
vol. I p. 174 ; towards end of
18th century.

दायमुक्तावली by टीकाराम.

दायरहस्य-vidē दायभागविवेक of रामनाथ.

दायविभाग by कमलाकर.

दायसंक्षेप by गणेशभट्ट.

दायसंग्रहश्लोकदशकव्याख्या by दुर्गाय, son
of वासुदेव. Vide दायदशश्लोकी.

दायाधिकारक्रमसंग्रह by श्रीकृष्णतर्कालङ्कार.

दायाधिकारक्रमसंग्रह by कृष्ण or जयकृष्ण
तर्कालङ्कार. Ulwar cat. No. 1356.
Seems to be same as the preced-
ing.

दायाधिकारिक्रम by लक्ष्मीनारायण.

दान्ध्यपद्धति (on भास्व) D. C.
ms. No. 267 of 1887-91 con-
tains prose passages about प्रयोग.

दान्ध्यपद्धति (Baroda O. I. No.
8156). On rites of death and
after death.

दामीदान.

दाहादिकर्मकर्तृनिर्णय by पाशिकदेव सन्ना-
दस्थपति.

दाहादिकर्मपद्धति.

दिनक्रोदयोत or शिवयुग्मविदीपिका be-
gun by दिनकर alias विद्याकर, son
of रामकृष्णभट्ट, son of नारायणभट्ट
and finished by his son विष्णेश्वर
alias नागाभट्ट; contains sections on
आचार, आशौच, काल, दान, धूर्त,
प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकल्प,
व्रत, छुद्र, भास्व, and संस्कार.

दिनत्रयनिर्णय of विद्याधीशभट्टि.

दिनत्रयमीमांसा of नारायण (for भास्व
followers).

दिनदीपिका.

दिनभास्कर of सम्भुनाथ सिद्धान्तवागीश.
Manual of daily religious duties

of householders. About 1715

A. D.

विद्यत्संग्रह m. by जीवतवाहन's काल-
विवेक.

विद्योदासप्रकाश m. by कालनिर्णयचन्द्रिका
of विद्याकर.

विद्योदासीय m. by नि. सि., विद्यामपारि-
जात, छान्दिचन्द्रिका. Earlier than
1500 A. D. Probably the same
as विद्योदासप्रकाश.

विद्योत्तर of रघुनन्दन. Vide sec. 102.
C. लघुटीका by मधुरानाथ शास्त्र.

विद्योत्तर or तन्त्रकौस्तुभ m. by देवनाथ;
mentions only Vaishnavite rites.
(Mitra's Notices vol. VI p. 32,
ms. copied in 1551 śake i. e.
1629-30 A. D.).

विद्योदीपिका of दामोदरठक्कर, compiled
under Muhamad Shah (N. vol.
V. p. 282).

विद्योनिर्णय of दामोदरठक्कर, compiled
under संग्रामशाह (N. vol. VI. p.
40). Earlier than 1575 A.D. Vide
under विवेकदीपक of दामोदर.

विद्योसंग्रह by सदानन्द.

विद्योसिंहकारिका by विद्योसिंह. An abri-
dgment in verse of his कालदीप
and आश्वदीप.

विद्योमुद्राभरणपद्धति by नारायणभट्ट, son of
रामेश्वरभट्ट. Vide sec. 103. N. (new
series) vol. III. p. 92.

दीक्षातर by रघुनन्दन. Vide sec. 102.

दीक्षातरप्रकाशिका of रामकिशोर (C.
P. cat. No. 2202).

दीक्षागोपनीय.

दीपकलिका of कल्लपाणि, comm. on वाज्र-
वल्क्यपद्धति. Vide sec. 95.

दीपदान.

दीपदानविधि or-कारिका.

दीपमालिका

दीपभाष्य.

दीपबलियोग.

दीपिका—Occurs in the name of se-
veral works such as कालनिर्णय-
दीपिका, आश्वदीपिका &c.

दीपोत्सवनिर्णय (Baroda O. I. 10625
dated 1757 संवत्).

दुर्गमञ्जन (alias स्तुतिदुर्गमञ्जन) by
खन्धोखरशर्मा, a बरेन्द्रब्राह्मण of नव-
द्वीप. Four chapters on तिथि, मास,
persons qualified to perform
religious ceremonies such as दुर्गा-
पूजा, fasts and penances ; solves
doubts on points of dharma.

दुर्गातर—Vide दुर्गोत्सवतर.

दुर्गातर by दाक्षभट्ट.

दुर्गापुराणरक्षणपद्धति.

दुर्गाभक्तिरत्निनी or दुर्गोत्सवपद्धति as-
cribed to नरसिंहदेव of मिथिला,
composed by विद्यापति. This was
his last work, Praises धीरसिंह, son
of नरसिंह, and his brother मेरदेन्द्र
who is here styled स्वप्नारायण,
though elsewhere he is called
हरिनारायण (vide Ind. Ant. vol. 14
p. 193). About 1438 A.D. ; pr. in
Calcutta, 1909. Mentions रत्नाकर.

दुर्गाभक्तिरत्निनी of माधव.

दुर्गाभक्तिप्रकाश m. by रघुनन्दन in
दुर्गोत्सवतर.

दुर्गाभक्तिहरी by रघुनन्दनीय.

दुर्गावर्णनकण्ठरुक्.

दुर्गावर्णनाक्षतरहस्य by मधुरामाच शुक्ल

दुर्गावर्णकालनिर्णय by मधुसूदन बाबूतपति
N^s (new series), vol. I p 81

दुर्गावर्णकौस्तुभ by परमानन्दशर्मा

दुर्गावर्णमुकुट by कालीचरण in two
खण्डs, first describing जगन्नाथी
पूजा and the 2nd कालिकापूजा. It
speaks of the दुर्गापूजा on कार्तिक
शुक्लनवमी while the well-known
दुर्गापूजा is in आश्विन.

दुर्गावर्ण m in धर्मप्रवृत्ति

दुर्गावतीप्रकाश alias समयालोक by पद्म-
नाभ, son of बलभद्र. In seven
आलोकs. Composed under pa-
tronage of दुर्गावती queen of दल-
पति, king on the नर्मदा and
father of बीरसाहि, vide Bik cat.
p 450 and I O cat p. 536
No 1680 M^s by शङ्करभट्ट in
द्वैतनिर्णय and names निर्णयाश्रुत,
मदनपारिजात, मदनरत्न. Between
1460-1550 A. D. Deals with निर्णयs
on तिथिs, संक्रान्ति, मलमास etc.
Is this दलपति the same as the
author of वृत्तिहप्रसाद? The
seven sections are on समय,
व्रत, आचार, व्यवहार, दान, शुद्धि,
ईश्वरपूरीधन (or पूजा?)

दुर्गावर्णकृत्यकौस्तुभ by शम्भुनाथसिद्धान्त-
बागीश. Mentions संवत्सरप्रदीप,
वर्षकृत्य. He was a pandit at the
court of the king of कामरूप
About 1715 A. D.

दुर्गावर्णचन्द्रिका by भारतीचरण वर्धमान
महापात्र at the instance of prince
रामचन्द्रदेव गजपति of Orissa.

दुर्गावर्णचतस्र by रघुनन्दन. Vide sec.
102.

दुर्गावर्णचर्च by गोपाल (N. vol. VI
p 210)

दुर्गावर्णचर्च by न्यायप्रधानन (name
not given) Mitra appears to
regard this as different from
above, while Aufrecht holds
them identical, N vol. VII p. 7

दुर्गावर्णचतस्र- vide दुर्गावर्णचर्च

दुर्गावर्णचतस्र by रघुनन्दन. Calcutta
Sanskrit College mss. cat vol II
pp 310-311 No 336.

दुर्गावर्णचर्च by शूलपाणि Vide sec.
95

दुर्गावर्णचर्च by श्रीनाथ आचार्यचूडामणि.

दुष्टजोदशानशान्ति (from प्रयोगरत्न of
नारायणभट्ट)

दुष्टयोगलक्षण

दुष्टलक्षण

दुलालीय by दुलाल

देवजानीय m in नि सि, विद्यानपारि-
जात आचाररत्न of लक्ष्मण. Earlier
than 1600 A. D.

देवतावारिपूजा

देवतिलकपद्धति (marriage of an idol
of विष्णु with लक्ष्मी). N (new
series) I p 179

देवदासप्रकाश or सद्यन्धचूडामणि by
देवदासमिश्र, son of नामदेव, son of
अर्जुन of the गौतमगोत्र. Extensive
digest of leading rites with
particular reference to luna-
tions, and on आशु, आशौच, मल-
मास. Based as the author says

on कल्पतरु, कर्क, कल्पदीप, स्मृति-
सार, मिताक्षरा, कृत्यार्थ. Between
1350-1500 A. D. Baroda O. I.
No. 5581.

देवदासीय m. by नि. सि.. विद्यानपारि-
जात, आनन्दमय. (Probably same
as above).

देवपद्धति m. in रुद्रकल्पद्रुम of अनन्तदेव.
Probably the महाकल्पपद्धति of
अनन्तदीक्षित.

देवप्रतिष्ठातत्त्व or प्रतिष्ठातत्त्व of रघु-
नन्दन. Vide sec. 102.

देवप्रतिष्ठापद्धति.

देवप्रतिष्ठाप्रयोग by इयामसुन्दर, son of
गङ्गाधरदीक्षित.

देवप्रतिष्ठाविधि (Bik. cat. p. 380)

देवयाज्ञिकपद्धति (यज्ञवेदीय) of देव-
याज्ञिक (pr. in Kashi S. series).

देवलस्पृति- vide sec. 23 ; pr. Ānan
Sm. pp. 85-89

देवस्थापनकौमुदी by शाङ्कर, son of बल्लाल,
surnamed चारे (Baroda O I.
1464).

देवालयप्रतिष्ठाविधि by रमापति.

देवीवरिचर्या m. in अहस्याकामधेनु.

देवीपूजनभास्कर by शम्भुनाथ सिद्धान्त-
बाणीश (N. vol. VII p. 154 gives
date of completion as स्वयुगोर्मि-
क्षिणे श्रावणे निशाचरतिथौ शुक्ले).

देवीपूजापद्धति by चैतन्यगिरि.

देवान्तरवृत्तिक्रियानिरूपण.

देवद्विधावधित (Aufrecht's Leip-
zig cat. 673).

देवज्ञानिनामनि m. in टोडरामन्द.

देवज्ञानमोहर by. लक्ष्मीधर- m. by रघु-
नन्दन in ज्योतिस्तत्त्व and मङ्गलात-

तत्त्व and in टोडरामन्द and by नि.
सि.; (probably a purely astro-
logical work) Earlier than
1500 A. D.

देवज्ञानलुभ by नीलकण्ठ O1 श्रीपति ; m.
by नि. सि. (probably a purely
astrological work).

दोलपात्रा.

दोलपात्रातत्त्व or दोलपात्राप्रमाणतत्त्व of
रघुनन्दन ; vide sec. 102. N. (new
series) vol. I. p. 191.

दोलपात्राविशेष of झलपाणि. Vide sec.
95.

दोलायात्रासूत by नारायणतर्काचार्य.

दोलारोहणपद्धति of विद्यानिवास.

द्रव्यह्युद्धि by रघुनाथ.

द्रव्यह्युद्धिदीपिका by पुरुषोत्तम, son of
पीताम्बर. Author describes him-
self as श्रीमद्ब्रह्माचार्यचरणाम्बदास-
दास ; quotes नि. सि., ह्युद्धिमयल,
दिनकरोदयोत ; he was born in संवत्
1724* (1668 A. D.) and died
about संवत् 1781 ; pr. in 1906.

ब्राह्मणयज्ञपरिशिष्ट.

ब्राह्मणयज्ञसुपूर्वापरप्रयोग.

ब्राह्मणयज्ञसूत्र vide स्वादिरयसूत्र ; pr.
at Ānandaśrama Press, Poona
with com.

C. by रुद्रकन्द.

C. सुवोधिनी by श्रीनिवास.

ब्राह्मणयज्ञसूत्रकारिका by बाळागिरीडोषि.

ब्राह्मणयज्ञसूत्रप्रयोग by विनयानन्द.

द्रोणचिन्तामणि.

द्रोणचिन्तामणिपद्धति,

- दादशशतक (Baroda O. I. No. 12225).
दादशमासवैद्यवानरत्नाकर.
दादशयामातस्य or दादशयामाप्रमाणतस्य of रघुनन्दन. On the twelve great festivals of Viṣṇu at Jagannāthapuri.
दादशयामाप्रयोग by विद्यानिवास (about जगन्नाथ). N. (new series) I. p. 194.
दादशविधपुत्रमीमांसा.
दादशाहकर्मविधि.
द्विजकल्पलतां by परशुराम in 6 उल्लास. Hultzsch's Report III p. 60.
द्विजराजोदय. .
द्विजाद्विकपन्दति of इंशान, the elder brother of इलायुच. About 1170-1200 A. D.
द्विभार्याग्नि.
द्विविधजलाशयोत्सर्गप्रमाणदर्शन by ह्यदि-करभुङ्ग.
द्विसप्ततिभाष्य.
द्वैततत्त्व of सिद्धान्तपञ्चानन.
द्वैतनिर्णय by चन्द्रशेखर वाचस्पति, son of विद्यासूचन. Calcutta Sanskrit College mss. cat. vol. II. 79.
द्वैतनिर्णय by नरहरि ; quoted by रत्न-पाणि in क्षयमासादिविवेक; mentions रत्नाकर.
द्वैतनिर्णय of वाचस्पतिमिश्र. Vide sec. 98.
C. प्रकाश or जीर्णोद्धार by मधुसूदन-मिश्र.
C. प्रदीप or कादम्बरी by गोकुलनाथ (I. O. cat. vol. III. p. 488).
द्वैतनिर्णय by शाङ्करभट्ट. About 1580-1600; on doubtful points of चर्म. Vide Annals of Bhandarkar In-stitute vol. III part 2 pp. 67-72.
द्वैतनिर्णय m. in व्रतराज by विश्वनाथ as composed by his grandfather. Latter half of 17th century.
द्वैतनिर्णयपरिशिष्ट or द्वैतपरिशिष्ट by केश-वमिश्र ; m. by रत्नपाणि ; in two परिच्छेद ; dwells at great length on भाष्य. Vide Mitra's Notices V. p. 186.
द्वैतनिर्णयपरिशिष्ट by दामोदर, son of शाङ्करभट्ट. About 1600-1640 A. D.
द्वैतनिर्णयपद्धिका m. in द्वैतनिर्णयपरिशिष्ट.
द्वैतनिर्णयसंग्रह by चन्द्रशेखर वाचस्पति, son of विद्यासूचन.
द्वैतनिर्णयसिद्धान्तसंग्रह by भानुभट्ट, son of नीलकण्ठ, son of शाङ्करभट्ट (whose द्वैतनिर्णय is summarised herein). About 1640-1670 A. D.
द्वैतविषयविवेक by वर्धमान, son of भवेश. About 1500 A. D.
द्वैतनिर्णयासूत m. in दायभागतत्त्व of रघु०.
द्वयामुष्यायननिर्णय or -र्णयेंद्रु by विश्वनाथ son of कृष्णसुर्जर of नैष्ठिकगोत्र (Baroda O. I. No. 12708). Mentions दिनकरोद्घोत, कौस्तुभ. Later than 1680 A. D.
धनजयसंग्रह m. by रघु० in तिथितत्त्व.
धनभागविवेक- vide भागविवेक.
धनिष्ठापञ्चक.
धनुर्विद्यादीपिका m. by कमलाकर in ति. सि.
धनुर्वेदादिन्तामणि by नरसिंहभट्ट.

धर्मवेदसंग्रह alias धर्मचिन्तामणि by
कार्तिकर.

धर्मवेदसंहिता by बलिह, pr. at Calcutta
in महाराजा कुसुमचन्द्र series.

धर्मकारिका (author not known).

508 कारिकाs compiled from various authors. Mentions नि. सि.,
कौस्तुभ, कालतरुचिबेचन and मयूख,
and so later than 1680 A. D.
(vide BBRAS. cat. p. 219, No.
691).

धर्मकोश- by त्रिलोचनमिश्र m. by बर्ध-
मान and in आह्निकतरु by रघु.
The work deals with व्यवहार-
पदऽ, दायभाग, कृणादान etc.

धर्मचन्द्र by केशवराय son of गोविन्दराय,
son of रामराय of भारद्वाजगोत्र.
Based on आम्बलायनयुक्त and its
परिशिष्ट. Divided into किरणस on
आचार &c. Baroda O. I. No.
5860 is dated संवत् 1810.

धर्मतरुचमलाकर by कमलाकरभट्ट, son of
रामकृष्ण. Divided into ten परिच्छेदऽs
on व्रत, दान, कर्मविपाक, शान्ति, पुर्त,
आचार, व्यवहार, प्रायश्चित्त, शुद्धधर्म,
and तीर्थ. Bik. cat. p. 99.

धर्मतरुचलानिधि by पुष्टबीचन्द्र, son
of नामसङ्ग. His विरुदऽ are कलि-
कालकर्मप्रताप, परमवैष्णव. Divided
into ten प्रकाशऽs, 7th being on
आशौच. Baroda O. I. No. 4006.

धर्मतरुचप्रकाश by शिवचतुर्धर, son of
गोविन्ददीक्षित of कूपरगाव (Kopar-
gaon on the गोदावरी). Composed
in śake 1698 (नामाङ्कनसङ्ख) i. e
1776 A. D. at प्रतिहान on the
Ganges (Allahabad). Hultzsch
(Report No. III p. V.) wrongly

says that he composed it in 1746
A. D., though in his extract at
p. 84, he gives नामाङ्कनसङ्ख
as the date).

धर्मतरुचसंग्रह by महादेव.

धर्मतरुचार्थचिन्तामणि.

धर्मतरुचालोक- vide गोविन्दार्णव alias
स्मृतिसागर.

धर्मदीप m. in आह्निकचन्द्रिका of दिवा-
कर.

धर्मदीपिका or स्मृतिप्रदीपिका by चन्द्र-
शेखर बाबुस्यति. Reconciles dis-
cordant opinions on points of
धर्म.

धर्मवैतानिर्णय- vide वैतानिर्णय of शाङ्करभट्ट.

धर्मनिबन्ध by रामकृष्णपण्डित.

धर्मनिबन्धन.

धर्मनिर्णय by कृष्णताताचार्य.

धर्मपद्धति of नारायणभट्ट.

धर्मपरीक्षा by मन्मथदास.

धर्मप्रकाश by माधव. D. C. ms. No.
221 of 1886-92 deals with सम-
यालोक i. e. व्रतस in चैत्र and the
other months; mentions माधवीय,
बाबुस्यतिमिश्र, पुराणसमुच्चय. Later
than 1500 A. D.

धर्मप्रकाश or सर्वधर्मप्रकाश by शाङ्कर-
भट्ट, son of नारायणभट्ट and पार्वती.
Latter half 16th century. Says
that he follows the works of
मेधातिथि, अपरार्क, विज्ञानेश्वर स्मृत्य-
र्थसार, कालादर्श, चन्द्रिका, हेमाद्रि,
माधव, वृत्तिह, विश्वलीलेतु. Refers
to his own शाङ्करदीपिकाप्रकाश. For
a part of it on संस्कार vide I. O.
cat. vol III p. 482 No. 1564.

धर्मप्रदीप or दीप m. by स्तुतिचन्द्रिका
(आशीषकाण्ड p. 43), प्रायश्चित्तविवेक
of सुब्रह्मणि, सुवितरन् of रघु०,
कालदर्श etc.

धर्मप्रदीप by गङ्गाभट्ट.

धर्मप्रदीप by धनञ्जय ; N. (new series)
II. p. 46 (on गौत्र only).

धर्मप्रदीप by वर्धमान.

धर्मप्रदीप of भोज-vidē p. 279 of the
text. Composed between 1400
and 1600 A. D.

धर्मप्रदीपिका com. on अभिनवबृहतीति
(q. v.) by सुब्रह्मण्य son of
वेङ्कटेश.

धर्मप्रवृत्ति by नारायणभट्ट ; m. by शङ्कर-
भट्ट in द्वैतनिर्णय, by सुव्दिचन्द्रिका of
नन्द्यपण्डित and in त्र्यम्बहारमयल.
Treats of daily duties (āhnika),
śauca, गर्भाधान and other संस्कारs,
गोत्रनिर्णय, आशु, आशौच, दान, प्राय-
श्चित्त, तिथिनिर्णय, स्थालीपाक. Men-
tions माघर्षीयकालनिर्णय, मदनपारि-
जात, प्रयोगपारिजात, महार्णव, अनस्ता-
चार्य, कालदर्श, नारायणवृत्ति on
आम्बलायन ; m. by नन्द्यपण्डित in
आशुकस्पलता. I. O. ms. (vide cat.
p. 480 No. 1560) is dated संवत्
1659 (1602-3 A. D.). So be-
tween 1400-1600 A. D. Vide
p. 420 above.

धर्मप्रज्ञ (आपस्तम्बीय)- part of आप-
स्तम्बधर्मप्रज्ञ.

धर्मविन्दु.

धर्मवोधन.

धर्मभाष्य m. in स्तुतिचन्द्रिका and
हेमाति (III. 2. 747).

B. D. 72.

धर्ममार्गनिर्णय (Baroda O. I. 118281).

धर्मरत्न-a digest by जीवतवाहन of
which the कालविवेक and दासभाष्य
are parts.

धर्मरत्न by भैरवभट्ट, son of भट्टारकभट्ट.
Divided into दीधितिस on आश्रितिक
and other subjects.

धर्मरत्नाकर by रामेश्वरभट्ट ; on धर्मस्वरूप,
तिथिमासलक्षण, प्रतिपदादिषु विहित-
कृत्यविधान, उपवास, युगादिनिरूपण,
संक्रान्ति, अष्टुत, आशौच, आशु, वेदा-
ध्ययन, अनघ्याय etc.

धर्मविहृति m. in मद्. पा. (p. 772)
on the constitution of परिवर्द्ध,
संस्कारमयल and प्रायश्चित्तमयल. मद्.
पा. 753 quotes a धर्मवृत्ति (on
प्रायश्चित्त). It seems probable
that both are identical and are
the same as धर्मभाष्य above.

धर्मविवेक by चन्द्रशेखर ; explains and
illustrates मीमांसान्यायs.

धर्मविवेक by विश्वकर्म्मन्, son of दामोदर
and हीरा and grandson of श्रीम.
Deals with fasts and festivals in
8 काण्डs ; quotes कालमाघव, मदन-
रत्न, हेमाद्रिसिद्धान्तसंग्रह. Between
1450-1525 A. D. Vide Ulwar
cat. extract 320 for detailed
contents where the ms. is dated
संवत् 1583.

धर्मविवेचन by रामसुब्रह्मण्यशास्त्रिक ; son
of रामशङ्कर.

धर्मशास्त्रकारिका.

धर्मशास्त्रनिबन्ध by ककीरचन्द्र.

धर्मशास्त्रसंग्रह-collection of स्तुति texts
on आशु ; BBRAS. cat. p. 219
No. 692 .

धर्मशास्त्रसंग्रह by बालशर्मपायगुण्ड, son of वैद्यनाथ and लक्ष्मी. I.^o O. cat. p. 458. Vide sec. III. About 1800 A. D.

मंशास्त्रमंथरव by भट्टोजि. About 1600-1650 A. D.

धर्मशास्त्रसुधानिधि of दिवाकर. Composed in 1686 A. D. Vide आचारक above.

धर्मसंहिता or धर्मस्मृति-m. by कालविवेक of जीवत०.

धर्मसंग्रह by नारायणशर्मन्.

धर्मसंग्रह by हरिश्चन्द्र.

धर्मसंग्रहायदीपिका by आनन्द.

धर्मसार by पुरुषोत्तम (ms. copied in 1607, vide Hp. cat. p. XV).

धर्मसार by प्रभाकर-m. in आचारमयूख. Earlier than 1600 A. D.

धर्मसारसमुच्चय- same as चतुर्विंशति-स्मृतिधर्मसारसमुच्चय.

धर्मसारसुधानिधि m. in आह्निकचन्द्रिका of दिवाकर काल and in com. on चतुर्विंशतिमत by भट्टोजि (vide BBRS cat. p. 216).

धर्मसिन्धु or धर्मसिन्धुसार by काशीनाथ alias बाबा पाध्ये. Vide sec. 112.

धर्मसिन्धु by मणिराम.

धर्मप्रबोधिनी by नारायण. Compiled from विज्ञानेश्वर, माधव and मदन-रत्न.

धर्मसेतु by तिमल of पराहार goira on व्यवहार. Refers to विज्ञानेश्वर.

धर्मसेतु by रघुनाथ. A vast work.

धर्मानमानुषधर्मश्लोक by कृष्णपण्डित.

C. by रामपण्डित.

धर्माधर्मप्रबोधिनी of प्रेमनिधि, ठाकुर, son of इन्द्रपति ठाकुर. He hailed from at माहिष्मती in the territory of निजामसाह but compiled the digest in Mithila in, संवत् 1410 (1353-54A. D.) Contains twelve chapters on आह्निक, पूजा, श्राद्ध, आशौच, ह्युद्धि, विवाह, religious benefactions, आपद्धर्म, optional feasts, pilgrimages, प्रायश्चित्त, कर्म-विपाक and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB. for 1915 pp. 392-393) says that संवत् 1410 must be taken to be Śake, since विक्रम era. was not in use in मिथिला. But this is not very convincing.

धर्माधर्मन्यवस्था.

धर्माध्वबोध by रामचन्द्र.

धर्मास्मृत m. by वर्धमान in तत्त्वास्मृतसारो-द्धार. Probably धर्मास्मृत may not be a work at all, but may refer in general to works on धर्म.

धर्मास्मृतमहोदधि by रघुनाथ, son of अनन्तदेव.

धर्माग्मोधि- same as अमृषविलास.

धर्माणव of पीताम्बर, son of काश्यपाचार्य. Vide Bik. cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.

धवलनिबन्ध m. in अमयेष्टिपद्धति of नारायण, by रघु० and in निर्णयसूत.

धवलसंग्रह m. in कालविवेक of जीवत-वाहन, कालसार of गदाधर (धवल-निबन्ध and धवलसंग्रह are probably the same).

रत्नाचलादिदानतस्य (on gifts of
heaps of corn) N. (new series)
II, p. 88.

स्वजोच्छ्राय - from पूर्वकमलाकर.

नक्तकालनिर्णय.

नक्षत्रयोगदान.

नक्षत्रविधान.

नक्षत्रशान्ति by बौधायन (D. C. No.
97 of A 1882-83).

नयमणिमालिका.

नवकण्ठिकाभ्याससूत्र or आसक्त्यसूत्र-
6th परिशिष्ट of कात्यायन. Vide
under आसक्त्य.

C. by कर्क.

C. आसक्त्याशिका by कृष्णमिश्र, son
of विष्णुमिश्र; composed in 1448-9
A. D.

C. आसक्त्यसूत्रपद्धति by अनन्तदेव.

नवग्रहदान.

नवग्रहमन्त्र* attributed to बसिष्ठ.

नवग्रहयज्ञ (Baroda O. I. 2279).

नवग्रहयज्ञास्तुत (Baroda O. I. 6887).

नवग्रहयागविधि.

नवग्रहशान्ति - vide under बसिष्ठी.

नवग्रहशान्तिपद्धति by शिवराम, son of
विश्वराम for सामवेद followers. I. O.
ms. (cat. p. 570) copied in संवत्
1806 (1749 A. D.).

नवग्रहस्थापना BBRAS. cat. vol. II.
p. 243.

नवग्रहहोम.

नवनीतिनिर्णय by रामजी. Is it same

as निवन्धननवनीति ?

नवधर्तिप्रतिष्ठाविधि.

नवरत्नदान.

नवरत्नमाला by प्रह्लादभट्ट.

नवरात्रकृत्य.

नवरात्रनिर्णय by गोपालव्यास.

नवरात्रप्रदीप by नन्दपण्डित (pr. in सर-
स्वतीभवन series No. 23).

नवविधेरुद्वीपिका by बरदराज.]

नवाक्षभाष्यनिर्णय by गौरीनाथचक्रवर्ति
(Baroda O. I. 10219).

नवाक्षाविधि.

नव्यधर्मप्रदीप by कृपाराम, pupil of जय-
राम and patronised by त्रिलोकचन्द्र
and कृष्णचन्द्र, Zamindars of
Bengal in the 2nd half of 18th
century. N. (new series) vol.
II. p. 92.

नागदेवादिक m. in शृङ्गकमलाकर. Ear-
lier than 1600 A. D.

नागदेवीय-m. in आचारमयूख; seems to
be the same as नागदेवादिक.

नागप्रतिष्ठा by बौधायन.

नागप्रतिष्ठा by शौनक.

नागबलि by शौनक.

नागबलिसंस्कार.

नागार्जुनीयधर्मशास्त्र on आचार, espe-
cially स्त्रीधर्म.

नानाशास्त्रार्थनिर्णय by बर्धमान, son
of भवेष्ट. About 1500 A. D.

नान्दीहस्तनिरूपण by हृदयनाथ.

नान्दीहस्तभ्यासपदोऽप.

नान्दीभ्यासपद्धति by रामदत्त मिश्र,
son of गणेश्वर. First half of 14th
century.

नारदस्मृति (ed. by Dr. Jolly).

C. by अतहाय, as amended by कल्याणभट्ट.

C. by रमानाथ.

नारदीय- m. in the समयमयूख and other मयूखs. Probably the नारद-पुराण.

नारायणधर्मसारसंग्रह.

नारायणपद्धति m. in ज्योतिस्तत्त्व and मलमासतत्त्व of रघु०.

नारायणप्रबोधोत्सव.

नारायणबलिपद्धति by दारुण्य (Baroda. O. I. 11497).

नारायणबलिप्रयोग by कमलाकर, son of रामकृष्ण.

नारायणभट्टी. The same as प्रयोगरत्न and अन्त्येष्टिपद्धति by नारायणभट्ट.

नारायणमिश्रीय.

नारायणकृति-m. in आचारमयूख. Probably the com. on आश्वलायनयज्ञ by नारायण.

नारायणस्मृति m. by अपरार्क.

नित्यकर्मपद्धति (Baroda O. I. ms. No. 603 dated संवत् 1547 i. e. 1490-1 A. D.).

नित्यकर्मपद्धति by श्रीधर, son of प्रभाकरनाथ for मास्यन्दिनशास्त्र, based on कात्यायन. Also called श्रीधर-पद्धति. D. C. ms. No. 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i. e. 1377-8 A. D.

नित्यकर्मप्रकाशिका by कृष्णनिधि.

नित्यकर्मकला of धीरेन्द्रचम्पूद्वयज, son of धर्मेश्वर.

नित्यदानादिपद्धति by शामाजिंद त्रिपाठि.
Quotes महार्जय.

नित्यस्नानपद्धति by कान्हेदेव (Baroda O. I. 4011).

नित्याचारपद्धति by गोपालानन्द.

नित्याचारपद्धति of बिद्याकर बाजपेयिन्, son of हाम्बुकर (pr. in B. I. series). For बाजसनेयशास्त्र. Between 1350-1500 A. D.

नित्याचारप्रदीप by नरसिंह बाजपेयिन् of कौत्सवंश, son of मुरारि and grand-son of धराधर and pupil of विष्णेश्वर; migrated to काशी. Family came from उत्कल; quotes कल्पतरु, प्रपञ्चसार, माधवीय. A very large work. Later* than 1400 A. D. (pr. in B. I. series, 2 parts pp. 1-725). Ulwar cat. extract 322.

नित्यादर्श m. by कालादर्श of आदित्यभट्ट.

नित्यानुष्ठानपद्धति by बलभद्र.

निबन्धचूडामणि by यशोधर (Bik. cat. p. 322). Contained at least 62 प्रकाशs and dealt with शान्तिs.

निबन्धन m. by सरस्वतीविलास.

निबन्धनवनीत by रामजित. Divided into four आश्वाद्s on सामान्यतिथि-निर्णय, व्रतविशेषनिर्णय, उपाकर्मकाल and आश्वकाल. Mentions अनन्तभट्ट, हेमाद्रि, माधव and निर्णयाशुत as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A. D.

निबन्धराज Vide under समयप्रकाश.

निबन्धशिरोमणि by दुसिंह (Baroda O. I. 4012 and 9212). A huge work on संस्कारs, astrological

information about धार, नक्षत्र etc., अनुपनीतधर्म, कर्मचिपाक.

निबन्धसर्वस्व by महादेव, son of श्रीपति. Vide under प्रायश्चित्ताध्याय. A निबन्धसर्वस्व is fn. in वृत्तिहमसाद.

निबन्धसार by वसिष्ठ, son of श्रीनाथ. A huge work in three अध्याय on आचार, व्यवहार and प्रायश्चित्त. D.C. Ms. 123 of 1884-86 is dated संवत् 1632 ; m. in धर्मप्रवृत्ति.

निबन्धसिद्धान्तबोध by गङ्गागम.

निर्णयकौस्तुभ by विश्वेश्वर m. by रघु-नन्दन and शङ्कर in संस्कारभास्कर.

निर्णयचन्द्रिका by अङ्कुरभट्ट, son of नाग-यणभट्ट.

निर्णयचिन्तामणि by विष्णुधर्मन महा-याशिक at the instance of श्रीगज-जालमदास, son of विदुर, a वैद्य of the गोभिलगोत्र (Stein's cat. p. 308 contains the portion on मलमास).

निर्णयतत्त्व by नागदेवज्ञ, son of शिव (C. P. cat. No. 2598); he is author of आचारप्रदीप, which is quoted in आचारमयूख. Earlier than 1450 A. D. (Ulwar cat. No. 1256).

निर्णयतरंगि.

निर्णयदर्पण by गणेशाचार्य (C. P. cat. No. 2599).

निर्णयदर्पण by शिवानन्द, son of तारा-पति ठाकुर. On आश्व and other rites.

निर्णयदीप m. in नि. सि., आचाररत्न of कृष्णज.

निर्णयदीपक by अचल द्विवेद, one of the three sons of वत्सराज and pupil of भट्टविनायक. He was from बृहद्वर and, of मंडोड subsection of नामर-द्राक्षणा and was also styled भागव-तेय. He wrote also कर्मेदोक्तमहाकर्म-विधान before this work. The work deals with आर्द्र, आश्लेष, eclipses, तिथिनिर्णय, उपनयन, विवाह, प्रतिष्ठा. The work was finished in संवत् 1575 ज्येष्ठकृष्णद्वादशी (i. e. in 1518 A. D.); quotes विश्व-रूपनिबन्ध. दीपिकाविवरण, निर्णयासुत, कालादर्श. पुराणसमुच्चय, आचारतिलक. Vide Ulwar cat. extract No. 323. H. has the verse ये नाम केचिदिह (मालतीमाधव I) in his introductory verses; pr. at Nadiad, 1897.

C. देवजानीय m. in निर्णयसिन्धु, विधानपारिजात. Between 1520-1600 A. D.

निर्णयदीपिका by वत्सराज m. in नि. सि. and आश्वमयूख. Probably same as निर्णयदीपक by अचल.

निर्णयपीपूष m. in स्मृतिसारोद्धार of विश्वम्भर.

निर्णयप्रकाश.

निर्णयप्रदीपिका m. in आश्वकल्पलता of नन्दपण्डित.

निर्णयसिन्धु by अनन्तदेव son of महादेव, on तिथि.

निर्णयसिन्धु by बुद्धज.

निर्णयभास्कर by नीलकण्ठ (C. P. cat. No. 2600).

निर्णयभास्कर ms. dated संवत् 1725 माघ (1669 A. D.) in Peterson's 6th Report p. 10.

निर्णयमञ्जरी by नन्दाचर.

निर्णयरत्नाकर by गोपीनाथभट्ट.

निर्णयशिरोमणि m. by निर्णयदीपक and by अनन्त in स्मृतिकौस्तुभ. Earlier than 1500 A. D.

निर्णयशौली m. by नि. सि.

निर्णयसंग्रह by प्रतापरुद्र.

निर्णयसंग्रह by मधुसूदन.

निर्णयसमुदाय.

निर्णयसार by क्षेमकर.

निर्णयसार by गोस्वामी (C. P. cat. No. 2602).

निर्णयसार by नन्दराममिश्र son of दीप-चन्द्रमिश्र. In 6 परिच्छेदs on तिथि, आह्न etc. Composed in विक्रम 1836 (1780 A. D.).

निर्णयसार by भट्टराघव (Baroda O. I. 8670). Later than 1612 A. D. and earlier than 1700 A. D.

निर्णयसार by रामभट्टाचार्य.

निर्णयसार by लालमणि.

निर्णयसारसंग्रह (Baroda O. I. 4015).

निर्णयसिद्धान्त by महादेव (probably the same as author of कालनिर्णय-सिद्धान्त).

निर्णयसिद्धान्त by रघुराम (This work is, probably the same as काल-निर्णयसिद्धान्त).

निर्णयसिन्धु of कमलाकरभट्ट, composed in संवत् 1668 (1612 A. D.). Vide sec. 106; pr. in Ch. S. series and at Nir. P.

C. रत्नमाला or दीपिका by कृष्णभट्ट आह्न.

निर्णयानन्द m. in अष्टावक्रात्मकेष्ट.

निर्णयासुत by अल्लाह (or -ह) नाथसरि-son of सिद्धलक्ष्मण, at the direction of prince सूर्यसेन who ruled एकचक्रपुर on the Jumna. Gives a genealogy of the ब्राह्मण (बाहुवाण ?) Kings of एकचक्रपुर. The introductory verses (which vary to some extent in different mss.) enumerate authorities on which he relies viz. मिताक्षरा, अपरार्क, अर्णव, स्मृतिचन्द्रिका, धवल, पुराणसमुच्चय, अनन्तभट्टीययुग्यपरिशिष्ट, रामकौतुक, संवत्सरप्रदीप, देवदासीय, रूपनारायणीय, विद्याभट्टपद्धति, विश्व-रूपनिबन्ध. One verse occurring in some mss. mentions हेमाद्रि, कालादर्श, चिन्तामणि. But हेमाद्रि's कालनिर्णय p. 34 mentions a निर्णयासुत. The work is mentioned in निर्णयदीपक, आह्नक्रियाकौमुदी. So the work is earlier than 1500 A. D. and certainly later than 1250. There are four sections on व्रततिथिनिर्णय, आह्न, द्रव्यज्ञान्ति and आह्नौच (pr. by Ven. P.).

निर्णयासुत of गोपीनारायण, son of लक्ष्मण, under सूर्यसेन (Calcutta Sanskrit Col. mss. vol. II. p. 78). Seems to be the same as निर्णया-सुत of अल्लाह, though गोपीनारायण causes some misgiving. The Bik. cat. p. 426 also refers to गोपीनारायण and सूर्यसेन.

निर्णयासुत by रामचन्द्र. N. vol XI preface p. 4.

निर्णयासुत (पाञ्चास्य) m. in the आह्न-तत्त्व of रघु०.

निर्णयार्थ by वाचस्पत्यदीक्षित.

निर्णयार्थमदीप m. in वेदव्याकामवेद.

निर्णयोद्धार (also styled तिथिनिर्णयो) by राघवभट्ट. Mentions निर्णयसिन्धु and रसुतिदर्पण. So later than 1650 A. D. (Ulwar cat. extract 326). Vide तिथिनिर्णय of राघवभट्ट.

निर्णयोद्धारखण्डनमण्डन by यज्ञेश (Baroda O. I. 5247). Dilates upon certain doubts raised about the निर्णयोद्धार of राघवभट्ट.

नीतिकमलाकर by कमलाकर.

नीतिकल्पतरु by क्षेमेन्द्र.

नीतिगर्भितशान्त्र by लक्ष्मीपति.

नीतिचिन्तामणि by वाचस्पतिमिश्र

नीतिदीपिका.

नीतिप्रकाश by कुलछुनि.

नीतिप्रकाश by वैशम्पायन (ed. at Madras by Dr. Oppert, 1882).

Also called नीतिप्रकाशिका. जनमेजय was instructed by वैशम्पायन at तक्षशिला in eight chapters on राजधर्मोपदेश, धनुर्वेदविशेष, सङ्कीर्त्यसि, ह्युक्त्याधनिरूपण, सेनानयन, सैन्ययोग and राजन्यायार. Enumerates the founders of राजशास्त्र.

C. तत्त्वचिह्नित by सीताराम, son of नरसिंह of कौण्डिन्यगोत्र.

नीतिप्रदीप ascribed to वेतालभट्ट.

नीतिभाजनभाजन-dedicated to भोजराज (Mitra's Notices vol. II. p. 33).

नीतिमञ्जरी by वाहिवेदिन, son of लक्ष्मीधर, son of अत्रि, son of सुकुन्द द्विवेदि of आनन्दपुर. In अष्टक (chapters) corresponding to the

eight astakas of the Rgveda) and 208 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V. p. 116. Composed in संवत् 1550 (1494 A. D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C. युवदीपिका by author.

C. वेदार्थप्रकाश by author.

C. by देवराज.

नीतिमञ्जरी by शम्भुगज. A fragment called दण्डनीतिप्रकरण (Burnell's Tanjore cat. p. 141 b).

नीतिमण्डल by नीलकण्ठ (pr. at Benares and by J. R. Gharpure and by Gujarati P. Bombay).

नीतिमाला by नारायण.

नीतिरत्न attributed to वरकाचि.

नीतिरत्नाकर of कृष्णबृहस्पतिमहापात्र, grandfather of गदाधर, author of कालसागर. About 1450 A. D.

नीतिरत्नाकर or राजनीतिरत्नाकर of चण्डेश्वर. Vide sec. 90; pr. by Mr. K. P. Jayasval.

नीतिलता by क्षेमेन्द्र m. in औचित्य-विचारचर्चा of the author. 2nd and 3rd quarters of 11th century.

नीतिवाक्यावृत of सोमदेवसूरि, pupil of नेमिदेव and younger brother of महेंद्रदेव. Printed with com. in Bombay in the Maneckchand Digambar Jaina granthamālā. In 32 sections on धर्म, अर्थ, काम, अरिपदार्थ, शिष्यावृत्त, आत्मविनिर्णय,

ब्रवी, बार्ता, दण्डनीति, मन्त्रिण, पुरो-
हित, सेनापति, वृत्त, चार, विचार,
व्यसन, सत्ताङ्गराज्य (स्वामि &c.),
राजरक्षा, विवसानुष्ठान, सदाचर, व्यव-
हार, विवाद, पादुगुण्य, युद्ध, विवाह,
प्रकीर्ण. Aufrecht notes that he is
quoted by महिनाथ on किराता-
स्तुनीय.

C. (anonyms) Very valu-
able as regards quotations from
numerous स्तुतिस and works on
politics.

नीतिविलास by ब्रजराजसुहृद्

नीतिविबेक by करुणाशङ्कर.

नीतिशास्त्रसमुच्चय.

नीतिसमुच्चय.

नीतिसार attributed to घटकपर्प

नीतिसार attributed to शुक्राचार्य (pr.
by Jivananda).

नीतिसारसंग्रह by मधुसूदन.

नीतिस्तुति लि. dy अप्पा वाजपेयिन्.

नीराजमप्रकाश by जयनारायण तर्कपञ्चा-
नन.

नीलवृत्तोत्सर्ग by अनन्तभट्ट

नीलोत्सर्गपद्धति.

नीलोत्सर्गपद्धति on the ceremony of
वृत्तोत्सर्ग in भा. I. O. ms. (cat.
p. 578) is dated संवत् 1648
(1591-92 A. D.).

नूतनप्रतिष्ठाप्रयोग.

नूतनवर्तिप्रतिष्ठा by नारायणभट्ट (based
on आम्बालायनसुहृदपरिशिष्ट). Ba-
roda O. I. 8876 A .

नृसिंहजयन्तीनिर्णय by गोपालदेविक.

नृसिंहपरिचर्या m. in मि. सि. and स्तुति-
कोस्तुभ of अनन्त

नृसिंहपरिचर्या by कृष्णदेव son of रामा-
चार्य. Stein's cat. p. 222.

नृसिंहपूजापद्धति by वृन्दाचन.

नृसिंहप्रसाद of वल्लभतिराज son of बल्लभ
Vide sec. 99.

नृसिंहाब्धिमहोदधि m. in आचाररत्न

नृसिंहार्चनपद्धति by ब्रह्माण्डानन्दनाथ

नैमित्तिकप्रयोगरत्नाकर by प्रेमनिधि
नौकादान.

न्यायदीपिका of अभिनवधर्मसुवर्णाचार्य.

न्यायरत्नमालिका-or न्यायमातृका Vide
व्यवहारमातृका of जीवितवाहन

न्यासपद्धति by त्रिविक्रम

पञ्चकविधान

पञ्चकविधि (rites performed for per-
sons who died when the moon
was in any nakṣatra from धनिष्ठा to
रेवती)

पञ्चकशान्तिविधि by मधुसूदनगोस्वामी

पञ्चकालक्रियादीप on वैष्णव daily duties.

पञ्चकोशसंन्यासाचार.

पञ्चकोशयात्रा by शिवनारायणानन्दतीर्थ.

पञ्चगव्यमेलनप्रकार

पञ्चगौडब्राह्मणजाति.

पञ्चविंशच्छ्लोकी (भा.पद्धति).

पञ्चदशकर्मन् (according to शौनका-
रिका) on fifteen of the principal
संस्कारs.

पञ्चदशविष्ठाति.

पञ्चमहावक्त्रप्रयोग.

पञ्चमसंस्कारविधि-attributed to शाङ्कराचार्य; treats of fifth stage called परमहंस where a संन्यासी gives up even his वण्ड and कमण्डलु and wanders 'about alone like a child or lunatic. N. vol. X. p. 329.

पञ्चमीश्वरनायापन.

पञ्चलक्षणविधि.

पञ्चविधान (I. c. संस्कार, अधिवास, उद्गमन, पञ्चाग्निसाधन, जलवासविधि).

पञ्चसंस्कार in 8 अध्याय. (Baroda O. I. 12355).

पञ्चसंस्कारशीपिका by विजयीन्द्रभिड्ड, pupil of ह्यरेन्द; a manual of वैष्णव rites in accordance with the doctrines of मध्वाचार्य (तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पञ्चमः । अमी हि पञ्च संस्काराः परमैकान्यहेतवः ॥).

पञ्चसंस्कारविधि for all श्रीवैष्णवस.

पञ्चसूत्रीविधान from जयसिंहकल्पद्रुम.

पञ्चाग्निकारिका m. in प्रयोगचन्द्रिका.

पञ्चायतनपञ्चति by दिवाकर, son of भद्रराज महादेव (on पञ्चायतन of सूर्य, शिव, गणेश, दुर्गा and विष्णु); vide सूर्यादिपञ्चायतनप्रतिष्ठापञ्चति.

पञ्चायतनदण्डजा.

पञ्चायतनप्रतिष्ठापञ्चति by दिवाकर, son of महादेव. Probably same as पञ्चायतनपञ्चति.

पञ्चायतनसार m. in पूर्वदिनकरोद्घोत.

पण्डितपरितोष m. by हेमाद्रि in चतुर्वर्गचिन्तामणि as refuting गोविन्दराज (III. 2. 481). Vide p. 314 above.

पण्डितसर्वज्ञ of इलाहब m. in ब्राह्मणसर्वज्ञ and in प्रायश्चित्तसर्वज्ञ (Jivānanda, vol. I. p. 531).

पतितन्यागविधि by दिवाकर.

पतितसंसर्गप्रायश्चित्त by an assembly of pandits under king Sarfoji of Tanjore (Hultzsch's Report III. pp. XII and 120).

पतितसङ्गमननिषेधनिरासप्रकाश.

पद्मचन्द्रिका by व्यासराज.

पदार्थादर्श of रामेश्वरभट्ट m. in नि. सि. and सूत्रकमलाकर.

पद्मातिरत्न by रूपनारायण (Baroda O. I. 2393).

पद्मनाभनिबन्ध.

पद्मव्यास m. by कालविशेक of जीवत.

परशुजातिनिर्णय.

परशुप्रकरण by नीलकण्ठसूरि.

परशुप्रकरण by बाबदेव आटले.

परशुप्रकरण by गोविन्दराय (Mitra's Notices X p. 296). About 1740-49 A. D. during reign of Shahu, grandson of Shivaji; when Balaji Bajirao was Peshwa गोविन्दराय was राजलेखक and a favourite of Shahu; refers to बाबदेव आटले as a hypocrite and a Karhāḍa Brahmana.

परमहंसपरिव्राजकधर्मसंग्रह by विष्णेश्वरसरस्वती-same as यतिधर्मसंग्रह (pr. by आनन्दाश्रम Press).

परमहंससंन्यासपञ्चति.

परमहंससंन्यासपासन by शाङ्कराचार्य; BB-RAS. cat. vol. II. p. 246.

परमहंससंन्यासविधि.

परमेश्वरीदामाभि or स्तुतिसंग्रह by हो-
रिलमिभ (Bik. cat. p. 431).

परशुरामकारिका m. in कन्नकल्पवृक्ष of
अनन्तदेव.

परशुरामप्रकाश or-निबन्ध by सख्येराय,
son of नारायणपण्डित, who was
धर्माधिकारी at बाराणसी. This is a
digest in two उद्घास on आचार
and श्राद्ध compiled at यमुनापुरी on
the गोमती by order of परशुराम-
मिभ (प्रभु), son of होरिलमिभ (or
होलिलमिभ), who is styled शाकही-
पीयकुलावतंस. The work is men-
tioned in आचारार्क and स्तुत्यर्थ-
सागर, and mention माधवीय and
मदनपाल. Between 1400-1600
A. D.

परशुरामप्रताप by साबाजी or साम्बाजी
प्रतापराज, son of पण्डित पद्मनाभ of
जामदग्न्यवत्सगोत्र and pupil of भट्ट
कर्म and a protegee of निजामसाह.
Seems to have contained at least
आह्निक, जातिविशेष, दान, प्रायश्चित्त,
संस्कार, राजनीति and श्राद्ध. Vide
Viśrambag collection (in Deccan
College) II. No. 243-246 and
Burnell's Tanjore cat. p. 131 a.
A huge work. Baroda O. I.
5887 is राजवल्लभकाण्ड which is
like मानसोद्घास in subject matter.
C. श्राद्धकाण्डदीपिका or श्राद्धदीप-
कलिका of शोपदेशपण्डित. Quotes
हेमाद्रि, कात्यायन.

पराशरपद्धति by मार्गवराम (vide बर्ध-
जातिस्तम्भरमाहा).

पराशरपद्धति-Vide sec. 35 (printed
several times; B. S. series ed.

the best; pr. also in Jivananda
Sm. part II pp/ 1-52).

C. by माधवाचार्य vide. sec. 92
(pr. B. S. series).

C. by मोघिनन्दन, m. in मलमासतत्त्व
of रघु (p. 787 of Jivananda).
Earlier than 1500 A. D.

C. विद्वन्मनोहरा by नन्दपण्डित. Vide
sec. 105. (I. O. cat. vol. III, p.
377 No. 1301 gives a summary);
pr. in Benares in 'The Pandit',
New series, vol. 29-32.

C. by वेचनाथ पापघण्ट, son of
महादेव and बेनी and pupil of
नागोजि.

C. हितधर्म by कामेश्वरध्वज; men-
tions माधवीय; Palmleaf ms. No.
6956 in Baroda O. I.

परिभाषाविशेष by बर्धमान, son of भवेश,
of शिल्पचक्र family. About 1460-
1500 A. D. On, नित्य, नैमित्तिक,
and काम्य कर्म, कर्माधिकारी, प्रवृत्त and
निवृत्त कर्म, आचमन, स्नान, पूजा, श्राद्ध,
मनुष्यकर्म, दान, पुण, &c.

परिशिष्टदीपकलिका of बल्लपाणि m. in
सुद्धितत्त्व of रघु. This is probably
a commentary on a यज्ञपरिशिष्ट
(such as छन्दोग).

परिशिष्टप्रकाश m. in सुद्धितत्त्व and
एकादशीतत्त्व of रघुनन्दन. Probably
the same as छन्दोगपरिशिष्टप्रकाश
q. v.

C. by हरिराम.

परिशिष्टसंग्रह.

परिशेषसङ्ग्रह-part of सतुर्वर्गचिन्तामणि.

परीक्षातत्त्व-same as दिव्यतत्त्व of रघु.

परीक्षापद्धति by बाह्यदेव. On ordeals.

Names विष्णुसूक्त) बह्मपार्थ, मिताक्षरा
बह्मपार्थ. Later than 1450 A. D.

पर्वण्य or पर्वण्यपद्धति (cremation of
effigies of persons who died
abroad).

पर्वण्यशौचपद्धति (about resorting to
the order of संन्यास).

पर्वकालनिर्णय.

पर्वतदानपद्धति.

पर्वनिर्णय by गणपति रावल, son of हरि-
शङ्कर and grandson of रामदान,
who was औदीच गुर्जर and honour-
ed by गौडाधीश मनोहर. Discourses
on the proper time for new and
full moon sacrifices and corres-
ponding obsequial offerings.
Names कालविशेषन, निर्णयमिन्धु,
निर्णयभास्कर, मदन; composed in
संवत् 1742 (नेत्रम्मोषिपराधरक्षिति-
मिती श्रीविक्रमांक शके) i. e. 1685-
86 A. D.

पर्वनिर्णय by हरारि.

पर्वनिर्णय by रघुनाथ बाजपेय्य, son of
. माधव. Between 1550-1625 A. D.

पर्वनिर्णय a portion of धर्मसिन्धु.

पर्वसंग्रह.

पल्लवीयचरित by मदनमनोहर, son of मधु-
सूदन; in 7 chapters on the cano-
nical use of various kinds of
flesh.

पल्लव—a work on politics m. in the
राजनीतिरत्नाकर of चण्डेश्वर. Ear-
lier than 1300 A. D.

पल्लीपतन prognostications derived
from the falling of a house
lizard.

पल्लीपतनकृत.

पल्लीपतनविचार.

पल्लीपतनशान्ति.

पल्लीशरटकाकमासादिशकुन.

पल्लीशरटयोः कलाकलविचार.

पल्लीशरटयोः शान्ति.

पल्लीशरटविधान.

पवित्ररोगपरिहारप्रयोग.

पवित्रारोपणविधान—rite in आवण of
casting new threads around an
image and hence taking them
to wear.

पशुपतिदीपिका m. in शुद्धिकौस्तुभ (pp.
206, 210). Probably same as
पशुपति's दशकर्मदीपिका.

पशुपतिनिबन्ध m. in आशुक्रियाकौस्तुभ (p.
503). Probably the same as the
आशुक्रियाद्वय of पशुपति, brother of
हलायुध. About 1170-1200 A. D.

पाक्यज्ञनिर्णय or पद्धति by चन्द्रशेखर
alias चन्द्रचूड, son of उमापति
alias उमाशङ्कर or उमजमट्ट, son of
धर्मेश्वर alias धर्माभट्ट. Between
1575-1650 A. D.

पाक्यज्ञपद्धति by अनन्तामिश्र.

पाक्यज्ञपद्धति by पशुपति.

पाक्यज्ञप्रयोग by शम्भुभट्ट, son of बाल-
कृष्ण. Follows आपस्तम्बधर्मसूत्र. I.
O. cat. pp. 99-100 (ms. dated
संवत् 1749 i. e. 1692-93 A. D.).
Flourished between 1660-1710
A. D.

पाञ्चालजातिविशेष.

पाणिग्रहणादिकृत्यविशेष by मधुरानाथतर्क-
वागीश. (N. vol. IX. p. 244 says
that author is रघुनाथ while the

colophon extracted has मधुरा-
नाथ).

पारस्करयज्ञकारिका alias कातीययज्ञसूत्र-
प्रयोगविहति by रेड्ढाचार्य, son of
महेन्द्रवरि and grandson of सोमेश्वर
of the शाण्डिल्यगोत्र. Composed in
śake 1188 i. e. 1266 A. D. (I.
O. cat. vol. I p. 67).

पारस्करयज्ञपरिशिष्टपद्धति by कामदेव-
दीक्षित on वाय्वादिप्रतिष्ठा (pr. in
Gujarati P.).

पारस्करयज्ञसूत्र (also called कातीय-
यज्ञसूत्र) in 3 काण्डs (pr. by Sten-
zler in 1876 at Leipzig and in
Kashi S. series with several com-
mentaries and by the Gujarati
Press, Bombay, with several
commentaries and translated in
S. B. E. vol. 29).

C. अष्टतव्याख्या m. by नन्दपण्डित in
his क्षुद्रिचन्द्रिका. Earlier than
1550 A. D.

C. अर्थभास्कर by भास्कर, pupil of
राघवेन्द्रारण्य.

C. प्रकाश by वेदमिश्र, son of विश्व-
रूप दीक्षित; used by his son सुरारि-
मिश्र.

C. संस्कारमन्त्रपति by रामकृष्ण, son
of कोनेर, son of प्रयागभट्ट (4 खण्डs
pt. in Ch. S. series). He was of
भारद्वाजगोत्र and was patronised
by विजयसिंह; he compiled it in
विश्वामन्युसप्तम on the बशिष्ठा river;
mentions कर्क, हरिहर, मदाधर, इला-
दुध, काशिका and दीपिका. He wrote
आन्ध्रप्रभासि also. Vide I. O. cat.
p. 562 for his आकाशसूत्र. About
1719 A. D.

C. मज्जिमवज्जसूत्र by जयराम, son of
बलवन्त of बालारामगोत्र, residing in
Mewad. Names उपर, कर्क, and
सुबुधर्षकार and is m. by मदाधर.
Ulwar cat. extract 39 gives संवत्
1611 (1554-5 A. D.) as the date
(probably of copying). Between
1200-1400 A. D.; pr. at Gujarati
Press and in Kashi S. series

C. (भाष्य) by कर्क. m. by त्रिकाण्ड-
मण्डन, हेमाद्रि and हरिहर. Earlier
than 1100 A. D. (pr. in Gujarati
P. ed.).

C. (भाष्य) by कामदेव (on परि-
शिष्टकण्डिका). Pr. at Gujarati P.

C. by मदाधर, son of बामन.
Names कर्क, जयरामभाष्य, भर्तृयज्ञ,
मदनपारिजात, हरिहर. About 1500
A. D.; pr. in Kashi S. series and
in Gujarati P. edition.

C. by भर्तृयज्ञ m., by जयराम in
his भाष्य.

C. (on पारस्करयज्ञमन्त्र) by
सुरारिमिश्र, son of वेदमिश्र; ms.
(in Stein's cat. p. 252) dated
संवत् 1430 (1373 A. D.).

C. by बागीश्वरीदत्त.

C. by बाह्यदेवदीक्षित; m. by हरिहर
and रघुनन्दन in यजुर्वेदिआंशतत्त्व.
Contains पद्धति of all rites. Ear-
lier than 1250 A. D.

C. by विश्वनाथ, son of सुप्रिष्ठ, a
नागरब्राह्मण of the कश्यपगोत्र;
compiled at Benares by लक्ष्मीधर,
great-grandson of अजना, who
was uncle of विश्वनाथ, in संवत्
1692 माघ (i. e. 1635 A. D.).

Names कर्क, हरिहर, कालनिर्मयदी-
शिका. Therefore विष्णुनाथ flouri-
shed about 1550 A. D. Vide 'Ul-
war cat. extract 42 (pr. in Gu-
jarati P. ed.).

C. by हरिहरमन्त्र m. in प्रायश्चित्ततत्त्व
(Jivananda vol. I. p. 531.)

C. (भाष्य and पद्धति) by हरिहर
(pr. in Gujarati P. and Kashi
S. series). Names कर्क, कल्पतरु-
कार, रेणु, बामुदेव. विज्ञानेश्वर and is
m. in आश्वक्रियाकौमुदी of गोवि-
न्दानन्द (p. 418). Between
1275-1400 A. D. Vide sec. 84.
रघुनन्दन in his पञ्चविंशतिशततत्त्व
(Jivananda vol. II. p. 488)
mentions both हरिहरमन्त्र and हरि-
हर in the same sentence as ex-
plaining a passage of कान्यायन-
यस्य.

पारस्करयस्यतत्त्वपद्धति by कामदेव.

पारस्करयस्यतत्त्वपद्धति by भास्कर. Vide
above.

पारस्करयस्यतत्त्वपद्धति by बामुदेव. Vide
above.

पारस्करमन्त्रभाष्य by मुरारि. Vide above
under पारस्करयस्यतत्त्व.

पारस्करभाष्यतत्त्ववृत्त्यर्थसंग्रह by उदयकर
(Stein's cat. p. 17).

पारिजात-numerous works on dha-
rma have this ending, e. g. मद्-
नपारिजात, प्रबोधनपारिजात, विधान-
पारिजात.

पारिजात-vide sec. 75.

पारिजात of बाबुदत्त. B. O. mss. cat.
vol. I No. 257 and JBORS. for
1927 parts III-IV p. VII.

पार्थिवलिङ्गपूजा- founded on नोवावन-
न्द, इन्द्रासिंह, लिङ्गपुराण. (I. O.
cat. p. 585).

पार्थिवलिङ्गपूजाविधि (two different
works in Stein's cat. p. 95).

पार्ष्णचटभाष्यप्रयोग by देवभद्र.

पार्ष्णचन्द्रिका by रत्नपाणिशर्मा, son of
गंगोली मन्जीवेश्वरशर्मा. On various
kinds of आश्व and particularly
पार्ष्णभाष्य according to the
उन्नेय school.

पार्ष्णत्रयभाष्यविधि (Stein's cat. p. 95).

पार्ष्णप्रयोग- part of आश्वतृमिह.

पार्ष्णभाष्य (आश्वलायनीय)

C. प्रदीपभाष्य by नारायण.

पार्ष्णभाष्यपद्धति.

पार्ष्णभाष्यप्रयोग for उन्नेय.

पार्ष्णभाष्यप्रयोग for राजसूनेयिन् by
देवभद्र.

पार्ष्णस्थालीपाकप्रयोग (part of प्रयोग-
रत्न of नारायणभट्ट).

पार्ष्णादिभाष्यतत्त्व-vide आश्वतृ of
रघु.

पिण्डपितृयज्ञप्रयोग (हिरण्यकेशीय) by
चन्द्रचूडभट्ट, son of उमापति.

पिण्डपितृयज्ञप्रयोग by विश्वेश्वरभट्ट alias
नागाभट्ट; vide Bik. cat. 136.

पिण्डपितृयज्ञप्रयोग from the प्रबोधरत्न
of हरिहर

पितामहपद्धति vide sec. 44.

पितृपद्धति of अनिरुद्ध. Vide sec. 82
(pr. in संस्कृतसाहित्यपरिषद् series,
Calcutta).

पितृपद्धति of नोवालाचार्य. Mentions
सूक्तपाणि. Later than 1450 A. D.

पितृभक्ति by श्रीदत्त. Vide sec. 89, p. 364; for students of यजुर्वेद.

C. by छुरारि. About end of 15th century.

पितृभक्तितरङ्गिणी alias आश्वकल्प by वाचस्पतिमिश्र. Vide sec. 98 p. 399.

पितृमेघप्रयोग²—by a follower of कपर्दि-कारिका (N. vol. X. p. 271).

पितृमेघभाष्य (आपस्तम्बीय) by गार्ग्य-गोपाल.

पितृमेघविवरण by रङ्गनाथ.

पितृमेघसार by गोपालयज्वन.

पितृमेघसार by बेङ्कटनाथ, son of रङ्गनाथ.

पितृमेघसारसुखीविलोचन (a com.) by a वैदिकसार्थभौम. Probably the same as बेङ्कटनाथ above.

पितृमेघसूत्र.

by मौलम.

C. by अनन्तयज्वन, son of कृष्ण.

by भरद्वाज.

by हिरण्यकेशिन.

आपस्तम्बीय (प्रश्न 31-32 of कल्प).

C. by कपर्दिस्वामिन् (pr. at Kumbhakonam, 1905).

पितृसांस्तरिकआश्वप्रयोग.

पितृहितकरणी m. in पितृभक्ति of श्रीदत्त. About 1300 A. D.

पितृपञ्चसूत्र by टीकाकारसमन् N. (new series) vol. III. p. 116.

पितृपञ्चसूत्रमीमांसा or पितृपञ्चमीमांसा by नारायणपण्डित, son of विश्वनाथ and pupil of नीलकण्ठ. N. vol. X. p. 312. Recommends पितृपञ्च in sacrifices instead of a goat; ms. dated संवत् 1785 i. e. 1728 A. D.

पितृपञ्चसूत्र by टीकाकारसमन् of गार्ग्यगोत्र (Baroda O. I. No. 2436). This is probably the same as पितृपञ्चसूत्र above.

C (contained in Baroda Ms.).

पितृपञ्चसूत्रमीमांसादीपिका by रत्नपाल.

पितृपञ्चमीमांसाकारिका by नारायण, son of विश्वनाथ.

पुंसवनादिकालनिर्णय.

पुण्याहवाचनप्रयोग by पुरुषोत्तम.

पुत्रक्रमदीपिका by रामभद्र on the rights of partition and inheritance of the twelve kinds of sons.

पुत्रप्रतिग्रहप्रयोग—asccribed to झोनक (Peterson's 6th Report No. 122).

पुत्रपरिग्रहसंज्ञापोद्ग्रेदपरिच्छेद (Stein's cat. p. 95).

पुत्रस्वीकारनिरूपण.

पुत्रस्वीकारनिर्णय of रामप्रण्डित, son of विश्वेश्वर, of the वत्सगोत्र. Mentions विज्ञानेश्वर, चन्द्रिका, कालादर्श, वैदर्वाज. Later than 1400 A. D.

पुत्रीकरणमीमांसा of नन्दप्रण्डित. Same as वत्सकमीमांसा above. Vide sec. 105.

पुत्रोत्पत्तिपद्धति.

पुनःसम्भान (on rekindling of the householder's fire).

पुनरुपनयन Second initiation of a brāhmaṇa, when first vitiated by partaking of forbidden food.

पुनरुपनयनप्रयोग by दिवाकर, son of महादेव.

उत्तरविषयमीमांसा by बालकृष्ण (Baroda O. I. No. 9026).

उत्तरविषयविधि.

पुरश्चरजकौमुदी by सुकुन्द, son of माधवाचार्य बभ्रु.

पुरश्चरजकौस्तुभ of अहोबल, disciple of ईशानेन्द्र and वृत्तिहेन्द्र. Composed in Benares.

पुरश्चरजचन्द्रिका m. in वर्षकृत्यकौमुदी of गोविन्दानन्द and by रघु० in तिथितत्त्व and आह्निकतत्त्व.

पुरश्चरजचन्द्रिका by परमहंस देवेन्द्राश्रम, disciple of विबुधेन्द्राश्रम. (N. vol. VII p. 163). D. C. Ms. No. 33 of 1898-99 is dated संवत् 1753.

पुरश्चरजचन्द्रिका by माधव पाठक.

पुरश्चरजचन्द्रिका by विबुधेन्द्राश्रम.

पुरश्चरजदीपिका by काशीनाथ, son of जयरामभट्ट.

पुरश्चरजदीपिका by चन्द्रशेखर.

पुरश्चरजदीपिका by रामचन्द्र.

पुरस्काराचार्य m. in तिथितत्त्व by रघु०.

पुराणसमुच्चय m. by हेमाद्रि. निर्णयासुत. नि. सि., द्वैतनिर्णय. Earlier than 1200 A. D.

पुराणसर्वस्व by गोवर्धनपाठक, compiled under Bengal Zamindar श्रीसत्य in śaka 1396 (1474-5 A. D.).

पुराणसर्वस्व by पुरुषोत्तम. (Mitra's Notices vol. I. p. 188).

पुराणसर्वस्व by पुरुषोत्तम, son of पुरुषोत्तम. On 730 interesting points; composed in 1474 A. D. (Vide Aufrecht's Oxf. cat. pp. 84-87).

पुराणसार m. in बराहारमाधवीय, वृत्तिहस्ताद, आह्निकतत्त्व. Earlier than 1300 A. D.

पुराणसार by prince रुद्रसमर्थ, son of राघवराय, of नवद्वीप. N. vol. X. pp. 62-65.

पुराणसारसंग्रह.

पुरुषार्थचिन्तामणि of विष्णुभट्ट आठवले, son of रामकृष्ण. A very large work on काल, संस्कार &c. Relies upon हेमाद्रि and माधव principally; pr. by Nir. P. and by Ānan. P.; ms. (Baroda O. I. No. 1666) dated śake 1706 (1784-5 A. D.).

पुरुषार्थप्रबोध by ब्रह्मानन्दभारती, pupil of रामराजसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of भस्म, कृत्वा devotion to रुद्र &c.; composed in 1476 (probably śake) at Malavli village on the river Asanasi. Names विचारण्य and is m. in सूक्तमलाकर. Vide BBRAS. cat. pp. 220-222 No. 699. Pr. at Chidambaram, 1907.

पुरुषार्थप्रबोधिनी.

पुरुषार्थरत्नाकर by रङ्गनाथसूरि, pupil of कृष्णानन्दसरस्वती; in 15 तरङ्ग on पुराणप्रामाण्यविवेक, त्रिवर्गतत्त्वविवेक, मोक्षतत्त्वविवेक, वर्णादिधर्मविवेक, नाम-कीर्तनादि, प्रायश्चित्त, अधिकारि, तत्त्व-पदार्थविवेक, सुकृतविवेक.

पुरुषार्थसुधानिधि by सायणाचार्य (according to some mss. such as Baroda O. I. No. 7101 and by विचारण्य according to others). On धर्म, अर्थ, काम and मोक्ष.

पुरुषोत्तमक्षेत्रतत्त्व of रघु०. On the famous shrine of जनकान्ध in Orissa. Vide sec. 102.

पुष्पोत्तममतिहासकार Vide Peterson's 6th Report, No. 95.

पुलस्त्यस्तुति Vide sec. 45 p. 228.

पुलहस्तुति m. in स्तुतिचन्द्रिका and मन्त्रवाच्यार्थ.

पुष्टिमागीयादिक by प्रजराज (for बल-भाचार्य sect).

पुष्पविष्णुतामसि.

पुष्पमाला by रुद्रधर. On the flowers and leaves appropriate to the worship of deities.

पुष्पसारहृदयानिधि m. in the अहल्या-कामधेनु.

पूजनमालिका by भवानीप्रसाद.

पूजापद्धति by आनन्दतीर्थ son of जगन्मदन.

पूजापद्धति or पूजामाला by जयतीर्थ pupil of आनन्दतीर्थ (Baroda O. I. 8685).

पूजापद्धति by रामचन्द्रभट्ट, son of विष्णुभट्ट छजवलकर; Baroda O. I. No. 10471 copied in śake 1735 i. e. 1813-4 A. D.

पूजापाल m. in आह्निकचन्द्रिका

पूजाप्रकाश by मित्रमित्र (part of वीर-मित्रोदय) Vide sec. 108.

पूजापद्धति by गोविन्द m. in वीक्षातत्त्व by रघु०.

पूजाप्रकाश by चण्डेश्वर. Vide sec. 90.

पूजोच्चर by रिपुजय. On प्रायश्चित्त.

पूजाकलाकर by कमलाकरभट्ट. Vide sec. 106.

पूजाप्रकाश-a section of the प्रतापनार-सिंह of ब्रह्मदेव.

पूजाप्रकाश by रघुनाथ.

पूजापद्धति by विष्णेश्वरभट्ट part of दिनकरोदय q. v.

पूजाप्रकाश- (daily duties from स्नान to पूजा) for वैष्णवस.

पृथगुद्वाह.

पृथ्वीचन्द्र-probably same as पृथ्वी-चन्द्रोदय; m. in विधानपारिजात.

पृथ्वीचन्द्रोदय m. by हेमाद्रि (चतुर्वर्ग० III. 1. 182), द्वैतनिर्णय of शङ्करभट्ट, विधानपारिजात, नि. सि. Earlier than 1250 A. D.

पृथ्वीप्रेमोदय by प्रेममिथिलमन, son of उमापति of भारद्वाजगोत्र and sur-named वल्लभ. D. C. Ms. No. 126 of 1884-86 was composed in नन्दपञ्चरूपसंमितशाके (1659 i. e. 1737-38). It deals with भवणा-कर्म, प्रायश्चित्त &c.

पृथ्वीरहस्य m. in अहल्याकामधेनु.

पैङ्गवस्तुति m. in गिताक्षरा (on या. III. 18).

पैठनीसिन्धुति-vide sec. 24.

पैतृकतिथिनिर्णय by चक्रार.

पैतृमेधिक by यज्ञाजि, son of यज्ञभट्ट (1) of the भारद्वाजगोत्र. According to भारद्वाजीयसूत्र and कर्पादिन. Hul-tzsch R. I. No. 58.

पैतृमेधिकसूत्र by भारद्वाज in two प्रश्न (each in 12 कण्डिकास).

प्रकाश-several works and in प्रकाश e. g. सर्वधर्मप्रकाश of शङ्करभट्ट, पर-शुरामप्रकाश, परिशिष्टप्रकाश.

प्रकाश-vide sec. 74.

प्रक्रियाभण्डिका by वैद्यनाथदीक्षित.

प्रचेतःस्तुति-vide sec. 46.

प्रजापतिस्त्विति vide sec. 47; pr. Anan. Sm. pp. 90-98.

प्रजापत्यति on राजनीति.

प्रजापालन.

प्रजवकल्प ascribed to शौनक. On the nature and mystic import of ओङ्कार.

C. by हेमाद्रि.

प्रजवकल्प by आनन्दतीर्थ.

प्रजवकल्प (from स्कन्दपुराण)

C. प्रकाश by गङ्गाधरसरस्वती, pupil of रामचन्द्रसरस्वती.

प्रजवदर्पण by वेङ्कटाचार्य.

प्रजवदर्पण by श्रीनिवासाचार्य.

प्रजवपरिशिष्ट m. by रघु० in आह्निक-तत्त्व.

प्रजवार्चनचन्द्रिका by मुकुन्दलाल.

प्रजवोपासनविधि by गोपीनाथपाठक, son of अग्निहोत्रिपाठक and grandson of काशीपाठक.

प्रतापनारसिंह of रुद्रदेव, son of तोरो नारायण, of भरद्वाज गोत्र; composed at प्रतिष्ठान (modern Panthan on the Godavari) in śake 1632 i. e. 1710-11 A. D. An extensive digest divided into प्रकाश on संस्कार, पूर्व, अग्नयेष्टि, संन्यास, यति, वास्तुशान्ति, पाकयज्ञ, प्रायश्चित्त, कुण्ड, उत्सर्ग, जातिविशेष. Vide BBRAS. cat. p. 222 Nos. 700-703.

प्रतापमार्तण्ड or प्रौढप्रतापमार्तण्ड attributed to प्रतापरुद्र गजपति, king of उत्कल, son of पुरुषोत्तम, son of कपिलेश्वर of the solar race. In 5 प्रकाशs. Vide sec. 100 and N. vol.

X. pp. 22-225; m. in समयमयस and भास्वमयस.

प्रतापमार्तण्ड by रामकृष्ण, son of माधव; composed at the bidding of king प्रतापरुद्रगजपति (Stein's cat. p. 96). Probably the same as above.

प्रतापरुद्रनिबन्ध m. in द्वैतिनिर्णय by शाङ्करभट्ट (probably the same as प्रतापमार्तण्ड).

प्रतापार्क by विश्वेश्वर of the शाहिल्य-गोत्र and surnamed महाशब्द, son of रामेश्वर, son of गङ्गागम, son of रत्नाकर, based on his ancestor's जयमिहकल्पद्रुम and composed by order of king प्रताप, grandson of जयसिंह (Ulwar cat. extract 328).

प्रतिग्रहप्रायश्चित्तप्रकार.

प्रतिमादान.

प्रतिमाप्रतिष्ठा by नीलकण्ठ.

प्रतिमासंग्रह m. in दानरत्नाकर of खण्डे-श्वर.

प्रतिष्ठाकल्पलता by वृन्दावन शुद्ध.

प्रतिष्ठाकौमुदी by शाङ्कर.

प्रतिष्ठाकौस्तुभ

प्रतिष्ठाचिन्तामणि by गङ्गाधर.

प्रतिष्ठातत्त्व or देवप्रतिष्ठातत्त्व by रघुनन्दन; vide sec. 102.

प्रतिष्ठादर्पण by पद्मनाभ, son of गोपाल, son of नारायण (ms. in Bhadkamar collection dated śake 1706 i. e. 1784-5 A. D.).

प्रतिष्ठावीधिति from the स्तुतिकौस्तुभ of अनन्तदेव.

प्रतिष्ठानिर्णय of गङ्गाधर.

प्रतिष्ठापद्यति by अनन्तजगु alias बाह्यजगु.

प्रतिष्ठापयति by त्रिविक्रमभट्ट son of
रघुवरि ; N. vol. V. p. 157, ms.
copied in संवत् 1785).

प्रतिष्ठापयति by नीलकण्ठ.

प्रतिष्ठापयति by महेश्वरभट्ट हर्षे.

प्रतिष्ठापयति by राधाकृष्ण.

प्रतिष्ठापयति by शङ्करभट्ट.

प्रतिष्ठापयति by हरिप्रसादशर्मन्.

प्रतिष्ठापयति of कमलाकर.

प्रतिष्ठापयति by नीलकण्ठ ; vide sec.
107 ; (pr. by J. R. Gharpure).

Styl'd प्रतिष्ठापयति also (vide
Ulwar cat. extract 330).

प्रतिष्ठापयति.

प्रतिष्ठापयति by दिवाकर.

प्रतिष्ठापयति of उमापति.

प्रतिष्ठापयति of शूलपाणि (sec. 95).

प्रतिष्ठापयति.

प्रतिष्ठापयति m. in देवप्रतिष्ठापयति of
रघुनन्दन.

प्रतिष्ठापयति of बल्लालसेन m. in his
दानसागर. Vide sec. 83.

प्रतिष्ठापयति by रामचन्द्र m. in ज्ञान-
मयूख.

प्रतिष्ठापयति by पाण्डुरङ्ग टकले,
son of चिन्तामणि, in पञ्चवटी ;
composed in śake 1702 (1780-81
A. D.) ; Baroda O. I. No. 333.

प्रतिष्ठापयति m. by हेमाद्रि (दानखण्ड
p. 134), कण्ठमण्डपसिद्धि and दान-
मयूख.

प्रतिष्ठापयति by व्यम्बक, son of नारायण
माटे. (Baroda O. I. 11089 b).

प्रतिष्ठापयति (part of दिनकरोद्घोष) by
दिनकर and his son, विश्वेश्वर alias
जागाम्भट्ट.

प्रतिष्ठापयति (rules for tying of
a string as a charm on the wrist
at weddings and other festive
occasions).

प्रतिष्ठापयति com. of नन्दकिशोर on the
मिताक्षरा ; sec. 105.

प्रतिष्ठापयति, part of प्रयोगरत्न of
नारायणभट्ट.

प्रतिष्ठापयति by नागदेवज्ञ.

प्रदीप occurs as the last part of the
names of several works such as
आचारप्रदीप, कृत्यप्रदीप, समयप्रदीप,
संवत्सरप्रदीप.

प्रदीप vide sec. 80.

प्रदीपदानपञ्चति vide महाप्रदीप.

प्रदीपिका m. in गणेश's दण्डविशेक and
in सरस्वतीविलास. Earlier than
1450 A. D.

प्रदीपनिर्णय by विष्णुभट्ट (from पुरुषार्थ-
चिन्तामणि).

प्रदीपप्रज्ञापयति by बल्लभेन्द्र, pupil of
वासुदेवेन्द्र.

प्रदीपसार m. by बर्षक्रियाकौमुदी, आह्निक-
तन्त्र of रघु. Seems to be a work
of the तन्त्र class, earlier than
1450 A. D.

C. व्याख्यान, quoted by देवनाथ
in तन्त्रकौमुदी. Earlier than 1550
A. D.

C. by गीर्वाणयोगीन्द्र.

C. by ज्ञानस्वरूप.

प्रदीपसारविशेक or अक्षरविशेक by
गङ्गाधर महाडकर, son of सदाशिव.
In 8 उद्भासः ; ms. dated संवत् 1840
(1783-4 A. D.) ; vide N. vol. X.
162. On आह्निक, मनवत्पुण्य,
मानवतथर्म, moral maxims.

प्रवक्तृवृत्तसार by एकराज (or Ekoji) of Tanjore, who 'reigned from 1676 to 1684 A. D. Some fragments on नीति and पूजा are recovered (Burnell's Tanjore cat. p. 141 b).

प्रपञ्चगतिदीपिका by तृतादास; mentions विश्वाम्बर, चन्द्रिका, हेमाद्रि, माधव, सार्वभौम, वैष्णवाद्यदीक्षित.

प्रपञ्चदिनचर्या (according to रामाहुज school).

प्रपञ्चलक्षण.

प्रपञ्चोर्ध्वदेहिद्विविधि.

प्रभाकराह्निक by प्रभाकरभट्ट.

प्रमाणदर्पण.

प्रमाणपल्लव of नृसिंह or नरसिंह ठाकुर, divided into परिच्छेदस on आचार &c.

प्रमाणसंग्रह.

प्रमाणसारप्रकाशिका.

प्रमेयमाला.

प्रयागकृत्य (part of त्रिस्थलीसेतु).

प्रयागप्रकरण or प्रयागप्रघट्टक (from त्रिस्थलीसेतु).

प्रयागसेतु m. in स्मृतिकौस्तुभ of अनन्तदेव (same as part of त्रिस्थलीसेतु).

प्रयोगकौस्तुभ by गणेशपाठक.

प्रयोगचन्द्रिका by वीरराघव.

प्रयोगचन्द्रिका by भीमिनाथशिष्य, brother of सीताराम.

प्रयोगचन्द्रिका in 18 खण्ड. From पुंस्तवन to आरु; follows आपस्तम्बपुत्र, mentions कण्ठशुषण, पञ्चाग्निकारिका, जघन्तकारिका, कपर्दिकारिका, क्षान्तिर्जय, वामनकारिका, सुधीषिलो-

चन, स्मृतिरत्नाकर. (Madras Govt. Sanskrit mss. cat. vol. VII. p. 2798 No. 3713).

प्रयोगचिन्तामणि (part of रामकल्पद्रुम) by अनन्तभट्ट.

प्रयोगचूडामणि (ms. in Bhadkamkar collection) on स्वस्तिक, पुण्याहवाचन, ग्रहयज्ञ, स्थालीपाक, दुष्टरजोदर्शनशान्ति, गर्भाधान, सीमन्तोक्षयन, वही-पूजा, नामकरण, चौल and other संस्कारs, उपनयन, विवाह.

प्रयोगचूडामणि (Mitra's Notices, vol. IV. p. 22).

प्रयोगचूडामणि m. by रघुनन्दन.

प्रयोगतत्त्व of रघुनाथ, son of भानुजि of शाण्डिल्यगोत्र, composed at Benares in 25 तत्त्वs on ordinary religious rites (संस्कारs), परिभाषा, स्वस्तिवाचन, ग्रहमस &c.; composed in Śake 1577 (1656 A. D.).

प्रयोगतिलक by वीरराघव (Baroda O. I. 9806).

प्रयोगदर्पण by नारायण, son of न्यायम्भट्ट. Deals with domestic rites according to Rgveda ritual. Names उज्ज्वला of हरदत्त, हेमाद्रि, चण्डेश्वर, श्रीधर, स्मृतिरत्नावलि. Later than 1400 A. D.

प्रयोगदर्पण by वल्लभाभदीक्षित, son of गोपाल, son of नारायण; deals with देवप्रतिष्ठा, मण्डपपूजा, तोरणपूजा &c.

प्रयोगदर्पण by रघुनाथसूरि.

प्रयोगदर्पण by रमानाथविद्यावाचस्पति on daily religious duties of householders; quotes हेमाद्रि.

प्रयोगदर्पण by वीरराघव.

प्रयोगदर्पण by वैदिकसार्वभौम.

प्रयोगदर्पण AnO. N. (new series) vol. II p. 190. On the last rites of a man, his cremation and आहु. Mentions श्रीधर (author of स्तुत्यर्थ-सार) as much removed from him.

प्रयोगदीप (to शास्त्रायनग्रह) by दया-काकर.

प्रयोगदीपिका by मन्नाचार्य.

प्रयोगदीपिका by रामकृष्णभट्ट.

प्रयोगदीपिकावृत्ति.

प्रयोगपञ्चरत्न m. in चातुर्मास्यप्रयोग.

प्रयोगपद्धति

of गङ्गाधर (बौधायनीय).

of शिगय्यकोविद, son of पेञ्जल मन्नाचार्य (for आपस्तम्बीय). This is called शिङ्गाभट्टीय.

of दामोदरगर्ग्य; based on कर्कोपाध्याय, गङ्गाधर, हरिहर and follows पारस्करग्रह. Also styled संस्कारपद्धति.

of रघुनाथ, son of रुद्रभट्ट अयाचित (आम्बलायनीय).

of हरिहर (in 2 काण्ड on domestic religious rites); attached to com. on पारस्करग्रह.

प्रयोगपद्धति to कात्यायनश्राद्धसूत्र.

प्रयोगपद्धतिबोधिनी by शिवराम.

प्रयोगपारिजात by नरसिंह (vide I. O. cat. p. 415 No. 1396). Mentions हेमाद्रि, विद्यारण्य, प्रसाद (which the editor of I. O. cat. takes to be वृत्तिहप्रसाद). This is most probably the same as the next below and प्रसाद means probably no more than

the commentary प्रसाद of विदुल on the प्रक्रियाकौस्तुभ of रामचन्द्र. Vide I. O. cat. p. 166 for प्रसाद com. and Bhandarkar Report 1883-84 p. 59 for pedigree.

प्रयोगपारिजात by वृत्तिह a native of कर्णाटक, of the कौण्डिन्यगोत्र. Has five काण्ड on संस्कार, पाकपत्र, आधान, आह्निक, गोत्रप्रवरनिर्णय. Portion on संस्कार printed at Nir. Press (1916). Speaks of 25 संस्कार; mentions कालदीप and कालप्रदीप (on same page), कालदीपभाष्य, क्रियासार, फलप्रदीप, विम्बादर्श, विधिरत्न, श्रीधरीय, स्तुतिभास्कर; criticizes हेमाद्रि and माधव; composed between 1360 and 1435 A. D. It is this work probably that is mentioned in वृत्तिहप्रसाद (दानसार), धर्मप्रज्ञा (संस्कार portion) and प्रयोगरत्न of नारायणभट्ट ms. (Bik. cat. p. 439) is dated संवत् 1495 (1438-39 A. D.).

प्रयोगपारिजात by पुरुषोत्तमभट्ट son of देवराज्य.

प्रयोगपारिजात by रघुनाथ बाज्जेविद.

प्रयोगपारिजातसारावलि m. in धर्मपद्धति.

प्रयोगप्रदीप by शिवप्रसाद.

प्रयोगमञ्जरीसंहिता by श्रीकण्ठ (.Baroda O. I. No. 12959).

प्रयोगमणि by केशवभट्ट, son of अभयकर नारायण.

प्रयोगमुक्तावलि by मिमिक्षरि (?) तिर्पिलि; D. C. ms. No. 102 of 1871-72. Quotes विज्ञानेश्वर, प्रयोगपारिजात, वृत्तिह, आचारमयस. Later than 1650 A. D.

प्रयोगसूक्तकालि by वीरगायव.

प्रयोगरत्न or स्मार्तानुष्ठानपद्धति by अनन्त,
son of विश्वनाथ ; deals with 25
संस्कारs according to आश्वलायन,
and स्वस्तिवाचन, पुण्याहवाचन,
स्थालीपाक, परिभाषा, प्रायश्चित्त. (I.O.
cat. vol. III. p. 515).

प्रयोगरत्न (हिरण्यकेशीय) by अनन्तदेव,
son of विश्वनाथ ; vide Peterson's
5th Report No. 126. Probably
same as above

प्रयोगरत्न by काशीदीक्षित, son of
सदाशिव.

प्रयोगरत्न by केशवदीक्षित, son of
सदाशिव

प्रयोगरत्न by नारायणभट्ट, son of रामे-
श्वरभट्ट (pr. by Nir P) for आश्व-
लायनीयs Vide sec. 103.

प्रयोगरत्न by प्रेमनिधि.

प्रयोगरत्न by नृसिंहभट्ट, son of नारा-
यणभट्ट, according to आश्वलायन
and शौनक ; quoted in चतुर्विंशति-
मतस्याख्यान of भट्टोजि ; between
1500-1600 A. D.

प्रयोगरत्न by भट्टोजि (C. P. cat.
No. 3131)

प्रयोगरत्न or स्मार्तप्रयोगरत्न of महेश, son
of महादेव वैशम्पायन ; composed at
Kāśī on संस्कार, शान्ति and आशु,
pr. in Śāke 1798 ; eulogises मातृ-
दत्त ; ms. (Baroda O. I. No. 1626)
dated 1841 सवत् i. e. 1787-8
A. D.

प्रयोगरत्न by महादेव (हिरण्यकेशीय).

प्रयोगरत्न by बालदेवदीक्षित, son of
आषदेव.

प्रयोगरत्न by हरिहर.

प्रयोगरत्न by रघुनाथ नवहस्त (BBR-
15 pt. vol. II p. 185).

प्रयोगरत्नमाला by चौण्डव्याचार्य.

प्रयोगरत्नमाला by बाबुदेव, son of आप-
देवभट्ट, व चित्तपावन ब्राह्मण ; on
विष्ण्वादिसर्वदेवप्रतिष्ठा, mentions
निर्णयमिन्धु. Between 1620 and
1760 A. D. Also called बाबुदेवी
and प्रतिष्ठारत्नमाला.

प्रयोगरत्नमाला by पुरुषोत्तम विद्यावागीश.

प्रयोगरत्नसंस्कार by प्रेमनिधि.

प्रयोगरत्नसंग्रह m. by संस्कारमयूख.

प्रयोगरत्नाकर -vide प्रयोगदीप of दया-
शङ्कर above.

प्रयोगरत्नाकर by पशवन्तभट्ट (for मैत्रा-
यणीयs). Baroda O I 8365.

प्रयोगरत्नावली by परमानन्दचन, pupil of
चिदानन्दब्रह्मेन्द्रसरस्वती (probably
on Śrauta rites only)

प्रयोगलाघव by विट्ठल, son of महादेव.

प्रयोगसंग्रह by रामनाथ

प्रयोगसागर by नारायण आरढ. Later
than 1650 A. D., called also सुखा-
ग्रिसागर.

प्रयोगसार (W and K. cat. II p. 97)
in 8 काण्डs.

प्रयोगसार by कृष्णदेव स्मार्तवागीश, son
of नारायण. This is also called
कृत्यतत्त्व or संवत्सरप्रयोगसार.

प्रयोगसार by केशवस्वामिन् (बौधायनीय).
On Vaidic sacrifices. Names नारा-
यण and भवस्वामी and is m. by त्रि-
काण्डमण्डन. About 1100 A. D.

प्रयोगसार by गङ्गभट्ट (आपस्तम्बीय).

प्रयोगसार by देवभद्र पादक, son of बल-
भद्र (कात्यायनीय). Refers to मङ्गल-

धरवाडक, मर्त्यज्ञ, वाहुदेव, हरेण्ड, कर्क,
हरिस्वामी, माधव, पद्मनाभ, गवाधर,
हरिहर, रामपञ्चति of अनन्त. Deals
with श्रौत matters.

प्रयोगसार by नारायण, son of लक्ष्मीधर.
Same as युष्माश्रिसागर or प्रयोगसागर.

प्रयोगसार by निजानन्द.

प्रयोगसार by बालकृष्ण, a दक्षिणात्य, re-
siding in गोकुलग्राम.

प्रयोगसार by विश्वेश्वरभट्ट alias गागाभट्ट,
son of दिनकर. On पुण्याहवाचन,
गणपतिपूजन &c.

प्रयोगसार by शिवप्रसाद.

प्रयोगसारावलि m. in धर्मप्रवृत्ति.

प्रयोगसारणीय of कुमारस्वामि विश्व; on
परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.

प्रयोगसारसङ्गुच्चय.

प्रयोगादर्श by कनकसम्भाषित, son of
वैद्यनाथ, of मौडलगोत्र. It is a com.
on his own काण्डिकमञ्जरी.

प्रवरकाण्ड (आश्वलायनीय) pr. by
P. Chentsalrao in गोत्रप्रवरनिबन्ध-
कदम्बक (Mysore, 1900).

C. by नारायण (pr. in the above).

प्रवरसण्ड (आपस्तम्बीय).

C. by कपर्दिस्वामिन् (pr. by Chent-
salrao in गोत्रप्रवरनिबन्धकदम्बक,
Mysore, 1900, pr. at Kumbha-
konam, 1914).

प्रवरसण्ड (वैश्वानस in one ब्रह्म).

प्रवरगण- a work on प्रवर in शार्ङ्गल-
विस्तीर्णित verses. Vide BBRAS
cat. p. 225 No. 707; breaks off
in verse 25).

प्रवरवर्णन by कमलाकर; also called
गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्ध-
कदम्बक edited by P. Chentsalrao,
Mysore 1900).

प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका
प्रवरदीपिका by कृष्णशेखर; mentions
प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than
1250 A. D.

प्रवरनिर्णय- from the विश्वादर्श.

प्रवरनिर्णय of भास्करत्रिकाण्डमण्डन.
Calcutta S. College mss. cat.
vol. II p. 69 No. 65.

C. रामनन्दिन.

प्रवरनिर्णय by भट्टोजि. Also called
गोत्रप्रवरनिर्णय.

प्रवरनिर्णयवाक्सुधारण of विश्वनाथदेव.
प्रवरमञ्जरी- vide गोत्रप्रवरमञ्जरी; m. in
वृत्तिहप्रसाद.

प्रवरविवरण m. in the प्रवरदीपिका.

प्रवराध्याय (there is a section on
प्रवर in most of the श्रौतसूत्रs).
प्रवराध्याय of the मानवश्रौत BBRAS.
cat. vol. II p. 177.

प्रवराध्याय ascribed to अगस्त्य. On
गोत्रs and प्रवरs.

प्रवराध्याय by पद्मपति, minister of
लक्ष्मणसेन; about 1170-1200 A.D.

प्रवराध्याय ascribed to भृगुदेव.

प्रवराध्याय ascribed to लोणाक्षि, the
eleventh परिशिष्ट of कात्यायन.

प्रवराध्याय by विश्वनाथदेवि.

प्रवराध्याय from विष्णुधर्मोत्तरे.

प्रवराध्याय from स्मृतिवर्णन.

प्रवातकृत्य by गङ्गाधर son of रामचन्द्र;
composed at सतम्भतीर्थ (modern
Khambayat or Cambay) in संवत्

1663(1806-7 A.D.). Deals with duties of साग्निक ब्राह्मण driven to foreign lands for livelihood.

प्रस्तावपरिजात.

प्रस्तावरत्नाकर of हरिदास son of पुरुषोत्तम, under बीरसिंह. in गदायजन in संवत् 1614 (1557-8 A.D.) A work in verse on various subjects including नीति, ज्योति शास्त्र.

प्रह्लादसंहिता m. in आचाररत्न of लक्ष्मण (follows बलभक्त).

प्राचीनपदश्रुति (as opposed to अभिनवपदश्रुति) vide under पदश्रुति.

प्रातःकृत्य.

प्रातःपूजाविधि by नरोत्तमदास (for the followers of चैतन्य).

प्रायश्चित्तकदम्ब or -निर्णय by गोपाल-न्यायज्ञानन. Points out differences between रघुनाथ, नारायण, जगन्नाथतर्कपरचरनन. N. vol. X, p. 119.

प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथ-तर्कालङ्कार. Mentions views of शूलपाणि, मदनपरिजात, नव्यवैतनिर्णय-कृष्णभूषण. N. (new series) I. pp. 233-35.

प्रायश्चित्तकमलाकर by कमलाकरभट्ट.

प्रायश्चित्तकल्पतरु- portion of कल्पतरु.

प्रायश्चित्तकाण्ड- 2nd part of वैद्यनाथ's स्मृतिमुद्राफल.

प्रायश्चित्तकारिका by गोपाल ; based on the बौधायनसूत्र ; flourished before सायक.

प्रायश्चित्तकुतूहल by कृष्णराम.

प्रायश्चित्तकुतूहल by मुकुन्दलाल.

प्रायश्चित्तकुतूहल by रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव. Stein's cat. p. 96, Hultzsch's Report III p. 56. On both श्रौत and स्मार्त प्रायश्चित्त About 1660-1700.

प्रायश्चित्तकुतूहल by रामचन्द्र ; modelled on प्रायश्चित्तविवेक of शूलपाणि. N. X p. 197.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवर्गाश.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक-टिप्पणी of रामकृष्ण.

प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.

प्रायश्चित्तचन्द्रिका by मुकुन्दलाल.

प्रायश्चित्तचन्द्रिका by रमायति of the भैयाल race.

प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.

प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट ; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.

प्रायश्चित्तचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.

प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 102 ; pr. by Jivananda.

C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).

C. by राधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अद्वैत, an associate of चैतन्य.

C. आदर्श by विष्णुराम सिद्धान्तवागीश.

- प्रायश्चित्तदीप m. in प्रतापनारायण of इन्द्रदेव. Earlier than 1700 A. D.
- प्रायश्चित्तदीपिका by भास्कर.
- प्रायश्चित्तदीपिका by राम.
- प्रायश्चित्तदीपिका by लोकनाथ, son of वैद्यनाथ (from his सकलागमसंग्रह).
- प्रायश्चित्तदीपिका by बाहिनीपति.
- प्रायश्चित्तनिरूपण by भवदेवभट्ट. Vide sec. 73. Also called-प्रकरण.
- प्रायश्चित्तनिरूपण by रिपुञ्जय (pr. in Bengali characters at Calcutta 1883).
- प्रायश्चित्तनिर्णय by अनन्तदेव.
- प्रायश्चित्तनिर्णय by गोपालन्यायप्रधान. Summary of रघुनन्दन's work.
- प्रायश्चित्तपटल.
- प्रायश्चित्तपद्धति by कामदेव. Ms. copied in 1669 A. D. (Aufrecht's Oxf. cat. 293 a).
- प्रायश्चित्तपद्धति by जम्बुनाथसभाधीश, son of हेमाद्रि; in four पटलs.
- प्रायश्चित्तपद्धति by रामचन्द्र, son of सूर्यदास.
- प्रायश्चित्तपारिजात by गणेशमिश्र महामहोपाध्याय.
- प्रायश्चित्तपारिजात by रत्नपाणि. Mentions कामदेव. (N. vol. VI. p. 300).
- प्रायश्चित्तप्रकरण (Stein's cat. pp. 96, 310).
- प्रायश्चित्तप्रकरण by भट्टोजि.
- प्रायश्चित्तप्रकरण by भवदेव बालबलभी-रुजङ्ग. Sec. 73.
- प्रायश्चित्तप्रकरण by रामकृष्ण.
- प्रायश्चित्तप्रकाश of प्रद्योतनभट्टाचार्य, son of बलभद्र.
- प्रायश्चित्तप्रदीप m. by रत्निकीश्वर (on तिथि).
- प्रायश्चित्तप्रदीप by केशवभट्ट.
- प्रायश्चित्तप्रदीप by गोपालसूरि. (Bik cat. p. 137 says so, but it appears that गोपालसूरि is a भाष्यकार on बौधायनश्रौत. whom the author follows on श्रौतप्रायश्चित्त.
- प्रायश्चित्तप्रदीप by प्रेमानिधि of पद्मवंश, composed in Śākā 1675 (Bareda O. I. 1490).
- प्रायश्चित्तप्रदीप by राजचूडामणि, son of रत्नसेतु श्रीनिवासदीक्षित.
- प्रायश्चित्तप्रदीप by रामशर्मन.
- प्रायश्चित्तप्रदीप by बरदाधीशयज्वन, pupil of वेङ्कटाधीश.
- प्रायश्चित्तप्रदीप by बाहिनीपति.
- प्रायश्चित्तप्रदीप by शाङ्करमिश्र, son of भवनाथ. He was गुरु of वर्धमान, flourished in 2nd and 3rd quarters of 15th century).
- प्रायश्चित्तप्रदीपिका by अनन्तदेव, son of आपदेव. Vide sec. 109.
- प्रायश्चित्तप्रदीपिका by भास्कर (Same as प्रायश्चित्तशतद्वयी) on प्रायश्चित्त in श्रौत rites.
- प्रायश्चित्तप्रयोग by अनन्तदीक्षित.
- प्रायश्चित्तप्रयोग by ध्रुवक (N. vol. X. 164), based on अष्टबलायन.
- प्रायश्चित्तप्रयोग by दिवाकर. Vide under स्मार्त प्रायश्चित्तप्रयोग.
- प्रायश्चित्तप्रयोग by बालशास्त्री कामलकर.
- प्रायश्चित्तप्रयोगरत्नमाला-mentions स्वतर्कसार, बिकाण्ठमण्डन, प्रदीप, केशवी-कार.

प्रायश्चित्तमञ्जरी of बाबुभट्ट, son of महा-
देव केळकर. Stein's cat. p. 96,
gives विरचनकाल as, śake 1736.

प्रायश्चित्तमनोहर of सुरारिमिश्र, son of
कृष्णमिश्र, and pupil of रामभट्ट and
केलबमिश्र.

प्रायश्चित्तमयूख of नीलकण्ठ, vide sec.
107. Pr. by Mr. J. R. Gharpure.

प्रायश्चित्तमार्तण्ड of मार्तण्डमिश्र (Mitra's
Notices vol. VII, p. 7, No. 2252
dated śake 1544 i. e. 1622-23
A. D.).

प्रायश्चित्तशुक्लावली by दिवाकर, son of
महादेव (part of his धर्मशास्त्रसुधा-
निधि).

अनुक्रमणी to above by वैद्यनाथ,
son of author.

प्रायश्चित्तशुक्लावली by रामचन्द्रभट्ट

प्रायश्चित्तरत्न by कमलाकरभट्ट m. in शूद्र
कमलाकर.

प्रायश्चित्तरत्नमाला by रामचन्द्राक्षित

प्रायश्चित्तरत्नाकर by रत्नाकरमिश्र.

प्रायश्चित्तरहस्य by दिनकर m. in स्मृति-
रत्नावली.

प्रायश्चित्तवारिधि by भवानन्द.

प्रायश्चित्तविधि by भास्कर.

प्रायश्चित्तविधि by माधव अण्णयदीक्षित;
mentions हेमाद्रि and माधव.

प्रायश्चित्तविधि from बसिष्ठस्मृति.

प्रायश्चित्तविधि attributed to झोनक.

प्रायश्चित्तविधिर्निर्य by अनन्तदेव.

प्रायश्चित्तविधिर्निर्य by भट्टोजि.

प्रायश्चित्तविधिर्निर्य by यशोधरभट्ट.

H. D. 75.

प्रायश्चित्तविधि of कृष्णपाणि. Vide sec.
95 (Baroda O. I. 10849 dated
संवत् 1501 i. e. 1444-45 A. D.);
pr. by Jivananda.

C. तत्त्वार्थकौमुदी by गोविन्दानन्द
son of गणपतिभट्ट. Vide sec. 101
(pr. by Jivananda).

C. कौमुदी काण्डिपनी by रामकृष्ण.

C. निगुदायप्रकाशिका. N. (new
series) vol. II, p. 114.

प्रायश्चित्तविधि of श्रीनाथ. About 1475-
1525 A. D.

प्रायश्चित्तविधि के दोषोत्तर- (part of मदन-
रत्न) Sec. 94

प्रायश्चित्तव्यवस्थामंशेय by चिन्तामणि-
न्यायालङ्कारभट्टाचार्य (N. vol. IV
No. 1580). He wrote also व्यव-
स्थामंशेय on तिथि, उद्वाह, आश्व,
दाय, शुद्धि Ms. dated śake 1611.

प्रायश्चित्तव्यवस्थायत्न by मोहनचन्द्र.

प्रायश्चित्तव्यवस्थामार by अमृतनाथ.

प्रायश्चित्तशतद्वयी by भास्कर in 4 प्रकरणे
m. in वि. सि. प्रायश्चित्तकुतूहल of
रघुनाथ, भाविप्रकाशितप्रायश्चित्तप्रकरण.
Earlier than 1550 A. D.

C. by वेङ्कटेश बाजपेययाजी; ms.
dated संवत् 1641 (1584-5 A. D.)
in Stein's cat. p. 311.

प्रायश्चित्तशतद्वयीकारिका by गोपाल-
स्वामिन् (बौधायनीय).

प्रायश्चित्तश्लोकपद्धति by गोविन्द.

प्रायश्चित्तमंशेय by चिन्तामणिन्यायालङ्कार.
Probably the same as प्रायश्चित्त-
व्यवस्थामंशेय above.

प्रायश्चित्तसंग्रह by कृष्णदेव स्मार्तवागीश
N. (new series) I p. 239.

प्रायश्चित्तसंग्रह by देवराज (This is in Hindi, prepared for महराज चेत-सिंग of Benares). 1770-1781 A.D.

प्रायश्चित्तसंग्रह by नारायणभट्ट; mentions छलपाणि, रघुनन्दन, स्वतिसागरसार. So later than 1600 A. D. Defines प्रायश्चित्त as 'पापक्षयमात्रकाम-नाजन्त्यकृतिविषयः पापक्षयसाधनं कर्म प्रायश्चित्तम्'.

प्रायश्चित्तसंक्षेप of सदाराम, son of देवेम्बर.

प्रायश्चित्तसमुच्चय by त्रिलोचनशिख.

प्रायश्चित्तसमुच्चय by भास्कर.

प्रायश्चित्तसार by ज्यम्बकभट्ट मोल्ह.

प्रायश्चित्तसार by वलपति (part of सुसिंहप्रसाद). Vide sec. 99.

प्रायश्चित्तसार by (भट्टोजि ?) दीक्षित m. in जयसिंहकल्पद्रुम.

प्रायश्चित्तसार by श्रीमदाउचाष्टाक्षदीक्षित m. in प्रतापनारसिंह (vide BBRAS. cat. p. 224).

प्रायश्चित्तसार by हरिराम.

प्रायश्चित्तसार from स्वतिसार of याद-वेन्द्रविद्याधर. N. (new series) I. p. 240. Ms. dated 1613 (1691 A.D.).

प्रायश्चित्तसारकौस्तुभ of बनमास्त्रि (N. vol. IX p. 58).

प्रायश्चित्तसारसंग्रह by आनन्दचन्द्र N. (new series) vol. III. p. 126.

प्रायश्चित्तसारसंग्रह by नामोजिभट्ट. Vide sec. 110.

प्रायश्चित्तसारसंग्रह by रत्नाकरमिश्र.

प्रायश्चित्तसारावलि (portion of बृह-ह्यारदीयपुराण).

प्रायश्चित्तसुखानिधि of सायन, son of मायन and brother of माधवाचार्य. Vide sec. 92.

प्रायश्चित्तसुखोपनि by श्रीनिवासमल्लिक (आपस्तम्बीय).

प्रायश्चित्तसेतु by सदाशङ्कर.

प्रायश्चित्तसाध्याय 3rd chap. of निबन्ध-सर्वस्व of महादेव, son of महाज-सहस्रमल्लोपनिधि. (I. O. cat. vol. III p. 555).

प्रायश्चित्तानुक्रमजिका by वैद्यनाथदीक्षित.

प्रायश्चित्तेन्दुशेखर by काशीनाथ, son of अनन्त, (also called प्रायश्चित्तप्रयोग-सारसंग्रह) composed for बालकृष्ण, pr. in Bombay in 1863 and 1882. Vide sec. 112.

प्रायश्चित्तेन्दुशेखर by नामोजिभट्ट, son of शिवभट्ट and सती. Vide sec. 110; ms. (N. vol. V p. 23) is dated संवत् 1848 i. e. 1781-82 A. D.

प्रायश्चित्तेन्दुशेखरसारसंग्रह by नामोजि, son of शिवभट्ट and सती. (I. O. cat. vol. III p. 555).

प्रायश्चित्तोद्घोत by दिनकर (part of दिनकरोद्घोत).

प्रायश्चित्तोद्घोत by मदनसिंहदेव (part of मदनरत्न). Vide sec. 94.

प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, surnamed काल. Also called स्मार्तप्रायश्चित्त and स्मार्तनिष्कृतिपद्धति (vide Baroda O. J. 1334, 1543, 1663).

प्रायश्चित्तोपसार by आनन्दचन्द्र. Of- fences classified under 4 heads, heinous, gross, venial and slight, and their expiation.

शाखादीपिका m. by जटमङ्गविलास.
Earlier than 1500 A. D.

शाखाप्रतिष्ठा by सुहरि, surnamed
बृहदुर. Based on the प्रतिष्ठाग्रसूत्र
and मत्स्यपुराणी; ms. in Bhadkamar
collection copied in Śake
1714 (1792-3 A. D.); names
नि. सि., रामबाजपेय.

शाखाप्रतिष्ठा by भागुणिमित्र.

शाखाप्रतिष्ठादीपिका (part of राजधर्म-
कौस्तुभ) by अनन्तदेव. Vide sec. 109.

शाखाप्रतिष्ठादीपिकाविधि by कमलाकर.
Sec. 106.

प्रेतकृत्यनिर्णय.

प्रेतकृत्यादिनिर्णय Anon.

प्रेतदीपिका by गोपीनाथ अग्निहोत्रिन.

प्रेतप्रदीप by कृष्णमित्राचार्य.

प्रेतमञ्जरी- vide Hp. cat. XVII (m.,
dated 1707 A. D.)

प्रेतमञ्जरी or प्रेतपञ्चति by यादुमित्र Ul-
war cat. No. 1403.

प्रेतमुक्तिदा by क्षेमराम

प्रेतभास्वत्पञ्चकारिका by स्मार्तवागीश
प्रौढप्रतापमार्तण्ड or कालनिर्णयसंग्रह by
प्रतापरुद्रदेव. Vide प्रतापमार्तण्ड.

फलप्रदीप m. in प्रयोगचारिजात of वृत्तिह.
(probably a purely astrological
work).

फलाभिषेक.

बभ्रुस्वृति m. in परा. मा.

बलदेवाङ्गिक compiled from the महा-
भारत.

बहिर्गोतसूत्र.

बहिर्गोतसूत्र.

बहिर्गोतसूत्र.

बह्वचकारिका m. in नि. सि.

बह्वचकर्मप्रयोग (according to शाकल)
N vol. X. p. 5.

बह्वचयुक्तकारिका by शाकलाचार्य. Vide
Burnell's Tanjore cat. p. 14 b.
This is the same as the above;
m in समयमयसूत्र.

बह्वचयुक्तपरिशिष्ट m. in हेमाद्रि, रघु०,
नि. सि.

बह्वचसूत्रप्रयोग.

बह्वचसूत्रोद्देशकर्ममन्त्रविवरण.

बह्वचसूत्रव्यापञ्चतिमाष्य.

बह्वचार्णिक by कमलाकर, son of राम-
कृष्ण. Refers to his प्रायश्चित्तसूत्र.

बादरायणस्मृति m. in प्रायश्चित्तमयसूत्र and
in com. on नीतिवाक्यावृत्त.

बाह्यस्वत्यसूत्रविधान.

बाह्यस्वत्यसूत्र m. by हेमाद्रि.

बाह्यस्वत्यसंहिता on सुदृढ for वर्षाधान,
पुंसचन, उपनयन and other संस्कारs
and on portentous phenomena.
The वीरमित्रोदय (लक्ष्मणप्रकाश p.
356) quotes बाह्यस्वत्यसंहिता on
elephants in prose and verse.

बाह्यस्वत्यसूत्र (pr. in Punjab S.
series). Also called नीतिसर्वस्व.

बालबोधक of आनन्दचन्द्र. In 46 श्लोक
on प्रायश्चित्त.

बालमन्त्राधिकर्तव्यता.

बालमन्त्र by लक्ष्मीदेवी; pr. (आचार, व्यव-
हार and प्रायश्चित्त) by J. R. Ghar-
pure and vyavahara portion is

translated by him. Vide sec. III.

बालाकौष्य m. in सुसिद्धप्रसाद (दानसार).

बालाकबोधपद्धति on शाङ्खायनयजुस्सूत्र.

बाष्कलस्मृति m. by मिताक्षरा (on या. III. 58.).

बादिप्रकाश m. by रघुनन्दन.

बुधसूचन by शम्भुराज (son of the great Shivaji). 1680-1689 A. D. On politics &c, pr. in Govt. Oriental series, Poona, 1926.

बुधस्मृति a small treatise of about one page in print in prose D. C. mss. No. 207 of A 1881-82 and 145 of 1895-1902. Defines धर्म as श्रेयोभ्युदयसाधन; and summarises rules on उपनयन, विवाह, गर्भाधान and other संस्कारs, पञ्चमहायज्ञ, पाकयज्ञ, हविर्पूज, सोमयाग, rules common to all, duties of the four वर्णs, वानप्रस्थ and यति, राजधर्म. हेमाद्रि in चतुर्वर्ग (III. 2. 746) quotes some sūtras on उपनयन and it is m. in प्रायश्चित्तमयस. I. O. cat. vol. III p. 386 (No. 1323) sets out the whole स्मृति. Vide sec. 25.

C. by हरिराम.

बुधाष्टमी.

बुधाष्टमीव्रतकालनिर्णय.

बुधाष्टमीव्रतोपायन Stein's cat. p. 96.

बृहज्जातिविवेक by गोपीनाथकवि (Baroda O. I. 9705).

बृहत्पाराशरस्मृति (pr. Jivananda Sm. part II. pp. 53-309).

बृहत्संहिता by व्यास.

बृहत्सम pr. in Anan. Sm. pp. 99-107

बृहद्वैष्णव of बासुनभट्ट.

बृहद्राजमार्तण्ड m. by रघु. in मलमान-तत्त्व and संस्कारतत्त्व.

बृहद्वैष्णवस्मृति m. by मिताक्षरा, हलायुध, मद्. पा.

बृहद्वैष्णवस्मृति.

बृहद्व्यास m. by मिता.

बृहत्सतिज्ञानि (from सरस्कारकौस्तुभ of अनन्तदेव).

बृहत्सतिस्मृति-vide sec. 37; pr. Jivananda Sm. part I pp. 644-651 and Anan. Sm. pp. 108-111.

C. m by हेमाद्रि (पश्चिमेष्टवर्ण, काल. p. 309).

वैजवाप (or-पि) गृह्य m by कुमारिल-भट्ट in तन्त्रवार्तिक on मीमांसासूत्र (I. 3. 11) in the words 'आश्वलायनकं सूत्रं वैजवापिरुन तथा'.

वैजवापस्मृति m. by अग्रकार (in verse about शुभशुनिका and स्विण्डन).

वैजवापायन m. by हेमाद्रि.

वैष्णवभट्टीय.

C. by माधवमुनि.

वैष्णवयजुस् Pr. in Mysore G. O. L. series, ed. by Dr. Shāmasāstrī, divided into 4 प्रश्नs of गृह्य, two प्रश्नs of गृह्यार्द्धपरिभाषा, 5 प्रश्नs of गृह्यशेष, 3 of पितृमेवसूत्र and one of पितृमेवशेषसूत्र. It is the वैष्णवयजुस्शेषसूत्र (II. 6) that contains a passage about पुत्रव्रतिसिद्धि (adoption) that resembles closely a passage of बभिवर्धनसूत्र.

C. पूरणव्याख्या by अष्टावक्र.

- C. भाष्य (called शिष्टिभाष्य) Hultsch II No 668
- बौधायनश्रुत्यकारिका by कालभारति
- बौधायनश्रुत्यपद्धति by केजवस्वामिन
- बौधायनश्रुत्यपरिशिष्ट (ed. by Hultsch) Hultsch II No 669
- बौधायनश्रुत्यप्रयोगमात्र by गम on of चोण्ड ० ५१२०७ Uwar ch. ex. 11a. 21 ० प्रयोगमात्र
- बौधायनश्रुत्या ११२०७
- बौधायनतति on गम १२०७
- बौधायनधर्मसूत्र-*vide* sec. 6 p. 1. An Sm pp 125, 131 and Mysore G. O. I १२०७
- C. by गोविन्दस्वामिन Mysore G. O. I १२०७
- (अमल by पद्मेन्द्रगणितज्ञ
- बौधायनसग्रह
- बौधायनस्मार्तप्रयोग by कनकसभापति Hultsch II No 672
- बौधायनश्रुति
- बौधायनाह्निक by विद्यापतिभट्ट
- बौधायनश्रुतिपरिशिष्ट आह्निकतत्त्व by रघु०
- ब्रह्मगर्भश्रुति by मिताक्षरा (या III 268, अथर्वार्क, श्रुतिच
- ब्रह्मचारिव्रतलोपप्रायश्चित्तप्रयोग BBRAS cat. vol II p 210
- ब्रह्मदत्तभाष्य by सुद्धितर by रघु० as quoted by कल्पतरु So earlier than 1100 A.D. It appears to be a com. on शाङ्खायनश्रुत्य
- ब्रह्मप्रकाशिका (com. on सन्ध्यामन्त्र) of बनमालिमिश्र son of महेशमिश्र.
- ब्रह्मयज्ञशिरोरत्न by नरमिह
- ब्रह्मसंस्कृतश्रुति by नागयणदत्त. Re- १० मुनिभाष्य, उषट्भाष्य, पार- भयश्रुत्यभाष्य N (new series) p 250
- ब्रह्मोदनप्रायश्चित्त by श्रीनिवासदीक्षित B. o. d. I 6789 d)
- ब्रह्मणपद्धति
- ब्रह्मणसम्ब by रायध, (sec. 72). १००० A.D. १८९३ and at १००००
- ब्रह्मवैवर्तमन्त्र by मिताक्षरा (या. III. 257)
- भक्तियोग by रघुनन्दन Probably १००० A.D. famous रघु- नन्दनभट्टाचार्य N (new series) १०००
- भक्तिप्रकाश by रघुनन्दन १०००
- भक्तिमार्गमयादा by विठ्ठलेश्वर
- भक्तिमार्गसग्रह by बालभ
- भक्तिगन्धर्व by son of शिवदास
- भक्तिगन्धर्वतमिन्धु by मनोतन; compos- १००० A.D. १२०३ १२१२ A.D.),
- भक्तिजयार्णव
- भक्तिज्ञानमयी by जीव
- भक्तिगन्धर्व by कृष्णदास
- भक्तिरहस्य by मोमनाथ
- भक्तिवर्णिनी by बल्लभाचार्य
- भक्तिविवेक by श्रीनिवास (for गमा- नुज)
- भक्तिहस by विठ्ठलेश
- भक्तिहेतुनिर्णय by विठ्ठलेश
- C. by रघुनोथ.

भगवत्सूति m. in सूतिचन्द्रिका and
आचारमन्त्र.

भगवद्दर्शनविधि by रघुनाथ.

भगवद्भक्तिनिर्णय or भगवद्भक्तिविशेष by
अनन्तदेव, son of आपदेव. Vide
sec. 109.

भगवद्भक्तिरत्नावली by विष्णुपुरी com-
posed at Benares. The author
was a मैथिल.

C. कान्तिमाला by author. Com-
posed in śake 1555 Phālguna
(1634) A.D. Bhandarkar's Report
for 1887-91 p. LXXX.

भगवद्भक्तिरसायन by मधुसूदनसरस्वती.

भगवद्भक्तिविलास by गोपालभट्ट, pupil of
प्रबोधानन्द, in 20 विलासs on reli-
gious ceremonies of वैष्णवs ; m.
in कालसार of गदाधर.

C. (with text pr. at Calcutta in
1845).

भगवन्तभास्कर or सूतिभास्कर by नील-
कण्ठ, divided into twelve मण्डलs.

Vide sec. 107 (the whole pub-
lished at Benares in 1879-80).

भट्टकारिका m. in निर्णयमिन्नु.

भरद्वाजसूति-Vide sec. 27.

C. by बालम्भट्ट.

भर्तृसहस्रमनविधि.

भलाटसंग्रह m. in नि. सि. (on जन्म-
नक्षत्रफल). Probably a purely
astrological work.

भवदेवनिबन्ध m. in प्रायश्चित्तमयूख.

Probably the प्रायश्चित्तनिरूपण of
भवदेवभट्ट. Vide p. 303 above.

भक्तिकारिका.

भस्मवापावली.

भागवितेक or धनभाष्यवितेक by भट्टराम-
जित्, son of श्रीनाथ.

C. मितवादिनी by author. Relies
on मिताक्षरा.

भारद्वाजगार्ग्यपरिजयप्रतिषेधवाचार्थ on
the prohibition of intermarriage
between persons of the भारद्वाज
and गार्ग्य gotras.

भारद्वाजयज्ञ ed. by Dr. J. W. Salo-
mons at Leyden.

C. by कपर्दिस्वामिन्.

C. यज्ञप्रयोगवृत्ति by भट्टरङ्ग.

भारद्वाजभ्रातृकाण्डव्याख्या.

भारद्वाजसंहिता vide भारद्वाजसूति.

भारद्वाजसूति.

C. by वैद्यनाथ पायगुण्ड, son of महा-
देव and वेणी and pupil of नानोजि.
Vide sec. 111.

भारद्वाजीपभाष्य m. by भास्कर in त्रिका-
ण्डमण्डल (it is probably कपर्दि-
भाष्य on भारद्वाजयज्ञ) and by हरि-
हर in पारस्करयज्ञसूत्रभाष्य.

भार्गवार्चनचन्द्रिका m. by भट्टोजि in
तिथिनिर्णय.

भार्गवार्चनदीपिका m. in नि. सि. and
रामकल्पद्रुम.

भार्गवार्चनदीपिका by सप्तजी (or-म्बा)
alias प्रतापराज. Ulwar cat. extract
648.

भाषिप्रायश्चित्त or भाषिप्रकाशितप्रायश्चित्त-
प्रकरण. Ano.; mentions माधवाचार्य.
BBRAS. cat. vol. II. p. 197.

भाष्यसंग्रह m. in निर्णयदीपक.

भाष्यार्थसंग्रह m. by हेमाद्रि (III. 1. 1360, where a verse in उपजाति metre is quoted in which कप-
र्दिन् is named), स्मृतिचन्द्रिका (on
आशीर्ष), कालनिर्णय of माधव. Be-
tween 1000-1200 A. D.

भास्कराह्निक. "

मिथुनतत्त्व by श्रीकण्ठतीर्थ, pupil of महा-
देवतीर्थ, on the duties of ascetics,
• and on those entitled to take to
संन्यास. N. (new series) vol
I. p. 260.

भीमपराक्रम m. in ह्युदिकौमुदी of गोवि-
न्दानन्द, in आशुसौख्य (टोडरानन्द ;
in तिथितत्त्व (seems to be an
astrological work)

भुक्तिदीपिका (on the question, when
food may be taken before an
eclipse).

भुक्तिप्रकरण by कमलाकर

भुजबलभीम of भोजराज. Vide pp. 278-
279 above ; m. in आशुबिवेक of
कुलवाणि, टोडरानन्द. An astrologi-
cal work.

भूतह्युदि Aufrecht's Leipzig cat. No.
338.

भूतह्युदयादिमाणप्रतिष्ठा Aufrecht's
Leipzig cat. 537.

भूपालकृत्यसमुच्चय m. in कृत्यरत्नाकर
(p. 499) of चण्देम्बर. Probably
a work of भोज चण्देम्बर.

भूपालपद्धति m. in कुण्डाकृति.

भूपालपद्धत by परशुराम. An ency-
clopædia of Dharma, astrology,
poetics &c. m. in नि. सि. ; निर्णय-
दीपक, कालनिर्णयसिद्धान्तव्याख्या.

धर्मतिमादीन.

धृगुत्सृग् m. by विश्वरूप, कालबिवेक of
जीवूत°, मिताक्षरा, अपरार्क.

धैरव/चांपारिजात by जैत्रसिंह.

धैरवाचांपारिजात by श्रीनिवासभट्ट, pupil
of सुन्दरराज, and son of श्रीनिकेतन.

धृष्टवैष्णवसण्डन by श्रीधर

मकरन्दप्रकाश by हरिकृष्ण सिद्धान्त. On
आह्निक, संस्कार, ms. (Bik. cat. p.
416) is dated सवत 1725 (1668-
9 A. D)

मङ्गलनिर्णय by गणेश, son of केशव
देवज्ञ On the rites to be per-
formed at उपनयन, विवाह &c.

मञ्जरी- Occurs as the last compo-
nent of many works, e. g. गोत्र-
प्रवरमञ्जरी, स्मृतिमञ्जरी (of गोविन्द-
राज)

मठप्रतिष्ठातत्त्व of रघुनन्दन. Vide sec.
102.

मठान्नायादिविचार (on religious prac-
tices in the seven principal ma-
thas of the शंकराचार्य school).
N. vol. X. 256 and Stein's cat.
p. 312.

मठोत्सर्ग of कमलाकर (C. P. cat. Nos.
3771-72).

मठोत्सर्ग of माण्डिदेव (C. P. cat. No.
3770).

मणिमञ्जरीच्छेदिनी.

मण्डपकर्तव्यतापूजापद्धति by शिवरामभट्ट.

मण्डपकुण्डमण्डन of नरहरिभट्ट सप्तर्षि.

C. प्रकाशिका (by author).

मण्डपकुण्डसिद्धि by विठ्ठल दीक्षित, son
of बरहार्मा ; composed at काशी in
śake 1941 (1619-20 A. D.).

C. विद्वत् by author ; mentions
कुण्डकोट्टदी, कुण्डरत्नाकर, प्रतिष्ठासार-
संग्रह, प्रयोगसार. रामबाजपेयी.

मण्डपनिर्णय m. in उत्सर्गमयस.

मण्डपप्रकरण.

मण्डपोद्घासनप्रयोग by a son of धरणीधर

मण्डलकारिका * (Aufrecht's Leipzig
cat. No. 647).

मण्डलदेवतास्थापन (Aufrecht's Leip-
zig cat. No. 648)

मत्तपरीक्षा.

मतोद्धार by शङ्करपण्डित.

मथुरासेतु by अनन्तदेव, son of आपदेव .
m. in स्मृतिकौस्तुभ. Sec. 100

मदनपारिजात attributed to मदनपाल
(composed by विश्वेश्वरभट्ट
Vide sec. 93.

मदनमहार्णव Vide महार्णव

मदनरत्न of मदनरत्नाग्रदीप attributed to
मदनसिद्धदेव Vide sec. 94. Ulwar
cat. extract 336 for समयोद्घोत ;
Baroda O. I. No. 4035 on छान्द
is dated संवत् 1551 (1494-5 A.D.).
This last refers to भट्टविश्वनाथ
श्रीमालिगुर्जर as the author.

मधुपर्कनिर्णय.

मधुपर्कपद्धति.

मध्यमात्रिरसस्मृति m. in मितक्षरा (या.
III. 243, 247, 257, 260).

महाहिक.

मनुस्मृति or मानवधर्मशास्त्र. Vide sec.
31 (vide p. 157 for editions of
commentaries).

C. मन्वर्थमुक्तावली by कुल्लुकभट्ट.
Vide sec. 88. He was a native
of बरेली i. e. Rājshāhī in Bengal.

C. मन्वाशयानुसामिणी by नोबिन्दराज
(pr. by V. N. Mandlik). Vide
sec. 76.

C. नन्दिनी by नन्दिनाचार्य A date
writer (pr. by V. N. Mandlik).

C. मन्वर्थविद्वत् by नागयणसर्बज्ञ.
Between 1100-1200 A. D. (pr.
by V. N. Mandlik).

C. मन्वर्थचान्द्रिका by राघवानन्द-
सरस्वती Later than 1400 (pr. by
V. N. Mandlik).

C. सुखचोधिनी by मणिरामदीक्षित
son of गङ्गाधर (vide Stein's cat.
p. 98

C. by असहाय A de sec. 58.

C. by उदयधर m. in दि. र. Fair-
forth m. 1300 A. D.

C. by उपाध्याय m. in मेधातिथि
भाष्य

C. by उल्लूक m. in मेधातिथिभाष्य.

C. by कृष्णनाथ

C. by धरणीधर m. by कुल्लुकभट्ट
Between 950-1200 A. D.

C. by भागुरि m. by वि. र. ; vide
p. 157.

C. (भाष्य) by मेधातिथि; vide sec.
63 (pr. by V. N. Mandlik and
by J. R. Gharpure).

C. by यज्वन, m. by मेधातिथि.

C. by रामचन्द्र (pr. by V. N.
Mandlik).

C. by रुद्रिदत्त.

C. anonymous (Kashmirian);
portions pr. by Dr. Jolly.

मन्त्रकमलाकर by कमलाकर.

मन्त्रकोश m. in आचारमयूख.

मन्त्रकोश by आशादित्यत्रिपाठिन in 20 परिच्छेद. Ulwar cat. extract 651.

मन्त्रकोट्टरी by अनिरुद्धभट्ट महामहोपाध्याय, said to be a दाक्षिणात्य In four काण्डs explains मन्त्रs of सामवेदयजुस्सूक्त; ms. (N. vol. X. p. 122) dated Śake 1717 i. e. 1795 A. D.

मन्त्रतन्त्रप्रकाश m. by रघु० in एकादशीतत्त्व.

मन्त्रप्रकाश m. by रघु० in दीक्षातत्त्व

मन्त्रप्रभाष्य by हरदत्त. Vide under एकाग्रिकाण्डमन्त्रव्याख्या

मन्त्रमुक्तावली m. in शुद्धितन्त्र and मलमासतत्त्व by रघु०.

मन्त्ररत्नदीपिका m. in अहल्याकामधेनु

मन्त्रसारसंग्रह m. in सदाचारचन्द्रिका

मन्त्रसारसंग्रह of शिवराम

मयूरचित्रक or मेघमाला or रत्नमाला attributed to नारद. Deals with indications of prospective ruin, famine etc. from the appearance of the atmosphere &c.; m. in अनुतसागर of बल्लालसेन.

मयूरचित्रक by भट्टगुरु in 7 kāṇḍas. (Tri. cat. Madras Govt ms. 1919-22 p. 4404).

मरणकर्मपद्धति (ascribed to the यजुर्वेदयजुस्सूक्त).

मरणसामयिकनिर्णय on rites and expiations to be performed at time of death (Bik. cat p. 420).

मरीचिरचुति- vide sec. 48.

मरीचादिस्तु m. in ब्रह्मसूत्रदीपिका of कृष्णोत्तम.

M. D. 76.

मलजामकाय/कार्यनिर्णय.

मलमामतत्त्व or मलिम्लुचतत्त्व of रघुनन्दन; pr. by Jivananda.

C. by काशीराम बाचस्पति, son or राधावल्लभ and grandson of रामकृष्ण.

C. by मधुरानाथ.

C. टिप्पणी by राधामोहन.

C. by कृन्दावन.

C. by हरिराम

मलमामनिरूपण.

मलमामनिर्णय by दशपुत्र.

मलमामनिर्णय by बृहस्पति, son of भवदेव (Baroda O. I. No. 12851).

मलमासनिर्णय by बख्खेवर, son of नरसिंह

मलमासनिर्णयतन्त्रसार by बाहुदेव.

मलमासरहस्य by बृहस्पति, son of भवदेव, composed in Śake 1603 (1681-2 A. D.).

मलमासविचार Ano.; composed in 1579 A. D. (Bik. cat. p. 417). The date seems to be rather 1679 (1600 शके).

मलमासाधमर्षणी Ano.

मलमासार्थसंग्रह by गुरुप्रसादशर्मन्; N. (new series) vol. I. p. 279.

महागणपतिपूजापद्धति.

महादाननिर्णय by king मेरवेन्द्र of मिथिला, with the help of बाचस्पतिमिश्र; ms. (Hp. cat. pp. XII, 36 and 122) dated ल. सं 392 (i. e. 1511 A. D.). The pedigree is given as बख्खे, his son हरसिंहदेव, his son केरवेन्द्र,

styled रूपनारायण here, though हरिनारायण elsewhere; vide also Ulwar cat. No. 1413 where this work appears to be styled महादानप्रयोगपद्धति.

महादानपद्धति by रूपनारायण (I. O. cat. p. 550. No. 1715 must be taken as dated in śake 1452, i. e. 1530 A. D., as the cyclic year विकृति agrees). Also called महादानप्रयोगपद्धति; m. by वाचस्पति in द्वैतनिर्णय, by कमलाकर, in दानमयूख.

महादानपद्धति by विश्वेश्वर.

महादानवाक्यावली of रत्नपाणिमिश्र, son of गंगोलीसजीविश्वराममिश्र; mentions a work called इतिहाससमुच्चय.

महादानाहुक्रमणिका.

महादीपदानविधि.

महादेवपरिचर्याप्रयोग (बौधायनीय) by सुरेश्वरस्वामिन्, pupil of रघुरामतीर्थ. N. vol. X. p. 239.

महादेवीय m. by निर्णयावृत.

महामदीपरत्नपद्धति N. (new series) I. p. 280.

महाप्रयोगसार m. by रघु० in आह्निक-तरव.

महाप्रवरनिर्णय.

महाप्रवरभाष्य by पुरुषोत्तम m. in his गौडप्रवरमञ्जरी.

महाकर्मकर्मकलापपद्धति.

महाकुरजपहोमपूजापद्धति.

महाकुरव्यासपद्धति by बलभद्र.

महाकुरपद्धति- see कुरकल्पव्रत.

महाकुरपद्धति by अचलदेव द्विवेदिन्, son of बल्लभराज (acc. to हांसावन). About 1518 A. D.

महाकुरपद्धति by अनुमन्तदीक्षित, son of विश्वनाथ, surnamed यज्ञोपवीत quotes प्रयोगरत्न of नारायणभट्ट. So later than 1575 A. D. (also called महाकुरप्रयोगपद्धति).

महाकुरपद्धति by काशीदीक्षित m. in कुरकल्पव्रत.

महाकुरपद्धति by नारायण (acc. to आम्बालायन).

महाकुरपद्धति by परशुराम, son of कर्म (acc. to सामवेद); m. by छत्रकमलाकर. Composed in 1459 A. D.

महाकुरपद्धति by बलभद्र.

महाकुरपद्धति by मालजित् (or मालजी) son of तिगलामट्ट, son of रत्नभट्ट; of श्रीरथल, in गुर्जरदेश. The work is also called कुरार्चनमञ्जरी and the author was also called वेदाङ्गराय. About 1627-1655 A. D. (Ulwar cat. No. 1415).

महाकुरपद्धति by रामचन्द्राचार्य (for गोमिलीय). Baroda O. I. 1250.

महाकुरपद्धति by बिन्दुवार्मन्.

महाकुरपद्धति by वेदाङ्गराय, 'son of तिगलामट्ट. Same as the work of मालजी.

महाकुरयज्ञपद्धति.

महार्णव or महार्णवप्रकाश m. by हेमाद्रि (vol. III. part 1. pp. 183, 1440) and by आश्विषेक of छत्रपाणि. This is also called स्मृतिमहार्णव or-प्रकाश. Vide p. 308 above.

महार्णव (कर्मविपाक) attributed to मान्वाद्यु, a son of मन्वन्तार. Vide sec. 93 pp. 382-83.

महार्णव by विश्वेश्वरभट्ट, son of पोद्ग-
भट्ट (? वेदिभट्ट). Vide sec. 93.
(N. vol. VII p. 221). Same as
महार्णव attributed to मान्धातु.

महार्णवव्रतार्क.

महालयप्रयोग.

महालयभ्रातृपद्धति.

महाविष्णुपूजापद्धति by असण्डानन्द,
disciple of असण्डानुद्धति.

महाविष्णुपूजापद्धति by चैतन्यगिरि.

महाशान्ति in two अध्याय (of 18 and
25 sections) on expiatory and
propitiatory rites.

महाशिवरात्रिनिर्णय.

महाशिवरात्रिनिर्णय by कृष्णराम of
काश्मीर.

महाष्टमीनिर्णय.

महिषीदान.

महिषीदानमन्त्र.

महेश्वरधर्माधर्म.

मांसनिर्णय by दुर्गाड.

मांसपीडपलता by रामभद्रशिष्य (C. P.
cat. No. 4143).

मांसभक्षणदीपिका by बेणीराम शाकदी-
पिद.

मांसमीमांसा by नारायणभट्ट, son of
रामेश्वरभट्ट m. in नि. सि

मांसविशेष by भट्टराजेश्वर. Tries to
prove that the directions about
offering of flesh do not apply to
the present age.

मांसविशेष or मांसतत्त्वविशेष by विश्व-
माधव्यायवज्ञान. Composed about
1634 A. D.; pr. in सरस्वतीभवन se-
ries. Styled also मांसतत्त्वविचार.

माधोपावन.

माण्डव्यस्मृति m. in कालविशेष ०
जीवत ० हेमाद्रि, दानमयूख.

मातुलसुतापरिणय.

मातृगोत्रनिर्णय by नारायण.

मातृगोत्रनिर्णय by लौगाक्षि भुस्कर, son
of मद्रुत, son of रुद्रकबोन्त्र. / Ba-
roda O. I. No. 1463). On the
question of मातृगोत्र being prohi-
bited in marriage to माध्वन्दिनीय
ब्राह्मणः.

मातृवर्णीय com. on हिरण्यकेशिस्तुत्र m.
in नि. सि.

मातृसांस्कारिकभ्रातृप्रयोग.

मातृस्थापनाप्रयोग.

मात्रादिभ्रातृनिर्णय by कोकिल.

माधवप्रकाश or सदाचारचन्द्रोदय. Vide
आचारचन्द्रोदय above.

माधवीयकालनिर्णय Vide कालनिर्णय of
माधव above.

माधवीसारोद्धार by रामकृष्णदीक्षित, son
of नारायण. An abstract of पदा-
हारमाधवीय for महाराजाधिराज लक्ष्म-
णचन्द्र. Vide Stein's cat. p. 309
for extract. About 1575-1600
A. D.

माधवोद्गात m. by रघु० in देवप्रतिष्ठा-
तत्त्व (p. 509).

माध्वन्दिनीयाचारसंग्रहदीपिका by पद्मनाभ.

मानवगणस्तुत्र (ed. by Knauer and
and in the G. O. series with
com.) in two parts called
पुरुषः.

C. (भाष्य) by अष्टावक्र : mentions
याज्ञवल्क्य, गौतम, पराशर, वैजयन्त,

सवरस्वामी, भद्रकमार, and भद्रभट्टा-
वक्तु himself. In the Intro. to
2nd पुरुष he says he composed
when 100 years (of what era ?)
were completed.

मानवधर्मपरिशिष्ट (BBRAS cat. p.206
No. 657).

मानवधर्मशास्त्र- vide under मनुस्मृति.

मानवभाष्यकल्प m. by हेमाद्रि.

मानसागरीपञ्चति of मानसिंह (C. P.
cat. No. 4116).

मानसोल्लास of सोमेश्वर. Vide अभिल-
षितार्थचिन्तामणि above.

मार्कण्डेयस्मृति m. by मिताक्षरा (on या.
III. 19) and स्मृतिचन्द्रिका

मार्तण्डदीपिका m. in अहल्याकामधेनु.

मार्तण्डार्चनचन्द्रिका by मुकुन्दलाल.

मालवदर्शन m. in दानरत्नाकर of चण्डे-
श्वर. It is probably only a refer-
ence to some view of भोज and
not to a work of that name.

मासकल्प.

मासतत्त्वविवेचन Ano. On the months
and appropriate feasts, fasts
and religious rites in each.
(Bik. cat. p. 421).

मासवर्णन.

मासनिर्णय by भट्टोजि.

मासमीमांसा by गोकुलनाथ महामहो-
पाध्याय. On 4 kinds of months,
चान्द्र, सौर, सावन and नाक्षत्र, and
on the various religious rites
and festivals of each of the
twelve months of the year.

मासादिनिर्णय by हुण्डि.

मासिकभाष्यनिर्णय by रामकृष्ण father,
of कमठाकर ; m. in नि. सि.

मासिकभाष्यपद्धति by गोपीनाथभट्ट.

मासिकभाष्यप्रयोग (आपस्तम्बीय) by
रघुनाथभट्टसम्पादस्थपति.

मासिकभाष्यमानोपन्धास by मौनि मल्लारि-
दीक्षित.

मिताक्षरा com. on गौतमधर्मसूत्र by
हरदत्त. Vide sec 86

मिताक्षरा com on याज्ञवल्क्यस्मृति by
मथुरानाथ.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by
विज्ञानेश्वर; also called ऋजुमिताक्षरा.
Vide sec 70.

C. प्रमिताक्षरा or प्रतीताक्षरा by
नन्दपण्डित. Vide sec 105.

C वाल्महट्टी alias लक्ष्मीव्याख्यान
by लक्ष्मीदेवी. Vide sec.
111 ; pt. in Ch. S. series
(व्यवहार) and by J. R. Gharpure
(आचार, प्रायश्चित्त and व्यवहार).

C. सुबोधिनी by दिग्वेश्वरभट्ट.
Vide sec. 93 p. 285. (व्यवहार
text pr. by Mr. Gharpure and
tr. by him).

C. मिताक्षरासार by मधुसूदन गो-
स्वामी.

C. by मुकुन्दलाल.

C. by रघुनाथ राजपेयी (vide
Peterson's 6th Report p. 11).

C. सिद्धान्तसंग्रह by शुभाभोहन-
शर्म.

C. by इकादशभट्ट.

C. व्याख्यानदीपिका by निर्दूरि-
वस्तवोपाध्याय, son of देवराजभट्ट,
on व्यवहार.

मिताक्षरासार (summary of विशाख-
श्वर's work) by मयाराम.

मिथिलेशास्त्रिक by रत्नपाणिशर्मा, son of
गंगोलीसजीवेश्वरशर्मा; composed
under prince छत्रसिंह of मिथिला.
Speaks of the daily religious
duties according to सामवेद such
as शौचविधि, दन्तधावन, स्नान,
सन्ध्याविधि, तर्पण, जपयज्ञ, देवपूजा,
भोजन, मांसभक्षण, द्रव्यशुद्धि, गार्हस्थ्य-
धर्म. N. vol. VI pp. 30-32.
He wrote also मिथिलेशचरित
describing महेशाठकुर and his nine
descendants, महेश having got
राज्य from Delhi king. N. vol.
VI. p. 48.

मीमांसापल्लव by इन्द्रपति, son of रुचि-
पति and रुक्मिणी; applies rules
of मीमांसा to धर्मशास्त्र matters
such as एकादशीव्रत, आश्व, उत्सर्ग.
N. vol. V. p. 281-82. His
teacher was गोपालभट्ट.

शुक्तिलेखप्रकाश by भास्कर son of
आपाजिभट्ट; divided into प्रकाश
on seven holy places अयोध्या,
मथुरा, माया &c. (Baroda
O. I. 12386). He quotes
vedic passages like सितासिते सरिते
(for प्रयाग), अष्टचक्रा नवद्वारा देवानां
पूयोध्या (तैत्तिरीयारण्यक), बागक्षरं
प्रथमजा (तै. ब्रा.) for अबन्तिका and
गोपालतापनी, सुसिंहपुर्बतापनीय and
रामतापनीय for मथुरा, माया and
काशी respectively.

शुक्तिचिन्तामणि by गजपति पुरुषोत्तमदेव.
On religious duties on a pil-
grimage to जगन्नाथपुरी. About
1500 A. D.

मुद्रलसृष्टि (Palm-leaf Ms. No.
11959 Baroda O. I.) on मोनादि-
विधि, श्राय, अशौच, प्रायश्चित्त.

मुद्राविदरण.

मुनिमतमणिमाला by वामदेव.

मुद्रवृत्तकृत्यादिपद्धति by शाङ्करशर्मन्.
Quotes शुद्धितत्त्व. N. (new se-
ries) vol. III. p. 152.

मुद्रवृत्तकण्ठाभरण.

मुद्रवृत्तकलीन्द्र by शीतलदीक्षित.

मुद्रवृत्तकल्पद्रुम m. by महादेव in मुद्रवृत्त-
दीपक (Earlier than 1650 A. D.).

मुद्रवृत्तकल्पद्रुम by केदाव.

मुद्रवृत्तकल्पद्रुम by विठ्ठलदीक्षित, son of
शुक्लशर्मन्, of कृष्णाग्रिगोत्र; composed
in 1628 A. D.

C. मञ्जरी by author.

मुद्रवृत्तकल्पाकर by दुःस्वभञ्जन.

मुद्रवृत्तगणपति by गणपतिरावल, son of
हरिशङ्कर, composed in 1685 A. D.

C. by परममुख, son of मीतागाम.

C. by परशुराममिश्र.

मुद्रवृत्तचक्रावलि.

मुद्रवृत्तचन्द्रकला by हरजीभट्ट. About
1610 A. D.

मुद्रवृत्तचिन्तामणि by रामदेवज्ञ, son of
अनन्त and younger brother of
नीलकण्ठ, composed at Benares
in 1600-01 A.D.; m. in संस्कारमण्डल
of सिद्धेश्वर; pr. at Bombay in
1902; (vide Ulwar cat. extract
543 which shows that नीलकण्ठ
was a Pandit in Akbar's court).
His ancestors came from बिर्वा.

C. प्रमितासरा by author; pr. at Benares 1848.

C. कामधेनु.

C. by नीलकण्ठ.

C. वीरपार्थिका.

C. वीरपार्थिका by गोविन्द, son of नीलकण्ठ, composed in 1603 A.D. Pr. at Bombay in 1873. गोविन्द was nephew of author.

CC. by रघुदेवराज.

C. पदसाहस्री.

सुहृत्तन्त्रिणामभि by वेङ्कटेशभट्ट.

सुहृत्तन्त्रिणामभिसार.

सुहृत्तन्त्रिणामभिसारिणी.

सुहृत्तन्त्रिणामाभि by शिवदेवराज, son of श्री-कृष्णदेवराज of भारद्वाजगोत्र.

सुहृत्तन्त्र by केशव देवराज, son of कम-लाकर.; m. in संस्कारकोस्तुम.

C. by author.

C. by कृपाराम.

C. by गणेशदेवराज, son of केशव-देवराज; composed about 1540 A.D.

C. by महादेव m. in सुहृत्तदीपक.

सुहृत्तदर्पण m. in मार्तण्डबल्लभा.

C. दीपिका (Madras Govt. mss. cat. No. 1870, 1874).

सुहृत्तदर्पण by कालामणि, son of मगधराम, son of गङ्गाराम of अलकपुर to the south of प्रयाग. Ulwar cat. ex-tract 544.

सुहृत्तदर्पण by विद्यासाधव.

C. by साधवभट्ट.

सुहृत्तदीप by मज्जनन्द.

सुहृत्तदीप by a son of शिवदेवराज.

सुहृत्तदीपक by मावर्क.

सुहृत्तदीपक by महादेव, son of काहुनि (कान्दजिह्वा?). Vide Aufrecht's Oxf. cat. p. 336a.

C. by author composed in Śake 1583 (1661 A. D.). Mentions होडरामन्द.

सुहृत्तदीपक by रामसेवक, son of देवीदत्त.

सुहृत्तदीपिका m. in कालविधान acc. to नि. ति.

सुहृत्तदीपिका attributed to वादरायण

सुहृत्तनिर्णय.

सुहृत्तपदवी.

सुहृत्तपरीक्षा by देवराज.

सुहृत्तपञ्च or मञ्जीर by रामसेवक त्रिवे-दिन (N. vol. XI preface p. 4).

सुहृत्तपञ्चमटीका by रामदत्त.

सुहृत्तमेरु by गङ्गाधर, son of मेरु-देवराज.

सुहृत्तमेरु by दीनदयालु भाठक.

सुहृत्तमञ्जरी by यदुनन्दनपण्डित in 4 गुच्छs and 101 verses. Vide Ulwar cat. extract No. 545; com-posed in संवत् 1726 (1670 A.D.).

सुहृत्तमञ्जरी by हरिनागयण.

सुहृत्तमञ्जरी.

सुहृत्तमणि by विश्वनाथ.

सुहृत्तमाधवीय ascribed to सायण or साधवाचार्य.

सुहृत्तमार्तण्ड by केशव.

सुहृत्तमार्तण्ड by नारायणभट्ट, son of अनन्त. Composed in Śake 1493 Phalguna (i.e. about March 1572 A. D.) near Devagiri in 160 verses.

List of works on Dharmasāstra

C. मर्तण्डबल्लभा by author ; pr. (with text) in Bombay, 1861.

सुहृत्संग्रह by रघुनाथ, son of सरस, of the शाण्डिल्यगोत्र and चित्तपावन subcaste ; pr. at Ratnagiri in 1878.

सुहृत्सुक्तामणि.

सुहृत्सुक्तावली by काशीनाथ.

सुहृत्सुक्तावली by देवराज.

सुहृत्सुक्तावली by आस्कर.

सुहृत्सुक्तावली by योगीन्द्र (vide Ul-war cat. extract 546).

सुहृत्सुक्तावली by लक्ष्मीदास, son of गोपाल; composed in 1618 A. D.

सुहृत्सुक्तावली by श्रीकण्ठ.

सुहृत्सुक्तावली by हरिमदु.

सुहृत्संख्येना by दुर्गासहाय.

सुहृत्संख्येना by ईश्वरदास, son of ज्योतिष-राय (also called सुहृत्संख्येना).

सुहृत्संख्येना by गोविन्द.

सुहृत्संख्येना by रघुनाथ.

सुहृत्संख्येना by शिरोमणिमदु.

सुहृत्संख्येना by श्रीपति ; m. by रघुः.

C. by author.

सुहृत्संख्येना by हरिमन्दन.

C. by author.

सुहृत्संख्येना by चित्तपावन.

सुहृत्संख्येना.

सुहृत्संख्येना.

सुहृत्संख्येना m. in कालमाधव

सुहृत्संख्येना.

सुहृत्संख्येना.

सुहृत्संख्येना by चर्मेश्वर, son of राम-चन्द्र.

सुहृत्संख्येना m. in संस्कारमयूख of सिद्धेश्वर and सं.कौ. Earlier than 1650 A. D.

C. by लक्ष्मीपति.

सुहृत्संख्येना by क्षेमराज.

सुहृत्संख्येना by रघुनाथाचार्य (?). Is it not the same as the next ?

सुहृत्संख्येना by रघुवीर, son of विठ्ठल दीक्षित, son of दूब, at Benares ; composed in śake 1557 i. e. 1635-36 (vide N. vol. I. p. 109).

सुहृत्संख्येना (vide Burnell's Tanjore cat. p. 79 a).

सुहृत्संख्येना by भानुदत्त.

सुहृत्संख्येना.

सुहृत्संख्येना.

सुहृत्संख्येना by नागदेव.

सुहृत्संख्येना by महादेव.

सुहृत्संख्येना by मधुसूदनमिश्र pr. at Lahore.

सुहृत्संख्येना by बृहस्पति.

सुहृत्संख्येना m. in ज्योतिस्तत्त्व by रघुः.

सुहृत्संख्येना by चन्द्राग्र कोकिल.

C. प्रभा by author.

सुहृत्संख्येना by गङ्गाधर, son of जैरव. Composed in śake 1554 माघ-15 (1633 A. D.). Vide Stein's Cat. p. 343 for extract.

सुहृत्संख्येना by जयगज

सुहृत्संख्येना

सुहृत्संख्येना - a treatise on सङ्ख्येनाचार्य, ना-म्नीमान्द, तिथिव्यवस्था, एकविंशत्यवस्था, आद्यव्यवस्था, मोक्षव्यवस्था, विवाह-व्यवस्था, जन्मद्वारादिव्यवस्था, विवाह-

नक्षत्रादि. Vide N. vol. II p. 49 and N. (new series) vol. II pp. 146-7.

चर्तिप्रतिष्ठा- N. (new series) I. p. 293.

चर्तिप्रतिष्ठापन.

चलनक्षत्रशान्ति (rites for averting the evil effects of birth on a day when the moon is in the Mūla constellation).

चलनक्षत्रशान्तिप्रयोग attributed to शौनक.

चलभट्टप्रयोग by चलभट्ट.

चलशान्ति attributed to शौनक.

चलशान्तिनिर्णय Vide Stein's cat. p. 99.

चलशान्तिविधान.

चलशान्तिविधि by मधुसूदन गोस्वामी.

चलादिशान्ति.

चल्यनिरूपण of गोपाल (C. P. cat. No. 4321).

चल्यसंग्रह or चल्याध्याय by बापुभट्ट, contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts. Names गोपालभाष्य. Ms. dated Śake 1756 (N. vol. X. p. 238).

चल्यध्याय (in 5 1/2 verses) attributed to कात्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAS. cat. vol. II p. 171 for text.

C. by कामदेवदीक्षित. N. (new series) vol. III preface p. IV.

C. by गोपालजी.

C. by विठ्ठल, son of बालकृष्ण, sur-named वेण्णव and resident of श्रीपुर. Mentions नीलकण्ठ and his son. Later than 1670 A. D.

चुनिकास्नान.

चुत्यजयस्सृति m. in हेमाद्रि दानसूत्र pp. 764-65, 784 and in दानमयूख.

चुत्युमहिषीदानविधि (gift of a she-buffalo at the time of death of a person).

मैत्रायणीययुह्यपदार्थानुक्रम

मैत्रायणयुह्यपद्धति (on 16 संस्कारs according to मैत्रायण school). The chap. called प्रथमयूकच.

मैत्रायणीययुह्यपरिशिष्ट m. by इलायुध, हेमाद्रि, म. पा.

मैत्रायणीयौर्ध्वदेहिकपद्धति- Vide क्रियापद्धति.

मोक्षकल्पतरु (a part of कृत्यकल्पतरु or कल्पतरु) by लक्ष्मीधर. Sec. 77.

मोक्षेश्वरनिबन्ध m. by गदाधर in com on पारस्करयुह्यपरिशिष्ट. This is probably the same as the प्रश्नज्ञानदीप-पृच्छाप्रकरण of ब्रह्मार्क, son of मोक्षेश्वर (Bik. cat. pp. 325-326).

मोहचूडोत्तर or मोहचूडोत्तर; m. in हेमाद्रि (III. 2. 883 as मोहचूरोत्तर), नि. ति. "

यजुर्वह्म or कर्मसंगोपे by विठ्ठलदीक्षित or विठ्ठलेश, son of बह्मभार्य and younger brother of गोपीनाथ, in काण्डs on आहुति, संस्कार, आवातध्यायान (consecration of यज्ञ fire) according to बह्मर्षेय. Vide Ujwar cat. No. 1280.

यजुर्विवाहपद्धति.
यजुर्वेदविहोत्सर्गतस्य of रहु०. Vide
sec. 102.

यजुर्वेदिआहृतस्य of रहु०. Vide sec.
102.

यजुर्वेदीयआहविधि of होण्डू. Vide un-
der आहविधि.

यजुःशास्त्राभेदतत्त्वनिर्णय by पाण्डुरङ्ग टकले
(Baroda O. I. 374). His
सिद्धान्त is that wherever the
word यजुर्वेद occurs by itself
तैत्तिरीयशास्त्रा is to be understood
and not ऋग्यजु०.

यज्ञपार्ष्वसंग्रहकारिका m. in गदाधरभाष्य
on पारस्कर.

यज्ञसिद्धान्तविग्रह by रामसेवक.

यज्ञसिद्धान्तसंग्रह by रामप्रसाद.

यज्ञोपवीतनिर्णय.

यज्ञोपवीतपद्धति by रामदत्त, son of गणे-
श्वर (for बाजसनेयिशास्त्रा).

यतिशौरविधि by मधुचन्दनानन्द (Baroda
O. I. 5015).

यतिस्ननादिप्रयोग by श्रीशैलवेदकोटीर-
लक्ष्मण ; mentions यतिधर्मसमुच्चय.

यतिधर्म by पुरुषोत्तमानन्दसरस्वती, pupil
of पूर्णानन्द.

यतिधर्म Ano.

यतिधर्मप्रकाश by बाह्यदेवाश्रम (Baroda
O. I. 12289).

यतिधर्मप्रकाश by विश्वेश्वर. Same as
संग्रह belgw.

यतिधर्मप्रबोधिनी by नीलकण्ठयतीन्द्र.

यतिधर्मसंग्रह Ano (N. vol. IX. p.
278). First speaks of आचार्यपरम्परा
from साङ्ख्यराचार्य, of महाभाष्य and
then of यतिधर्म.

Ms. B. 77.

यतिधर्मसंग्रह by विश्वेश्वरसरस्वती, pupil
of सर्वज्ञ विश्वेश (pr. by आनन्दभाष्य,
Poon).

यतिधर्मसमुच्चय by वाद्यप्रकाश in 11
parvans for वैष्णवस.

यतिधर्मसमुच्चय by रघुनाथभट्टाचार्य.

यतिधर्मसमुच्चय by विश्वेश्वरसरस्वती,
pupil of सर्वज्ञ विश्वेश ; ms. (N.
vol. VIII. p. 293) dated संवत्
1668 (1611-12 A. D.). Also
called यतिधर्मसंग्रह (same as
above).

यतिनित्यपद्धति by आनन्दानन्द (Baroda
O. I. 5017).

यतिपत्नीधर्मनिरूपण by पुरुषोत्तमानन्द-
सरस्वती, pupil of पूर्णानन्द.

यतिप्रणोपयुक्तांशसंग्रह.

यतिलिङ्गसमर्थन in 3 स्कन्धस.

यतिवन्दननिषेध.

यतिवन्दनशतदूषणी.

यतिवन्दनसमर्थन.

यतिवल्गुभा or संन्यासपद्धति of विश्व-
कर्मन्. On संन्यास, the four kinds
of यतिस, viz. कुटीचक, वृद्धक, हंस,
परमहंस and their duties. N. vol.
X. 175. Mentions विद्यालमाला.

यतिसंस्कार (a part of प्रतापनारसिंह).

यतिसंस्कार (on the funeral rites and
आह्वस for यति performed by his
son). N. vol. X. p. 10.

यतिसंस्कारप्रयोग by रायम्भट्ट.

यतिसंस्कारप्रयोग by विश्वेश्वर. N. vol.
I p. 173.

यतिसंस्कारविधि (two different works)
Vide Stein's cat. p. 99.

यतिसंस्कारविधिनिर्णय (I. O. cat. p. 523 No. 1647).

यतिसंस्कारोपयोविधिनिर्णय.

यतिसम्बन्धावार्तिक by हरेश्वर, pupil of शङ्कर. N. vol. X. p. 9.

यतिसिद्धान्तनिर्णय by सच्चिदानन्द-सरस्वती.

यत्यनुष्ठान.

यत्यनुष्ठानपद्धति by शङ्करानन्द.

यत्यन्तकर्मपद्धति by रघुनाथ.

यत्याचारसंग्रहीययतिसंस्कारप्रयोग by विश्वेश्वरसरस्वती (N. vol. I p. 174).

यत्याचारसप्तर्षिपूजा.

यत्याराधनप्रयोग.

यत्याह्निक (Baroda O. I. 8563).

यमस्मृति. Vide sec. 49; pr. Jivānanda Sm. part I pp. 560-567 and Ānan. Sm. pp. 112-116.

यज्ञाजीय by यज्ञाजि son of यलुभट्ट.

On funeral rites, सपिण्डीकरण etc. Relies on आश्वलायनसूत्र, भारद्वाजसूत्र, भाष्यस thereon and on शौनक.

यज्ञवन्तभास्कर by भास्कर or हरिभास्कर, son of आपाजिमहद, son of हरिमहद, son of पुरुषोत्तम; patronised by यज्ञवन्तदेव, son of इन्द्रमणि, king of Bundelkhand, Bik. cat. p. 508 contains संवत्सरकृत्यप्रकाश out of this work. N. vol. IV p. 269 has same. हरिमहद hailed from धर्मशेखरपुरी and was of काश्यपगोत्र and आपाजिमहद dwelt in काशी. About 1676.

याज्ञवल्क्यस्मृति- vide sec. 34

C. by अरराठी; vide sec. 79.

C. by कुलमणि कुल.

C. by देवबोध m. in छविद्वय of रघु.

C. by चमेश्वर m. in हूलपाणि's प्रायश्चित्तविशेष (p. 529).

C. बालक्रीडा by विश्वरूप. Vide sec. 60.

CC. विभावना.

CC. अमृतस्यन्दिनी of सोमयाजिन.

CC. वचनमाला by pupil's pupil of सोमयाजिन.

CC. ano.

C. मिताक्षरा by मधुरानाथ.

C. मिताक्षरा by विज्ञानेश्वर. Vide sec. 70. For com. on मिताक्षरा, vide under मिताक्षरा above.

C. by रघुनाथमहद.

C. दीपकलिका of हूलपाणि. Vide sec. 95.

C. तीरमित्रोदय by मित्रमित्र. Sec. 108 (portion printed in Ch. S. series).

याज्ञिककमलाकरी (C. P. cat. 4414).

याज्ञाप्रयोगतत्त्व by हरिहङ्कर.

याज्ञाविवाहाहुपाय (auspicious times for marriage, journey &c.) N. (new series) vol. II p. 149.

युक्तिकल्पतरु of भोजदेव. Deals with state administration and topics of राजनीति, such as दूत, कोष, कृषिकर्म, बल, याज्ञा, सन्धि, विशय, नगर-निर्माण, वास्तुप्रवेश, छत्र, ध्वज, पद्म-रागादिपरीक्षा, भस्म, द्वापरीक्षा, मौका-

हर्षण &c. Name के जोन himself as authority and हर्षण, मर्ग, बृहस्पति, पराशर, वात्स्य, लोहमदीय, शार्ङ्गधर and several पुराण. (pr. in Cal. O. series No. 1).

गुणार्णव (C. P. cat. No. 4418).

गुणकुटुम्बल.

गुणकौशल by रुद्र.

गुणचिन्तामणि by रामसेवक त्रिपाठिन.

गुणजयप्रकाश by दुःखमञ्जन.

गुणजयार्णव m. by रघु० in ज्योतिस्तत्त्व.

गुणजयार्णव. (from अग्निपुराण chap. 123-125).

गुणजयोत्सव.

C. ano.

C. by मधुरानाथ शुक्ल.

C. by रामदत्त.

गुणजयोत्सव by गङ्गाराम in five प्रकाश. Ulwar cat. extract 551.

गुणपात्रा m. in ज्योतिस्तत्त्व by रघु०.

गुणरत्नावली.

गङ्गानाथदेशिकाष्टक by गङ्गानाथदेशिक.

जितदानप्रयोग by कमलाकर.

रत्नकरणिका by ब्रह्मण. (Hp. cat. pp. X-XI ms. copied in संवत् 1189

i. e. 132-33 A. D.); treats of rites for Vājasaneyins. D. C. Ms. No. 273 of 1886-92 is incomplete and contains the following topics, viz. प्रायश्चित्त, शुद्धाशुद्धप्रकरण, शाखाशौच, भास्व, यज्ञस्थावकधर्म, दाय, कृण, व्यवहार, विषय, कर्म &c.

रत्नकोश m. by हेमाद्रि (III. 2. 750), in मङ्गलासूतत्त्व of रघु०, होदरानन्द.

रत्नदीपविश्वप्रकाश.

रत्नमाला by शतानन्द; m. in ज्योतिस्तत्त्व { vol. I. p. 596).

रत्नमाला m. in शुद्धितत्त्व of रघु०, गोविन्दार्णव, निर्णयदीपक; probably जीपति's work or शतानन्द's work.

रत्नसंश्रुति; m. in नि. सि.

रत्नसागर m. in नि. सि.

रत्नाकर- vide under चण्डेश्वर sec. 90.

रत्नाकर by गोपाल.

रत्नाकर by रामप्रसाद. Stein's cat. p. 100 has the portion on प्रायश्चित्त.

रत्नार्णव m. by रघु०.

रत्नावलि m. in हेमाद्रि (III. 2. 857), by रघु० in मलमामतत्त्व.

रथमत्तमीकालनिर्णय.

रथमत्तमीकालनिर्णय by रघुनाथ son of माधव.

रत्नासूतमिन्धु m. in सदाचारचन्द्रिका (probably on भक्ति).

रथवधद्वय m. by नि. सि.

राजकौस्तुभ or राजधर्मकौस्तुभ (part of स्मृतिकौस्तुभ) by अनन्तदेव. Vide sec. 109.

राजधर्मसागरग्रन्थ attributed to तलाजिराज of Tanjore (1765-1788).

राजनीति ano.

राजनीति by देवीदास.

राजनीति by भोज.

राजनीति by बरकौच (?). Begins with the well-known verse about nine gems 'चम्बतरि' etc. (vide Burnell's Tanj. cat. p. 141 b).

राजनीति by हरिसेन of Benares.

राजनीतिकामण्ड m. by राजनीतिरत्नाकर of चण्देवर.

राजनीतिप्रकाश by मित्रमित्र (part of बीसमिश्रद्वय) pr. in Ch. S. series.

राजनीतिप्रकाश by रामचन्द्र अष्टादीवार.

राजनीतिमयूरः— same as नीतिमयूर of नीलकण्ठ.

राजनीतिशास्त्र by चाणक्य in 8 chapters and about 566 verses. W. and K. cat. II. p. 182.

राजसूत्रणी or सूत्रसूत्रणी (on politics) by रामानन्दतीर्थ. Names कुल्लूक's टीका on मनुस्मृति..

राजमार्तण्ड of भोज. Vide p. 278 above. D. C. Ms. No. 342 of 1879-80 is a work called राजमार्तण्ड of भोज on astrology in relation to धर्मशास्त्र and contains such topics as व्रतबन्धकाल, विवाह-छुमकाल, विवाहाराधियोजनविधि, संक्रान्तिनिर्णय, दिनक्षय, पुरुषलक्षण, मेधाविलग्नफल. The Ms. is dated संवत् 1655 चैत्र (i. e. about April 1598).

C. by गणपति.

राजलासक m. in सरस्वतीविलास (Mysore ed. p. 21).

राजबहुज (by सूत्रधारमण्डन ?) m. in सूर्यदीपक of महादेव.

राजाभिषेक by अनन्त.

राजाभिषेकप्रयोग (from नीतिमयूर of नीलकण्ठ).

राज्याभिषेक (from टोडरानन्द).

राज्याभिषेकपद्धति (part of दिनकरोद्घोष).

राज्याभिषेकपद्धति by अन्नदास.

राज्याभिषेकपद्धति by शिव, son of विश्वनाथ कर्मव.

राज्याभिषेकप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 106.

राज्याभिषेकप्रयोग by राजनाथ सत्तादत्तपति, son of माधवभट्ट.

रामकल्पद्रुम by अनन्तभट्ट, son of कमलाकरभट्ट. Divided into ten kāṇḍas, which were in order काल, आशु, व्रत, संस्कार, प्रायश्चित्त, शान्ति, दान, आचार, राजनीति and (gap, probably उत्सर्ग). Aufrecht says that there were seven काण्डs, but a ms. in Bhadkamkar collection gives ten and names them as above except the last. Flourished about 1640-1670 A. D. (Vide Bik. cat. pp. 445-447 for some of these kāṇḍas).

रामकौतुक m. in निर्णयसूत and नि. सि.

रामतत्त्वप्रकाश attributed to सायण.

रामदेवप्रसाद alias गोब्रम्वरनिर्णय by विश्वनाथ or विश्वेश्वर, son of शाम्भुदेव; composed in śaka 1506 (1584 A. D.).

रामनवमीनिर्णय by गोपालदेशिकार्क. Quotes नि. सि.

रामनवमीनिर्णय by विश्वलक्ष्मीकृत.

रामनाथपद्धति by रामनाथ.

रामनित्यार्चनपद्धति by चतुर्भुज.

रामनिबन्ध by होमराम, son of श्रीनव-नन्द, son of दीक्षितबाहू. Composed in 1720 A. D. (Ulwar cat. No. 431).

रामपूजापद्धति by श्रीमैराज. (Ulwar cat. No. 1432 and extract 341).

रामपूजापद्धति by रामेन्द्राध्याय. Stein's cat. p. 101.

रामप्रकाश. .

(1) com. on कालतरुचर्च by राम-देव.

(2) a digest of religious observances compiled in the name of कृपाराम (described as गौड-क्षत्रकुलोद्भव), son of यादवराज and descendant of the royal family of माणिक्यचन्द्र. कृपाराम was himself a feudatory of Jehangir and Shah Jehan. The I. O. cat. (vol. III. p. 502) says that the real author was राघवेन्द्र, son of काशीनाथ and father of रामदेव चिरजीव. Relies on हेमदत्त, माधव, and गौड writers. Latter half of 17th century. Peterson (in Ulwar cat. No. 1433) says that this is a com. on the कालतरुचर्च. But from the description in the I. O. cat. this does not appear likely.

रामप्रसाद- vide तीर्थरत्नाकर.

रामाशुजनित्यकर्मपद्धति Vide Peterson's 6th Report p. 107.

रामार्चनचन्द्रिका m. in तिथितत्त्व and द्वादितत्त्व of रु०, नि. सि.

रामार्चनचन्द्रिका by अच्युताश्रम.

रामार्चनचन्द्रिका by आनन्दचनयति, pupil of परमहंसपरिव्राजकाचार्यभीमन्त-कुन्दबन in 5 पदलस. (D. C. ms. 440 of 1891-95 is dated šake 1607

i. e. 1685 A. D.). Traces कृ-परम्परा from वसिष्ठ to गौडपाद, गोविन्द, शाङ्कराचार्य, विश्वरूप, सुरेश्वर; in four पदलस.

C. लघुदीपिका by गदाधर.

रामार्चनचन्द्रिका by कुलमणिगुरु.

रामार्चनदर्पण (Ulwar cat. No. 1435).

रामार्चनदीपिका.

रामार्चनपद्धति by रामानन्द.

रामार्चनरत्नाकर by केशवदास m. in अहल्याकामधेनु.

रामार्चापद्धति by रामानुज.

रायमुकुटपद्धति m. by रघुनन्दन in शु-द्धितत्त्व, ब्राह्मतत्त्व (p. 213).

रायसिंहप्रकाश of गदाधर.

रासयात्रापद्धति by रघु०. Vide p. 417 above.

रासयात्राविवेक of शूलपाणि. Vide sec. 95.

रुद्रकलशस्थापनविधि by रामकृष्ण, son of नारायण.

रुद्रकल्प.

रुद्रकल्पतरु.

(1) ano. (Burnell's 'Tanj. cat. p. 138a); ms. dated संवत् 1714 (1657-8 A. D.).

(2) by a son of विश्वेश्वर.

रुद्रकल्पद्रुम or महारुद्रपद्धति by अनन्त-देव, son of उद्भव द्विवेदी, resident of Benares. Mentions हेमाद्रि, टोडरानन्द, प्रयोगपारिजात रुद्रकारिका of परशुराम, नि. सि. Later than 1640 A. D.

रुद्रचिन्तामणि or रुद्रपद्धति by शिवराम, son of विश्राम; for कम्बोजस (Baroda O. I. 8018).

रुद्रजपसिद्धान्तशिरोमणि by रामचन्द्र-
राठक. A very large work. Ba-
roda O. I. 10946 has 3 प्रकरण
and probably there were more.

रुद्रपद्धति.

(1) by परशुराम, son of कर्ण, an
उदीच्यब्राह्मण. Describes the
rites connected with Śiva
worship in the form of महा-
रुद्र. There are in all 1028 ver-
ses on रुद्रजपप्रशंसा, कुण्डमण्डप-
लक्षण, पीठपूजाविधि, न्यासविधि.
Composed in संवत् 1515
(1458 A. D.). Also called.
रुद्रकारिका.

(2) another shorter treatise on
same subject; introduction
being partly identical. Com-
posed between 1578-1643 A.D.
(vide I. O. cat. p. 584).

(3) by अनन्तदीक्षित, son of विश्व-
नाथ. Baroda ms. 8030 is
dated संवत् 1809 (1752-3 A.D.).

(4) Describes रुद्रप्रयोग following
तैत्तिरीयशास्त्रा, though रुद्र is
recited in all śākhās; says
'स्मार्तरुद्रप्रयोगस्य बोधायनसूत्रबल-
कत्वेन बह्वचादीनां च तत्र बोधायनं ग्रा-
ह्यम्। रुद्रः पञ्चधा रूपं रुद्री लघुरुद्रो
महारुद्रोतिरुद्रश्चेति एकादशगुणवृ-
द्ध्या। सर्वत्र बोधा जपरुद्रो होमरुद्रो-
भिषेकरुद्रश्चेति।' I. O: ms. dated
संवत् 1587 i. e 1530-31 A. D.
(vide cat. p. 580 No. 1783);
quotes रूपनाथ often.

रुद्रपद्धति (मैत्रायणीय) Baroda O. I.
2452.

रुद्रपद्धति by भास्कर.

रुद्रपद्धति by काशीदीक्षित, son of सदा-
शिव. Also called कणाडुडानपद्धति
and महारुद्रपद्धति.

रुद्रपद्धति by नारायणभट्ट, son of रामे-
श्वरभट्ट. 'यद्यप्येकाह साक्षात् रुद्रः
पठ्यते तथापि तैत्तिरीयशास्त्रादुक्तसारेण
रुद्रः पठ्यते.'

रुद्रपद्धति by भास्करदीक्षित, son of राम-
कृष्ण (according to शाङ्खनयनशास्त्र).

रुद्रपद्धति by रेणुक; ms. (Bik. cat.
p. 601) dated śāke 1604 (1682
A. D.).

रुद्रपद्धति by विश्वनाथ, son of शम्भुदेव
and younger brother of रामदेव
(for माध्यन्दिनीय).

रुद्रपूजापद्धति- Peterson's 6th Re-
port p. 109.

रुद्रविधानपद्धति by काशीदीक्षित, son
of सदाशिवदीक्षित.

रुद्रविधानपद्धति by चन्द्रचूड.

रुद्रविलासनिबन्ध by नन्दनमिश्र.

रुद्रस्नानविधि or **रुद्रस्नानपद्धति** by राम-
कृष्ण, son of नारायणभट्ट; m. in
शान्तिरत्न of कमलाकर. About
1570-1600.

रुद्रप्रतिष्ठा.

रुद्रलघुन्यास- manual of formula
intended for रुद्र worship.

रुद्रसूत्र or -योग by अनन्तदेव, son of
उदय, residing at Bénarès, also
called त्रैविध्यमोह for वाजसनेयशास्त्रा;
Peterson's 5th Report p. 175.

रुद्राक्षधारण.

रुद्राक्षपरीक्षा.

रत्नामुष्ठानपद्धति by नारायण, son of रामेश्वर (D. C. No. 283 of 1886-92). Seems to be same as रुद्रपद्धति (4) above.

रत्नामुष्ठानपद्धति by मेघनाथ, of the family of सर्वज्ञ. Relies on महार्णव as the principal authority.

रत्नामुष्ठानपद्धति by शङ्कर, son of बल्लालसुर m. in व्रतोपापनपद्धति ; q. v. About 1750 A. D.

रत्नामुष्ठानपद्धति or दीपिका. Vide रुद्रपद्धति above.

रत्नामुष्ठानप्रयोग by खण्डभट्ट, son of मयूरेश्वर, surnamed अयाचित.

रत्नार्चनचन्द्रिका of शिवगम.

रत्नार्चनमञ्जरी by वेदाङ्गराय ; vide महा-रुद्रपद्धति.

रूपनारायणीय (पद्धति) by उदयसिंह रूपनारायण, son of शक्तिसिंह. In the D. C. ms. No. 240 of A 1881-82 (128 folios) a pedigree is given, which starts with भास्करकैसरी, in whose family was born मुग्धसिंह who conquered भोगिराज; his son was मदनसिंह. उदयसिंह was 13th from मदनसिंह and king of उत्तरकोसल. The work deals with षोडशमहादान such as तुलापुरुष (upto folio 210), and with कृष्यापीतढागादिषिधि, नवग्रहहोम, अशुतहोम, लक्षहोम, द्युगो-त्सव. Relies upon भोजराज, लक्ष्मी-धर (कल्पतरु), हेमाद्रि, चण्डेश्वर, पारिजात, हरिहर, भीमपराक्रम, विद्या-धर, चिन्तामणि, वर्षदीप. महादान-पद्धति of रूपनारायण ; described above seems to be a part of

this; m. in जलाशयारामोत्सवपद्धति of नारायणभट्ट. Between 1450-1525 A. D.

रेणुकारिका or रेणुककारिका- vide पार-स्करगृह्यकारिका above. In 1266-67 A. D.

लक्षणप्रकाश by मित्रमित्र ; part of वीरमित्रोदय (on politics); pr. in Chowkhamba S. series.

लक्षणगन्मालिका by नारोजिपण्डित, son of विश्वनाथ; in five पद्धतिस on वर्णा-श्रमाचार, दैव, गज, उद्योग, शरीर ; seems to be a com. on his लक्षणशतक (in one hundred verses). Vide Burnell's Tanj. cat. pp. 132 b and 164 b.

लक्षणशतक by नारोजिपण्डित.

लक्षणसंग्रह m. by हेमाद्रि in दानखण्ड p. 328, कुण्डमण्डपसिद्धि.

लक्षणसमुच्चय by हेमाद्रि. On the indications and predictions from bodily signs and on Prakrits. Vide Bik. cat. p. 411.

लक्षणसमुच्चय m. by हेमाद्रि in दान-खण्ड p. 823, by ति. सि.

लक्षणसारसमुच्चय- rules for the construction of शिवलिङ्ग in 32 sections.

लक्षहोमपद्धति.

(1) by काशीदीक्षित, son of सदा-शिवदीक्षित.

(2) by गोविन्द, son of पुरुषोत्तम.

(3) by नारायणभट्ट, son of रामेश्वर. Sec. 103.

लक्ष्मणसमुच्चय m. in सुहृत्दीपक or महादेव.

लक्ष्मीनारायणार्चाकोटदी by शिवानन्द
गोस्वामी in five prakāśas.

लक्ष्मीसपर्यासार by श्रीनिवास.

लघुकारिका by विष्णुशर्मा, son of देव-
दत्त (for माध्यमिनशास्त्र). Baroda
O. I. 12072 dated संवत् 1552
and No. 4055 dated 1507 संवत्.

लघुकालनिर्णय by माधवाचार्य. The
first verse is व्याख्याय माधवा-
चार्यो धर्माभ्यासाहारानथ and the last
verse is व्यतिपाते च वैभूत्या तत्कालव्या-
पिनी तिथिः । (vide Bik. cat.
pp. 408-409).

लघुखानक्य.

लघुचिन्तामणि by श्रीरामभट्ट गोडबोले.

लघुजातिविशेषक m. in सूत्रकमलाकर.

लघुनारदस्मृति m. by नि. ति., सं. कौ.

लघुनिर्णय by शिवनिधि (Baroda O. I.
12854).

लघुपद्धति or कर्मतत्त्वप्रदीपिका by कृष्ण-
भट्ट, son of पुरुषोत्तम, son of रघु-
नाथ ; based on कारिका and हृत्ति,
धामनभाष्य and जयन्त. Deals with
leading topics of आचार, व्यवहार.
N. vol. X. p. 248 ; Baroda O. I.
No. 1422 is dated संवत् 1592
(1535-6 A. D.). It mentions
चन्द्रिका, स्मृतिसार, स्मृत्यर्थसार.
Between 1300-1500 A. D.

लघुपाराक्षरस्मृति.

लघुवृद्धस्मृति.

लघुयमस्मृति m. by अपराक (on व.
I. 238) and by इलायुष in ब्राह्मण-
सर्वस्व.

लघुवृद्धस्मृति.

लघुविष्णुस्मृति m. in अपराक and ब्राह्मण-
सर्वस्व of इलायुष ; pr. Anan. Sm.
pp. 117-123.

लघुव्यास (pr. Jivananda Sm. part II
pp. 310-320) m. in संस्कारमयूख.

लघुशङ्खस्मृति pr. in Anan. Sm. pp.
124-127.

लघुशातातपस्मृति pr. Anan. Sm. pp.
128-135.

लघुशौनकस्मृति in 114 verses (Baroda
O. I. 11863).

लघुहारीतस्मृति- m. in अपराक (pr. in
Anan. Sm. pp. 136-141 and
Jivananda Sm. part I. pp. 177-
193).

लघुचन्द्रिस्मृति (pr. Jivananda Sm. part
I pp. 1-12) vide p. 109 above.

लघुबालालायनस्मृति pr. Anan. Sm.
(pp. 142-181).

लघुबालिक.

ललितार्चनचन्द्रिका by सच्चिदानन्दनाथ,
guru of विद्यानन्दनाथ.

ललितार्चनदीपिका.

ललितार्चनपद्धति by विद्यानन्दनाथ, pu-
pil of स्वयंप्रकाशानन्दनाथ. Prob-
ably same as ललितार्चनचन्द्रिका.

लवणभास्व (on offerings of salt cakes
to the deceased on 4th day after
death).

ललितस्मृति- vide Sec. 13, p. 76 ; pr.
Jivananda Sm. part II. pp. 375-
382 and Anan. Sm. pp. 182-
186 D. C. ms. 44 of 1866-68
contains a ललितस्मृति in 6 अध्याय
where वसिष्ठ and other sages are
represented as asking ललित
about बाह्यवर्णन and बाह्यविशेष.

लिङ्गतोम्र.

लिङ्गतोम्रकारिका.

लिङ्गचतुष्टयम्भिका.

लिङ्गधारणदीपिका.

लिङ्गप्रतिष्ठा by अनन्त.

लिङ्गप्रतिष्ठापनविधि by अनन्त (according to बोधायन). I. O. cat. vol. III. pp. 584-585.

लिङ्गविप्रतिष्ठाविधि by नारायणभट्ट, son of रामेश्वरभट्ट.

लिङ्गवर्चनचम्बिका by सदाशिवदशपुत्र, son of गदाधर, son of विष्णु, composed for pleasing king जयसिंह. He wrote आशौचस्थितिकाम्बिका also. First quarter of the 18th century.

लेखपञ्चाशिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated सवत 1536, i. e. 1479-80 A. D.,

लेखपञ्चति contains forms of mortgage-deeds, sale-deeds, treaties, cited from actual documents in the royal secretariat from 9th to 16th century of Vikrama era, published in G. O. series (1925).

लेखसुक्तमणि by हरिदास, son of बलराज in 464 verses and four सर्ग on उद्भव (origin of writing), गणित, लिखन (the art of the scribe) and सुवर्णीति; ms. copied in 1625 A.D. (Aufrecht's Oxl.cat.).

लोकप्रकाश.

B. D. 78.

लोकप्रकाश by क्षेमेन्द्र. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in अहल्याकामधेनु.

लोहितस्मृति.

लौगाक्षिस्मृति- sec. 50.

वङ्गपुरेश्वरकारिका by वङ्गपुरेश्वर.

वचनसंग्रह (Baroda O. I. No. 5507).

वचनसमुच्चय (Bik. cat. p. 489).

वचनसारसंग्रह by श्रीशैलताताचार्य, son of सुन्दराचार्य, mentions मङ्ग पा.

वटेश्वरभिक्षान्त m in कालसार of गदाधर

वत्सस्मृति m. in कालमाधव and by मस्करिन on गौतमधर्मसूत्र

वपननिर्णय.

वरदराजीय (Hultzsck R. I. No. 448).

वर्ज्याहारविवेक by वेङ्कटनाथ.

वर्णकाचार.

वर्णशासन.

वर्णमङ्गलजातिमाना by भार्गवराम. On mixed castes. N. (new series) I p. 332.

वर्णसारमणि by वैद्यनाथ दीक्षित.

वर्णाश्रमधर्म by वैद्यनाथदीक्षित. Probably the same as above.

वर्णाश्रमधर्मदीप or दीपिका by कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र; composed at Benares on संस्कार, गोत्रप्रवरनिर्णय, स्थायीपाक, लक्षहोम. कोटिहोम, तुलापुरुष वास्तुविधि, आह्निकविधि, सर्वपापविनाश यतिप्रतिष्ठा &c.

वर्णाश्रमधर्मदीप by king कृष्ण who ruled over महाराष्ट्र on the banks

- of the गोदावरी (vide Bik. cat. p. 489). This is a large work.
- वर्षमानपद्धति m. in आशुतट्ट of रघु° (styled नव्यवर्षमान°).
- वर्षकृत्य by रुद्रधर, son of लक्ष्मीधर ; pr. at Benares in 1903 ; m. in दुर्गोत्सवविवेक of शूलपाणि.
- „ of रावणशर्मन् of चम्पहट्टि family. Deals with संक्रान्ति and the festivals and व्रत of the 12 months of the year.
- „ by विद्यापति. About first half of 15th century ; m. in मल-
मासितत्त्व of रघु°.
- „ by शाङ्कर. It is also styled स्मृतिगुप्ताकर or वर्षकृत्यचिन्ध (Bik. cat. p. 468).
- „ by हरिनारायण (C P. cat. No. 5017).
- वर्षकृत्यतरङ्ग from the कृत्यमहार्णव.
- वर्षकृत्यप्रयोगमत (माला) by मानेश्वर-
शर्मन् ; ms. dated 1477 A. D. (B. O. mss. cat. vol. I. No. 312 and J B O R S. for 1927 parts III-
IV p. IV).
- वर्षकौस्तुभ or वर्षकृत्यकौस्तुभ by गोविन्दा-
नन्द, son of गणपतिभट्ट (pr. in B. I. series). Vide sec. 101.
- वर्षवर्णन m. in कालनिर्णयचन्द्रिका of
दिवाकर, in समयमयूख. Earlier than
1600 A. D.
- वर्षदीपिति part of स्मृतिकौस्तुभ of
अनन्तदेव.
- वर्षदीप m. in स्वनारायणीय.
- वर्षदीपिका m. in कृत्यरत्नाकर by
चण्डेश्वर.

वर्षभास्कर by सन्तुभाष सिद्धान्तवागीश,
composed by order of king चर्क-
देव.

वसन्तराजीय alias शाङ्करार्णव by वसन्त-
राजभट्ट, son of शिवराज and
younger brother of विजयराज,
composed by order of चन्द्रदेव of
मिथिला ; m. in अशुतसागर by
बल्लालसेन and in दुर्गोत्सवविवेक of
शूलपाणि. Earlier than 1150 A. D.

C. by भातुचन्द्रगणि in Akbar's
reign.

वसिष्ठकल्प.

वसिष्ठधर्मसूत्र vide sec. 9 ; pr. in
B. S. series, Jivananda Sm
part II. pp. 456-496 and Anar
Sm. pp. 187-231.

C. by यज्ञस्वामिन् m. in गोविन्द-
स्वामिटीका on बौधायनधर्मसूत्र.

वसिष्ठसंहिता or महासंहिता in 45
अध्याय on ज्ञान्ति, जप, होम, बलि-
दान, on certain astrological as-
pects of नक्षत्र, वार etc. (Ulwar
cat. extract 582).

वसिष्ठस्मृति in ten अध्याय and
about 1100 verses. On the
संस्कार for वैष्णवब्राह्मण, क्षीरधर्म,
दिग्ब्रह्माराधन, आशु, आशौच, विष्णु-
वर्तिप्रतिष्ठा (I. O. cat. vol. III.
p. 392 No. 1339). Baroda O.
I. Ms. No. 1885 is dated šake
1564.

वसिष्ठस्मृति or वासिष्ठी.

C. वासिष्ठभाष्य by वेदमित्र. राम is
said to have asked वसिष्ठ why he
was exiled. Deals with propitia-
tory rites for evil aspects of

planets, 'लक्ष्मण' कोटिहोम. Says that it was based by वसिष्ठ on माध्यन्दिनी शास्त्रा, Vide D. C. ms. No. 245 of 1879-80. Baroda O. I. 1412 is dated संवत् 1565 (1508-9 A. D.). The com. gives only the प्रतीक of verses. It says that लक्ष्मण was imparted to नारद and others by वसिष्ठ.

वसिष्ठहोमपद्धति.

वाक्यतत्त्व of सिद्धान्तपञ्चानन. On proper times for religious ceremonies. Part of द्वैततत्त्व.

वाक्यमीमांसा m in वृत्तिहप्रसाद

वाक्यरत्नावलि m. in कालसार of गदाधर

वाग्भटस्मृतिसंग्रह m. by अपगर्क

वाग्वतीतीर्थयात्राप्रकाश by गौरीदन, son of रामभद्र.

वातव्याधिकर्मप्रकाश.

वादभयङ्कर- a work by a follower of विज्ञानेश्वर, according to वीरमित्रोदय. Vide pp. 289-90 above; m by कल्पतरु. Between 1080-1225 A. D.

वाधूलवृत्तिरहस्य or वाधूलयज्ञागमवृत्तिरहस्य by सङ्गमग्रामवासिमिश्र. Deals with ऋणत्रयापाकरण, ब्रह्मचर्य, संस्कार, आह्निक, आश्रम, अग्निधर्म.

वापीकूपतडागादिपद्धति.

वाप्युत्सर्ग.

वासनकारिका- a large work in verse; follows स्वादिरयुद्ध mainly.

वासनपद्धति m. in आनन्दसौम्य (टोडराज).

वारव्रतनिर्णय.

वाराणसीवर्णन by सुन्दर, son of राघव.

वाराहयुद्ध pr. in G. O. series in 21 खण्ड on संस्कारs from जातकर्म, नामकरण to पुंसवन and on वैश्वदेव and पाकयज्ञ.

वार्तिकसार by यतीश, son of टेकचन्द्र; composed in 1785 A. D.

वार्तिककृत्यनिर्णय.

वासकर्मप्रकाश.

वासन्तीविवेक by झूलपाणि. Sec. 95.

वासिष्ठलघुकारिका

वासिष्ठीशान्ति by महानन्द, son of विश्वनाथ he rather revised or restored it) Vide Bik cat. p. 490 (खलैर्यादृषिता शान्तिर्वासिष्ठी सा प्रशोधिता).

वासुदेवी or प्रयोगरत्नमाला; pr. in Bombay 1884. Quotes हेमाद्रि, कृत्यरत्नाकर, त्रिविक्रम, रूपनारायण, नि.सि. So later than 1620 A. D. Speaks of मूर्तिनिर्माणप्रकार, मण्डपप्रकार, विष्णुप्रतिष्ठा, जलाधिवास. शान्तिहोम-प्रयोग, नूतनपिण्डकारुथानन, जर्जरपिण्डकायां देवस्थापनप्रयोग.

वास्तुचन्द्रिका by करुणाशङ्कर

वास्तुचन्द्रिका by रूपाराम.

वास्तुतत्त्व by गणपतिशिष्य; pr at Lahore (1853).

वास्तुपद्धति or वास्तुयापन (Baroda O. I. No 1672).

वास्तुपूजनपद्धति by परमाचार्य.

वास्तुपूजनपद्धति by याज्ञिकदेव.

वास्तुप्रदीप by वासुदेव m. in नि.सि.

वास्तुयागतत्त्व by रघुनन्दन. Sec. 102.

- वासुदेवावलि by जीवनाथदेवज्ञ, pr. at Benares, 1883 and Calcutta, 1885.
- वास्तुशान्ति by रामकृष्ण, son of नारायणभट्ट. According to आखलायन-सूत्र; m. in शान्तिरत्न of केमलाकर-भट्ट.
- वास्तुशान्तिप्रयोग- शाकलोक.
- वास्तुशान्तिप्रयोग- extracted from शान्तिसार of दिनकर.
- वास्तुशास्त्र by मय; m. in नि. सि.
- वास्तुशिरोमणि by शङ्कर at the bidding of स्वामसाह son of माननरेन्द्र. Ulwar cat. extract 576.
- वास्तुसर्वस्वसंग्रह pr. at Bangalore, 1884.
- विचारनिर्णय by गोपालन्यायपञ्चानन-भट्टाचार्य.
- विजयदशमीनिर्णय.
- विजयदशमीपद्धति (Ulwar cat. No. 1444 and extract 344).
- विजयविलास by रामकृष्ण on शौच, स्नान, सन्ध्या, ब्रह्मयज्ञ, तिथिनिर्णय. Relies upon भाष्य of कर्क, हरिहर, and गदाधर.
- विज्ञानमार्कण्ड m. in वृत्तिहप्रसाद.
- विज्ञानललिन m. by हेमाद्रि (दानखण्ड p. 109), in दानसार (part of वृत्तिहप्रसाद).
- विद्वद्दीप m. in ब्राह्मसंग्रह of रामकृष्ण.
- विद्वरनीति- (from the उद्योगपर्व of महाभारत chapters 33-40 of the Bombay edition); pr. at Gujarati Press, Bombay.
- विद्याकरपद्धति m. in नित्याचारप्रदीप pp. 566, 571.
- विद्याधीविलास m. in ज्योतिस्तत्त्व by रघु.
- विद्यारण्यसंग्रह- vide स्मृतिसंग्रह.
- विद्याविनोद m. in नि. सि. (may also be the name of an author).
- विद्वन्मनोहरा- com. on पराशरस्मृति by नन्दपण्डित. Vide sec. 105.
- विधवाधर्म.
- विधवाविवाहखण्डन.
- विधवाविवाहविचार by हरिमिश्र.
- विधानखण्ड m. in नि. सि.
- विधानयुक्त m. in विधानपारिजात of अनन्त.
- विधानपारिजात of अनन्तभट्ट, son of नागदेव. Composed at Benares in 1625 A. D. He styles himself काण्वशास्त्रविद् प्रियः. In five खण्डs on स्वतिवाचन, शान्तिकर्म, आह्निक, संस्कार, तीर्थ, दान, प्रकीर्णविधान and funeral ceremonies, the third dealing with आह्निक, संस्कार and काल, the fifth with ब्राह्म, आशौच, व्यवहार and प्रायश्चित्त. Mentions देव-जानीय, दिवोदासीय, त्रिस्थलीसेतु (pfr. B. I. series).
- विधानमाला or ह्युदार्थविधानमाला by वृत्तिहभट्ट of अत्रिगोत्र. Resided on the बहुमती near चम्पनगिरि in बैराठ-देश; m. in संस्कारकौस्तुभ and विधान-पारिजात. Earlier than 1550 A. D. There are 240 प्रकरणs in the I. O. ms. (cat. p. 575 No. 1769) which was copied in संवत् 1732; pr. in Anan. P. series, 1920. (1765-6 A. D.). Baroda O. I. No. 10449 copied in संवत् 1622 (1565-6 A. D.).

C. by विश्वनाथ, son of हरि.

विधानमाला by लल्ल.

विधानमाला by विश्वकर्मन.

विधानैरत्न by नारायणभट्ट.

विधानरहस्य m. in अहल्याकामधेनु.

विधानसारसंग्रह Anō. Vide Bik. cat. p. 494.

विधिपुष्पमाला (पद्धति) m. in पितृभक्ति of श्रीदत्त. Earlier than 1300 A. D.

विधिरत्न by गङ्गाधर.

विधिम्न m. in त्रिकण्डमण्डन, हेमाद्रि, प्रयोगपरिजात.

विनायकपूजा by रामकृष्ण, son of योगीश्वर, surnamed जीव (जीवे). Composed in 1702 A. D.

विनायकशान्तिपद्धति.

C. by श्रीधराचार्य. Baroda O. I. No. 5491 dated संवत् 1607 (1550-1 A. D.).

विषुधकण्ठभूषण- com. on युद्धरत्न by वेङ्कटनाथ.

विभक्ताभिभक्तनिर्णय.

विभागतत्त्व or तत्त्वविचार by रामकृष्ण, son of नागायणभट्ट. Relies on मिताक्षरा. About 1575-1600 A.D. Deals with अग्रतिबन्ध and संप्रतिबन्ध दाय, मुख्यगौणपुत्रः, विभागकाल, अपुत्रदाया-वक्रम, माता preferred to पिता as heir. The Bhadkamkar collection ms. comes up to only अंतर्दः.

विभागनिर्णय.

विभागसार of विद्यापति ; composed under orders of वर्धनारायण, son of हरिसिंह, son of बबेक. On दाय-

लक्षण, विभागस्वरूप, दायानर्ह, अविभाज्य, स्त्रीधन, द्वादशविधपुत्र, अपुत्र-धनाधिकार, संमृष्टविभाग. N. vol. VI. p. 67.

विश्वतिथारण.

विमलोदयमाला or विमलोदयजयन्तमाला- a com. on आश्वलायनयुक्तासूत्र.

विरुद्धविधिविध्वंस by लक्ष्मीधर, son of मल्लदेव and श्रीदेवी and pupil of भगवद्गोपभारती. His gotra was काश्यप and his grandfather was वामन and grand-uncle स्कन्द and great-grand-father was मोह, who was a minister of गोमेश्वर of शाकम्भगी (Sambhar). स्कन्द was commander-in-chief and वामन was सान्निधिविग्रहिक of पृथ्वीराज, who was killed by तुरुष्क. स्कन्द crowned हरिराज in शाकम्भगी and वामन went to अणहिल्लपाटक. The family originally came from आनन्दनगर. Work is divided into seven अवि-करणः ms. (I. O. cat. p. 489 No. 1577) is dated संवत् 1582 चैत्र (1526 A. D.). Deals with disputed points of sacred law, such as the persons entitled to offer भान्द to the deceased, स्मृ-प्रायश्चित्त etc.

विलक्षणजन्मप्रकाशिका.

विलाससंग्रहकारिका m. by कालसूत्र of गदाधर.

विषयस्त्वृति m. by स्वृतिचन्द्रिका, हेमाद्रि.

विषादकल्पतरु (a portion of the कल्पतरु of लक्ष्मीधर) vide sec. 77.

विषादकौस्तुभ by परिताम्बर सिद्धान्तबागीस composed in Śāke 1529 (1604

A. D.). He was patronised by the Raja of Assam.

विवादचन्द्र by मिसरमिश्र. Vide sec.

97.

विवादचन्द्रिका by अनन्तराम ; quotes शूलपाणि and स्मार्तभट्टाचार्य. Later than 1600 A. D.

विवादचन्द्रिका by रुद्रधर महामहोपाध्याय, pupil of चण्डेश्वर. In his आशुचन्द्रिका quotes वर्धमान. On the 18 titles of law. About 1450 A.D.

विवादचिन्तामणि by वाचस्पतिमिश्र. Sec. 98 ; pr. at Bombay.

विवादताण्डव by कमलाकरभट्ट. Sec. 106.

विवादनिर्णय by गोपाल.

विवादनिर्णय by श्रीकर.

विवादभङ्गार्णव by जगन्नाथतर्कपञ्चानन. Sec. 113. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I. preface pp. XIII-XIV.

विवादरत्नाकर by चण्डेश्वर. Vide sec. 90.

विवादवारिधि by रमापतिउपाध्याय सन्मिश्र, on the 18 titles of law.

विवादव्यवहार by गोपालसिद्धान्तबागीश.

विवादक्षार of कुल्लूक, m. in his आशुसंगर. Vide sec. 88.

विवादसारार्णव compiled by सर्वोदकर्म विवेदी at the instance of Sir William Jones in 1789 in nine तरङ्गs. The colophon has the rather picturesque words 'सर्वैष्यं मिस्तरअजीजोन्समदीपाज्ञात etc.'

(cat. of Madras Govt. mss. vol. VI. p. 2407, No. 3203)

विवादसिन्धु.

विवादार्णवमञ्जन or -भङ्ग compiled by गौरीकान्त and several other Pandits. (D. C. ms. No. 364 of 1875-76, N. vol. IX p. 244 No. 3165).

विवादार्णवसेतु compiled in 1773 for Warren Hastings by बाणेश्वर and several other Pandits and translated into English by Halhed (which translation was published in 1774 A. D.). Divided into 21 ऊर्मिs (waves, sections) on ऋणादान and the other titles of law (व्यवहारपदs). Pr. by the Venk. Press, Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X* p. 115-116 and N. (new series) pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादार्थसंग्रह.

विवादकर्म by अग्निहोत्रि विष्णु of मथुरा.

विवादकर्मपद्धति. Vide विवादपद्धति.

विवादकर्ममन्त्राख्या सुबोधिनी (Ulwar cat. No. 1452 and extract). Relies on हरिहर.

विवाहकर्मसङ्ख्य- m.s. copied in 1113
A. D. (Hp. cat. p. XI).

विवाहकौमुदी (C. P. cat. No. 5140-41).

विवाहसुतर्थाकर्म.

विवाहतरु or उद्वाहतरु by रघुनन्दन
Sec. 102.

C. by काशीराम.

विवाहतरुवार्णव m. in उद्वाहतरु (vol.
II. p. 117) of रघु०.

विवाहद्विरागमनपद्धति

विवाहनिरूपण by तन्दभट्ट.

विवाहनिरूपण by वैयनाथ

विवाहपटल m. in ज्योतिस्तत्त्व of रघु०
Probably an astrological work
of बराहमिहिर or of शार्ङ्गधर.

विवाहपटल by सारङ्गपाणि (शार्ङ्गपाणि ?),
son of मुकुन्द.

विवाहपटल by हरिदेवसूरि.

विवाहपटलस्तवक by सोमसुन्दरशिष्य.
Baroda O. I. No. 133.

विवाहपद्धति or विवाहादिपद्धति गोभिलीय.

विवाहपद्धति by गौरीशङ्कर.

विवाहपद्धति by चतुर्भुज.

विवाहपद्धति by जगन्नाथ.

विवाहपद्धति by नरहरि.

विवाहपद्धति by नागयुगभट्ट.

विवाहपद्धति by रार्जचन्द्र.

विवाहपद्धति, or विवाहादिकर्मपद्धति by
रामदत्त राजपण्डित, son of गणेश्वर,
son of देवादिन्य. He was paternal
first cousin of चण्डेश्वर and so
flourished about 1310-1360
A. D. On आश्विनपक्षमास, विवाह,

चतुर्थीकर्म, पुंसवन and the other
संस्कार up to समावर्तन. He wrote
for राजमनेय students.

विवाहपुद्गति from the अनुपविलास.

विवाहपद्धतिव्याख्या by गुदडमल्ल.

विवाहप्रकरण- from the लघुकारिका of
कर्क.

विवाहरत्न by हरिभट्ट. An elaborate
treatise on marriage in 122
chapters

विवाहरत्नसंक्षेप by क्षेमकर

विवाहवृन्दावन by केशवाचार्य, son of
राणिग or राणग in 17 chapters on
auspicious times for marriage.
One ms. is dated sake 1326 i. e.
1398-99 A. D. (BBRAS. cat. part
I p. 109 No. 322), m. in मुहूर्त-
दीपक of महादेव, in टोडरानन्द.

C. दीपिका by गणेशदेवज्ञ, son of
केशव. in sake 1476 i. e. 1554-5
A. D. (BBRAS. cat. part I p.
110 No. 334) See Bhandarkar's
Report for 1883-84 pp. 372-373,
where we read that गणेश first
composed हलायक then आश्व-
विधि, then a com. on लीलावती,
a com. on मुहूर्ततत्त्व.

C. by कल्याणवर्मन

विवाहसौम्य by नीलकण्ठ (seems to be
a portion of टोडरानन्द).

विवाहाग्निनाष्टिप्रायश्चित्त.

विवाहादिकर्म मुद्रानपद्धति by भवदेव.

विवाहादिप्रयोगतत्त्व-ascribed to रघुनन्दन
(N. vol. XI Preface p. 14).

विवाहकन्यास्वरूपनिर्णय by अनन्तराम-
शास्त्रि.

विषयविषयविचारचतुरा of भोज on propitiation of angry deities and consecration of tanks and wells &c. Ms. (Hp. cat. pp. X^{II} and 65) dated ल. सं. 372 i. e. 1490-91. This is different from धरे-श्वरभोज.

विवेककौस्तुभ by रामकृष्ण. Discussion about wearing the शिखा and यज्ञोपवीत, विधि, नियम, परिसंख्या, स्नान, तिलकधारण, तर्पण, शिवपूजा, त्रिपुण्ड्र, प्रतिष्ठोत्सर्गभेद. N. vol. X. pp. 105-107.

विवेकदीपक by दामोदर. Treats of महादान; compiled under auspices of संग्रामसाह; ms. (I. O. cat. p. 551 No. 1716) copied in संवत् 1638 (1582 A. D.).

विवेकमञ्जरी.

विवेकसारवर्णन.

विवेकार्णव by श्रीनाथ m. in his कृत्य-तत्त्वार्णव. 1475-1525 A. D.

विष्णुविदर्पण by रघुनन्दन. On आशौच of two kinds, जननाशौच and शाय्याशौच.

विश्वदीप m. in आचारार्क.

विश्वदेवदीक्षितय.

विश्वनाथमट्टी (C. P. cat. No. 5197.

विश्वप्रकाश D. C. ms. No. 144 of 1884-86. For वाजसनेय followers on daily duties like सन्ध्याबन्धन, कृष्णजन्माष्टमीनिर्णय, ब्रह्मनिर्णय, and आद.

विश्वप्रकाशिकापद्धति of विश्वनाथ of the पराशरगोत्र, son of पुरुषोत्तम, son of विश्विक्रम, son of नारायणाचार्य.

On various ceremonies and expiations; based on आपस्तम्ब. Composed in 1544 A. D. Vide N. vol. X. pp. 233-235. •

विश्वम्बरशास्त्र m. in शूद्रकमलाकर.

विश्वरूपनिबन्ध m. in कृत्यचिन्तामणि, नि. सि. Vide pp. 263-364 above. Bik. cat. p. 497 No. 1967 is विश्वरूपनिबन्ध which deals with सपिण्ड relationship in marriage, particularly about the girl being beyond the fifth and the seventh from the mother and father respectively.

विश्वरूपसमुच्चय m. in उद्गाहतत्त्व by रघु (vol. II p. 1164).

विश्वादर्श by कविकान्तसरस्वती, son of आचार्यादित्य, who styles himself गीतार्थप्रवीण. Author was devotee of विश्वेश्वर in Benares. Divided into 4 काण्ड on आचार, व्यवहार, प्रायश्चित्त and ज्ञान. 1st काण्ड has 42 अक्षरपरा verses and one अनुबुध on daily religious duties such as शौच, दन्तधावन, कुशविधि स्नान, सन्ध्या, होम, देवतार्चन, दान; 2nd काण्ड (on व्यवहार) has 44 verses in various metres (मालिनी, अनुबुध, मन्दाक्रान्ता, &c.); 3rd (प्रायश्चित्त) has 53 verses (all अक्षरपरा except last which is मालिनी); 4th ज्ञानकाण्ड has 53 verses in शार्दूलविक्रीडित, शिखरिणी, अनुबुध, and other metres on वानप्रस्थ, सन्ध्या, संवदार्थ, काशीभाष्य. Author's patron seems to have been धर्म्य or धर्मराज, son of नागार्जुन, at

- काशी. Refers to मुक्त, घोरेश्वर, मेधातिथि and विज्ञानेश्वर. M. by हेमाद्रि (III 2. p. 102, which occurs in com. on विश्वादर्श III. 37) and by .स्मृतिचन्द्रिका (आशौच, Mysore ed. p. 164 'पतिव्रता त्वन्य-विनेदुगच्छेया स्त्री'पति चित्यधिरोहणेन । वशादतो भर्तुरवस्य शुद्धिः आद्वय स्यात्पृथगेककाले ॥). Later than 1100 A. D. and earlier than 1200 A.D. (This information is based on two mss. in the Bhadkamkar collection).
- G. by 'author (Vide BBRAS. cat. part 2 pp. 229-231 for fuller details).
- विश्वामित्रकल्प- on the daily ceremonies performed by ब्राह्मणः.
- विश्वामित्रकल्पतरु.
- विश्वामित्रसंहिता by श्रीधर.
- विश्वामित्रस्मृति- vide sec. 57 p. 236.
- विश्वेश्वरनिबन्ध m. in संस्कारमण्डल. Probably the मदनपारिजात or सुबोधिनीटीका of विश्वेश्वर.
- विश्वेश्वरपद्धति by विश्वेश्वर on संन्यास m. in संस्कारमण्डल.
- विश्वेश्वरस्मृति (Hultsch R. I. No. 69).
- विश्वेश्वरस्मृतिभास्कर (Hultsch R. I. No. 144).
- विश्वेश्वरीयपद्धति (or वसिष्ठधर्मसंग्रह) by अच्युताश्रम, pupil of शिवानन्दाश्रम. Mentions ज्ञानार्णव.
- विश्वेश्वरीयपद्धति by अच्युताश्रम.
- विषयवैकल्यजननशान्ति or विषयादीजननशान्ति (from इन्द्रार्णवसंहिता) on B. D. 79.
- rites for averting evil consequences of being born at one of the four periods called विषय-दिना)
- विष्णुतत्त्वप्रकाश by वनमालिन्. Digest of स्मार्त rites for माध्व followers.
- विष्णुतत्त्वत्रिनिर्णय by आनन्दतीर्थ.
- विष्णुतीर्थायव्याख्यान by सुरोत्तमाचार्य.
- विष्णुधर्ममीमांसा by नृसिंहभट्ट, son of रोमभट्ट. Ulwar cat. 1457.
- विष्णुधर्ममंत्र. Vide sec. 10. Pr. Jivānanda Sm. part I pp. 60-176.
- C. वैजयन्ती by नन्दपण्डित. Vide sec. 105.
- विष्णुधर्मासुत m. in नटमल्लविलास.
- विष्णुधर्मोत्तरासुत m. in कालविवेक of जीमूतवाहन.
- विष्णुपूजाक्रमदीपिका by शिष्यशङ्कर.
- C. by सदानन्द.
- विष्णुपूजापद्धति.
- विष्णुपूजाविधि by शुक्रदेव (Baroda O. I. No. 5487 said to be author's copy is dated संवत् 1692 i. e. 1635-6 A. D.).
- विष्णुप्रतिष्ठापद्धति.
- विष्णुप्रतिष्ठाविधिदर्पण of नरसिंहसोमबाजी, son of माधवाचार्य.
- विष्णुभक्तिचन्द्र m. in निर्णयदीपक.
- विष्णुभक्तिचन्द्रोदय by वृत्तिहारण* or वृत्तिहाचार्य in 19 kalās; m. by पुरुषोत्तम in ब्रह्मसूत्रदीपिका. Deals with principal वैष्णव fasts, festivals, and ceremonies; ms. dated संवत् 1496 (1440 A. D.). Bhandarkar's Report 1883-84 p. 76.

विष्णुभक्तिरहस्य m. by रामानन्द.

विष्णुसूक्तिप्रतिष्ठाविधि by कृष्णदेव, son of रामाचार्य (part of a larger work called वैष्णवधर्मानुष्ठानसूक्ति or वृत्तिहपचर्यापद्धति). Ms. copied in संवत् 1675.

विष्णुयागपद्धति by अनन्तदेव, son of आपदेव. Sec. 109. Deals with rites in honour of Viṣṇu to be performed by one who desires a son. Ulwar cat. No. 1458; Baroda I. O. 2264 dated संवत् 1604 which seems to be fake.

विष्णुरहस्य m. by अपरार्क, दानसागर, कालविवेक of जीमूत.

विष्णुभाद्र (part of नारायणवलि in गोभिलगृह्य).

विष्णुभाद्रपद्धति alias वीरपूजापद्धति.

विष्णुभाद्रपद्धति by नारायण son of रामेश्वर (Baroda O. I. 8171).

विष्णुसमुच्चय m. in अपरार्क, मद. पा. (p. 291).

विष्णुसूक्ति- vide विष्णुधर्मसूत्र, above.

वीरनारसिंहावलोकन- vide वीरसिंहावलोकन.

वीरमिश्रोदय, com. on याज्ञवल्क्यरसूति by मिश्रमिश्र (4 parts on आचार pr. in Chowkhamba S. series). Vide sec. 108.

वीरमिश्रोदय by मिश्रमिश्र. A digest divided into प्रकाशs on त्रयबहार (pr. by Jivananda), परिभाषा, आश्रित, तीर्थ, पूजा, राजनीति, लक्षण, छुद्दि, समय (the first six pr. in Ch. S. series). Vide sec. 108.

वीरशैवधर्मनिर्णय.

वीरसिंहमिश्रोदय (संस्कारप्रकरण) by रामज्योतिर्विद्.

वीरसिंहावलोकन or 'विलोकन by king वीरसिंह, son of देववर्मन्, son of कमलसिंह of तोमरवंश. On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A. D.). Stejn's cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is over 400 folios) is a compendium of आयुर्वेद, ज्योतिःशास्त्र and धर्मशास्त्र. It borrows from गर्ग, गौतम, शालिहोत्र, मनु, त्वायस, इराण. The work is also styled सूर्योक्त.

वृक्षोपायन.

वृत्तरत्नप्रदीपिका by वात्स्यवेदान्तदास on proper time for breaking fast on श्राद्धशी.

वृत्तशतसंग्रह or वृत्तशतक by महेश्वर, son of मनोन्मथ and father of भास्कराचार्य; m. in नि. सि., गोविन्दार्णव. An astrological work. About 1100-1150 A. D. In 11 प्रकारs of यागविधि, नक्षत्रविधि, संस्कार, विवाह, अग्न्याधान, भूपाविधि, भूपाविषेक, यात्रा, गोचरविधि, संक्रान्ति, देवप्रतिष्ठा. Baroda O. I. No. 8173.

वृद्धगौतमसंहिता pr. by Jivananda Sm. part II pp. 497-638.

वृद्धपाराशरीसंहिता (in 12 chap.). Vide वृद्धपाराशरसंहिता pp 195-96 above.

वृद्धसातातपसूक्ति- pr. in Anan. Sm. pp. 232-235.

- वृद्धाहारीतस्त्विति (pr. Jivananda Sm. part I pp. 194-409 and Anan. Sm. pp. 236-356).
- वृद्धाहारीतस्त्विति pr.in Jivananda Sm. part I. pp. 47-59.
- वृद्धिभास्व.
- वृद्धिभास्वदीपिका by अनन्तदेव, son of उद्धव.
- वृद्धिभास्वपद्धति by अनन्तदेव, son of उद्धवद्विवेदिन at Benares
- वृद्धिभास्वप्रयोग by नारायणभट्ट (part of प्रयोगरत्न).
- वृद्धिभास्वविधि by करुणाशङ्कर.
- वृद्धिभास्वविनिर्णय (माध्यान्दिनीय) by अनन्तदेव, son of उद्धव (Baroda O. I. 10464.).
- वृन्दावनपद्धति for followers of the बलुभास्वार्थ sect.
- वृषभदान.
- वृषभोत्सर्ग.
- वृषोत्सर्गकौस्तुभ by रामकृष्ण.
- वृषोत्सर्गतत्त्व by रघु०. He wrote one for each of ऋग्वेद, यजुर्वेद, सामवेद.
- वृषोत्सर्गपद्धति ascribed to शानक with reference to कातीयशास्त्र
- वृषोत्सर्गपद्धति by नारायण, son of रामेश्वर.
- वृषोत्सर्गपरिशिष्ट.
- वृषोत्सर्गप्रयोग (बास्वस्तुतिसंमत) for यजुर्वेद students (बोधायनीय).
- वृषोत्सर्गप्रयोग by अनन्तभट्ट, son of नागदेव. Also called नीलवृ०.
- वृषोत्सर्गप्रयोग (छन्दोग) attributed to रघु०.
- वृषोत्सर्गभाष्य Stein's cat. p. 104.
- वृषोत्सर्गविधि by मधुसूदन गोस्वामी.
- वृषोत्सर्गादिपद्धति of कात्यायन in 307 verses. Baroda O. I. ms. 9470 is dated संवत् 1592.
- वेगराजसंहिता by वेगराज in 1559 संवत् (गन्धेचुवाणशाशि) i. e. 1503 A. D.
- वेणी Directions for worshipping वरुण before starting on a journey. Bik. cat. p. 492.
- वेणुगोपालप्रतिष्ठा.
- वेदव्यासस्मृति- pr. Anan. Sm. pp. 357-371.
- वेदव्रत
- वेदानध्याय On the holidays as to Vedic studies.
- वैखानसधर्मप्रश्न Vide sec. 15.
- C. by नृसिंहवाजपेयी, son of माधवाचार्य (on 2 out of 3 प्रश्न only found ver).
- वैखानसमन्त्रप्रश्न (containing the मन्त्रs required in the वैखानसस्मार्तमूत्र). in 8 प्रश्न 4 प्रश्न pr. at Kumbhakonam in 1910).
- वैखानसमहिता m. by कालमाधवीय. नि. मि. समयमयूख.
- वैखानसमूत्रदर्पण by नृसिंह, son of माधवाचार्य वाजपेययाजिन. Hand-book of domestic rites according to वैखानसमयूख; pr. at Ellore 1915.
- वैखानससूत्रादुक्तमदीपिका of वेङ्कटयोगिन, son of कोण्डपाचार्य.
- वैखानसस्मार्तमूत्र in 10 प्रश्न (7 of यज्ञ and 3 of धर्म) pr. at Kumbhakonam 1914 and by Dr. Caland in B. I. series with English translation (1927 text, 1929).

C. by कृषिह काकरोवी, son of माधवाचार्य.

वेजयन्ती, com. on विश्वधर्मसूत्र by नन्द-
परिहृत composed in 1623 A. D.
Vide sec. 105.

वैतरणीदान (on gift of a black cow
to secure for the soul of a de-
ceased person a safe passage over
the Vaitaraṇī river in hell).

वैतरणीदानप्रयोग-Stein's cat. p. 104.

वैदिकप्रक्रिया.

वैदिकविजयध्वज.

वैदिकाचारनिर्णय by स^१ नन्द.

वैद्यनाथसंग्रह.

वैद्यनाथीय. Vide स्मृतिमुक्ताफल.

वैशम्पायननीतिसंग्रह- vide under नीति-
प्रकाश or- प्रकाशिका.

वैशम्पायनस्मृति m. by मिताक्षरा (या.
III. 326), अपरार्क.

वैष्णवचन्द्रिका by रामानन्द न्यायबागीश.

वैष्णवदीक्षापद्धति.

वैष्णवधर्मसंग्रह (Baroda O. I. 1741)
against पुण्ड्रधारण &c.

वैष्णवधर्मपद्धति of कृष्णदेव.

वैष्णवधर्ममीमांसा by अनन्तराम.

वैष्णवधर्मशास्त्र in 109 verses divided
into five chapters on संस्कार, युधि-
धर्म, आश्रमः, पारिव्राज्य, राजधर्म.

वैष्णवधर्मसुरद्रुममञ्जरी by सङ्कर्षणशरण, a
follower of केशवकाश्मीरी, who was
a follower of निम्बार्क.

वैष्णवधर्मामुष्ठानपद्धति by कृष्णदेव, son
of रामाचार्य.

वैष्णवनिर्णय Ulwar cat. No. 1466.

वैष्णवप्रक्रिया by वेदब्रह्मलक्षण. Men-

tions विज्ञानि-चन्द्र. नि. सि., उपनि-
कोषम.

वैष्णवतत्त्व by कृष्णताताचार्य.

वैष्णवधर्मकृत्य (Baroda O. I. 8133).

वैष्णवसदाचारनिर्णय.

वैष्णवसर्वस्व of हलायुध m. in his ब्राह्म-
णसर्वस्व.

वैष्णवसिद्धान्तदीपिका by रामचन्द्र, son
of कृष्ण, son of बृहरी.

C. by चिद्वल, son of बृहरी, son of
रामचन्द्र (the author).

वैष्णवाचारसंग्रह.

वैष्णवाश्रुत m. in आह्निकतत्त्व by रघु०
and in नि. सि.

वैष्णवाश्रुत by भोलानाथ. N. vol. VI.
p. 185-6.

वैष्णवाह्निक (Baroda O. I. 10543).

वैष्णवोपयोगिनिर्णय. D. C. Ms. No.
160 of 1884-86 is dated संवत्
1732 (1675-6 A. D.). It men-
tions प्रह्लादसंहिता, रामार्चनचन्द्रिका.
It supports the making of the
body with चक्र by citing verses
from कठशास्त्रा and अथर्ववेद (एषि-
र्वयमुक्तमस्य चित्रैराकृता लोके सुभगा
मयेम।).

व्यतिषङ्गनिर्णय by रघुनाथभट्ट.

व्यतीपातजननशान्ति by कमलाकरभट्ट.

व्यतीपातप्रकरण.

व्यतीपातव्रतकल्प.

व्यवस्थादर्पण by आनन्दशर्मा, son of
रामशर्मा. On points of स्मृति rites
and rules, such as तिथिस्वरूप, मल-
मास, संक्रान्ति, आशौच, आशु, दाया-
नधिकारि, दायविभाग. N. vol. VIII
p. 211.

अवस्थादीपिका by राजानाथशर्मा. N. vol. X p. 84 is confined only to आशौच.

अवस्थानिर्णय Anon. तिथि, संक्रान्ति, आशौच, द्रव्यशुद्धि, प्रायश्चित्त, विवाह, दाय.

अवस्थाप्रकाश.

अवस्थारत्नमाला by लक्ष्मीनारायणन्याया-लङ्कार, son of गदाधर. In ten मुच्छस on दायभाग, अशौच, दत्तकव्यवस्था; mentions मिताक्षरा and विधान-माला.

अवस्थार्णव Anon.

अवस्थार्णव of रघुनन्दन on pre-emption).

अवस्थार्णव of रघुनाथ, at order of king रायराघव.

अवस्थार्णव of रामभद्र. Vide under स्मृतितत्त्वविनिर्णय.

अवस्थासंक्षेप by गणेशभट्ट.

अवस्थासंग्रह by गणेशभट्ट. Gives decisions on प्रायश्चित्त, inheritance etc.

अवस्थासंग्रह by महेश. On definite conclusions about आशौच, सपिण्डीकरण, संक्रान्तिविधि, दुर्गोत्सव, जन्माष्टमी, आह्निक, देवप्रतिष्ठा, दिव्य, दायभाग, प्रायश्चित्त. Based on रघु.

अवस्थासार by नारायणशर्मा (I. O. cat. p. 452) on आह्निक, आशौच, तिथि, दत्तद्वय, विवाह, आद्य. Different from next.

अवस्थासारसंग्रह by नारायणशर्मा. On law of inheritance. This is also called अवस्थासारसम्प्रदाय. Vide N. vol. III pp. 126-127 and I. O.

cat. p. 453 which shows that the work embraced आशौच, दायभाग and आद्य.

अवस्थासारसंग्रह by महेश. Probably same as अवस्थासंग्रह.

अवस्थासारसंग्रह by रामगोविन्दचक्रवर्ती, son of मुकुन्द, on तिथि, संक्रान्ति, अन्येष्टि, आशौच etc. Vide N. vol IV pp 289-291; N. (new series) I. p 349 describes him as the son of रामगोपाल of चट्टवंश.

अवस्थामेतु by ईश्वरचन्द्रशर्मा; ms. copied in sake 1741 (1819-20 A D).

अवहारकमलाकर by कमलाकर, son of रामकृष्ण (7th section of धर्मतत्त्व).

अवहारकल्पतरु by लक्ष्मीधर (portion of कल्पतरु). Vide sec. 77.

अवहारकोश by वर्धमान. A part of his तत्त्वामृतमार्गोद्धार on judicial procedure and civil and criminal law composed under राम, king of मिथिला. Latter half of 15th century.

अवहारकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 10105 dated sake 1535)

अवहारचण्डेश्वर m. in संस्कारमयस.

अवहारचन्द्रोदय (part of कीर्तिचन्द्रोदय, on judicial procedure and the विवादपद).

अवहारचमत्कार by रूपनारायण, son of भवानीदास, son of नाथमल्ल; composed in संवत् 1637 (1580-81) in 13 प्रकरण (in D. C. ms. No. 199 of A 1883-85 and 14 in Mitra's Notices vol. V. p. 91, which

splits विवाह into two); on astrology in connection with वर्ण-
धान, दुसवन, सौमन्तोषवन and the
other संस्कारs, विवाह, शास्त्र, मत्त-
मासनिर्णय.

व्यवहारचिन्तामणि by बाबूरूपति. Vide
above p. 400; on भाषा, उत्तर,
क्रिया and निर्णय. N. III. p. 34.

व्यवहारतत्त्व by नीलकण्ठ, son of शङ्कर-
भट्ट. Sec. 107.

व्यवहारतत्त्व by रघुनन्दन. Vide sec. 102.

व्यवहारतत्त्वालोक- vide व्यवहारालोक.

व्यवहारतिलक by भवदेवभट्ट. Vide sec.
73 pp. 301-302.

व्यवहारदर्पण by अनन्तदेव याज्ञिक. On
meaning of व्यवहार, plaint, reply,
means of proof, witnesses, do-
cuments, possession, judgment.

व्यवहारदर्पण by रामकृष्णभट्ट. On राज-
धर्म, भाषा, उत्तर, प्रत्यवस्कन्दन, प्राह-
न्याह, साक्षि, लिखित, धुक्ति, जयपत्र.

व्यवहारदशश्लोकी or दायदशक by श्रीधर
भट्ट.

व्यवहारदीपिति (part of राजधर्मकौस्तुभ).

व्यवहारदीपिका m. by रघु° in दिव्यतत्त्व
on ordeals.

व्यवहारनिर्णय (गौड) m. in शुद्धकमलाकर.

व्यवहारनिर्णय by मयाराममिश्रगौड resid-
ing at Benares, by order of
जयसिंह. On judicial procedure
and the व्यवहारपद्स. D. C. ms.
140 of 1892-95 copied in संवत्
1885 (1798-99 A. D.).

व्यवहारनिर्णय by बरदराज; m. in स. वि.,
मि. सि.; composed about 1500
(tr. into English by Burnell).

व्यवहारनिर्णय by श्रीपति m. in ज्योति-
स्तत्त्व and सिद्धितत्त्व of रघु°. Pro-

bably astrological as bearing on
वर्णशास्त्र.

व्यवहारपदुष्वास. (Vide Tri. cat. of
Madras Govt. mss. for 1919-22
vol. IV p. 4836). Breaks off in
the midst of 8th topic (भाषा-
निरूपण), the other seven being
व्यवहारावलोकनधर्म, प्राहविवाहधर्म, स-
भालक्षण, सम्बलक्षण, सम्योगदेश, व्यव-
हारस्वरूप, विचारविधि.

व्यवहारपरिभाषा by हरिदत्तमिश्र.

व्यवहारपरिशिष्ट.

व्यवहारप्रकाश by मिश्रमिश्र (part of
वीरमिश्रोद्यय). Vide sec. 108.

व्यवहारप्रकाश by शरभोजी (king of
Tanjore 1798-1831 A. D.).

व्यवहारप्रकाश by हरिराम.

व्यवहारप्रदीप by कल्याणबर्मा.

व्यवहारप्रदीप by कृष्ण. On astrology
applied to धर्मशास्त्र. (Hp. cat.
pp. XX and 253) m. in दिव्य-
तत्त्व by रघु°.

व्यवहारप्रदीप by पद्मनाभमिश्र. On ju-
dicial procedure.

व्यवहारप्रदीपिका m. by बर्धमान.

व्यवहारमयूख by नीलकण्ठ. Vide sec.
107 (pr. by the Bhandarkar
O. Institute Poona, by J. R.
Gharpure, Bombay and by V.
N. Mandlik).

व्यवहारमातृका or न्यायमातृका of जीवत-
वाहन. Vide sec. 78 p. 321.

व्यवहारसाधन- (the third part of
पराशरमाधवीय).

व्यवहारमाला by बरदराज. 18th cen-
tury. Much used in Malabar.

व्यवहारमाहिका (Baroda O. I. 6373).

व्यवहारसूचय by भादुराजदेवज्ञ, son of चन्दानन्द of the भोजालवंश.

व्यवहारसूचय by चण्डेश्वर. Sec. 90 p. 367.

व्यवहारसूचयली.

व्यवहारशिरोमणि of नारायण, pupil of विज्ञानेश्वर; vide pp. 292-293. Vide Tri. cat. of Madras Govt. miss. vol. III. part 1 C. p. 3938 No. • 2750.

व्यवहारसमुच्चय by हरिगण.

व्यवहारसमुच्चय m. in देवप्रतिष्ठातृच by रघु°, and in नि. सि.

व्यवहारसर्वस्व by सर्वेश्वर, son of विश्वेश्वरदीक्षित, on व्यवहार i. e. judicial procedure etc.

व्यवहारसार by मयाराममिश्र.

व्यवहारसार m. in नि. सि. and निर्णय-दीपक.

व्यवहारसारसंग्रह by नारायणशर्मा.

व्यवहारसारसंग्रह by रामनाथ. N. (new series) vol. III p. 192.

व्यवहारसारोद्धार by मधुसूदन गोस्वामी composed under Ranjit Singh of Lahore (1799 A. D.).

व्यवहारसिद्धान्तपीपूष by चित्रपति, son of नन्दीपति, at the request of Colebrooke, in sake 1725 (1803-4 A. D.). C. by author.

व्यवहारसौख्य (part of टोडरानन्द).

व्यवहारसूचित्सर्वस्व by गौडमयाराममिश्र of Benares at the order of जयसिंह. Deals with judicial procedure and व्यवहारपद (titles of law).

व्यवहारादर्श by चक्रपाणिमिश्र; D. C. ms. No. 247 of 1887-91 deals with भोजनविधि, अभोज्याद्य (ms. is incomplete).

व्यवहारार्थसार by मधुसूदन. Same as व्यवहारसागोद्धार.

व्यवहारार्थसूतिसारसमुच्चय by शरभोजी (king of Tanjore 1798-1833 A. D.). Probably same as व्यवहारभकाश above.

व्यवहारालोक by गोपालसिद्धान्तबागीश.

व्यवहारोच्चय by सुरेश्वर उपाध्याय; m. by टोडरानन्द. नि. सि., गोविन्दार्णव, सूति कौस्तुभ. Earlier than 1500 A. D.

व्याघ्रसूति or व्याघ्रपादसूति m. in मिताक्षरा (on या. 3. 30). अपराक्ष, हरदत्त.

व्यामसूति Vide sec. 52; pr. in Jivānanda Sm. II. pp. 321-342 and Anan. Sm pp. 357-371 (about 248 verses). C. by कृष्णनाथ.

व्रजतत्त्व.

व्रजपद्धति.

व्रतकमलाकर by कमलाकरभट्ट. Sec. 106.

व्रतकल्प m. by निर्णयदीपक.

व्रतकालनिर्णय by आदित्यभट्ट.

व्रतकालनिर्णय by भारतीतीर्थ.

व्रतकालनिर्णय by मधुसूदनबाबुस्यति.

व्रतकालविशेष of शूलपाणि. Vide sec. • 95.

व्रतकौमुदी of रामकृष्णभट्ट.

व्रतकौमुदी of शङ्करभट्ट.

व्रतकौस्तुभ.

व्रतसङ्ग (the first part of the चतुर्वर्गचिन्तामणि).

व्रतसङ्गमणि.

व्रततत्त्व of रघु०. Sec. 102. \.

व्रतनिर्णय by औदुम्बरर्षि.

व्रतपञ्जी by नवराज of द्रोण family ; son of वैशसिंह.

व्रतपञ्चति of रुद्रधर महामहोपाध्याय. Vide sec. 96 p. 397. One ms. dated लक्ष्मणसेनसंवत् 344 i. e. 1463 A. D. Hp. cat. XIII and 73).

व्रतप्रकाश (a part of the वीरामित्रोदय).

व्रतप्रकाश- vide व्रतराज.

व्रतप्रकाश by अनन्तदेव.

व्रतप्रतिष्ठातत्त्व by रघु०. Vide व्रततत्त्व.

व्रतप्रतिष्ठाप्रयोग or साधारणव्रतप्रतिष्ठा-प्रयोग.

व्रतचण्डप्रवृत्ति by रामदत्तमन्त्रिव, son of गर्जेश्वर (for वाजसनेयशाखा).

व्रतबोधविवृति or व्रतबोधनीसंग्रह in five परिच्छेद for वैष्णव on तिथिभिरूपण, व्रतमहाद्वादशी, रामनवम्यादिव्रत, मास-निरूपण, वैशाखादिचैत्रान्तमासकृत्यनिरूपण. N. (new series) vol. II. p. 182.

व्रतरत्नाकर by सामराज pr. at Sholapur in 1871.

व्रतराजं by कोण्डभट्ट.

व्रतराज or व्रतप्रकाश by विश्वनाथ, son of गोपाल. Compiled at Benares in śake 1658 (1736 A. D.); was a Cittapavana Brāhmaṇa of Śaṇḍilya gotra and came from Saṅgameśvara in the Ratnāgiri District. Pr. several times at

Bombay, Ven. Press ed. being the latest.

व्रतचङ्गी.

व्रतविवेकभास्कर by कृष्णचन्द्र.

व्रतसंग्रह composed by order of हरिसिंह, king of कर्णाटवंश. First quarter of 14th century.

व्रतसमुच्चय m. by निर्णयदीपक.

व्रतसंपात.

व्रतसागर m. by चण्डेश्वर.

व्रतसार by गदाधर.

व्रतसार by दलपति (part of सुसिंह-प्रसाद).

व्रतसार by श्रीदत्त. Vide sce. 89.

व्रताचार by रत्नपाणिशर्मा, son of गङ्गोलीसजीवेश्वरशर्मा at the order of महेश्वरसिंह, king of मिथिला, son of रुद्रसिंह, son of छत्रसिंह of वण्डबल family; mentions श्रीदत्त as one of his authorities and also ज्योतिर्निर्बन्ध.

व्रतार्क by गदाधरदीक्षित.

व्रतार्क by झङ्गूर, son of नीलकण्ठ ; a huge work ; flourished between 1620-1675; wrote his वृण्डभास्व in 1671 A. D.; pr. at Lucknow 1877, 1881.

व्रतोदयोत (part of दिनकरोदयोत).

व्रतोपायन.

व्रतोपायनकौस्तुभ by रामकृष्ण based on हेमाद्रि, as he expressly says ; dilates upon those व्रत that are observed among गौड.

व्रतोपायनकौस्तुभ by झङ्गूर, son of बल्ललहरि, surnamed चारे of the चित्तपावन subcaste. He wrote तीर्थोपायनकौस्तुभ and refers to his व्रत-

बृहानकौस्तुभः. Composed in śake 1625 (शाके शरद्वद्युच्चन्द्रे i. e. 1703-4 A. D.); pr. in Bombay at ज्ञान-दर्पण press (1863 A. D.). Peterson (in Ulwar cat. extract 352) wrongly reads वितथावनसंज्ञिता for वितथावन०. "

व्रतोपवाससंग्रह by निर्भयरामभट्ट.

ब्राह्मताम्रीयश्चित्तनिर्णय (extracted from the प्रायश्चित्तेन्दुशेखर of नागोजिभट्ट); decides that modern princes are not entitled to have उपनयन performed (pr. in Ch. S. series, two recensions, बृहद् and लघु).

ब्राह्मताम्री Stein's cat. p. 105.

ब्राह्मताम्रीचिन्मण्ड (pr. in Ch. S. series).

ब्राह्मस्तोमपद्धति by माधवाचार्य. N. (new series) vol. III p. 194 (ब्राह्म means पतितसावित्रीक).

शाकुनार्णव or **शाकुनशास्त्र** or **शाकुन** by वसन्तराज. Vide under वसन्तराजीपुं.

C. by भालुचन्द्रगणि.

शाकुनगीता m. by कालविवेक of जयभूत०, हेमाद्रि. Earlier than 1000 A. D.

शाकुनप्रतिष्ठा (on ceremonies at the time of laying the foundation of a house).

शाकुनचण्डी.

शाकुनचक्रधारणवाद by डुरुपोत्तम, son of पीलाम्बर (Baroda O. I. 736).

शाकुनरसहस्रवच m. by कालविवेक of जीवन्त०.

शाकुनलिखितधर्मसूत्र. Vide sec. 12.

C. m. by क हस्तक and वि. र.

शाकुनलिखितस्मृति- Vide sec. 12; pr. Anan. Sm. pp. 372-373.

शाङ्गस्मृति- Vide sec. 12; pr. Jivananda Sm. part II pp. 343-374 and Anan. Sm. pp. 374-395.

शतक्रतुस्मृति m. in मद. पा.

शतचण्डीपद्धति by गोविन्द.

शतचण्डीप्रयोग by कृष्णभट्ट, son of नारायणभट्ट.

शतचण्डीविधानपद्धति by जयरामभट्ट.

शतचण्डीविधानपूजापद्धति vide Stein's cat. p. 237.

शतचण्डीसहस्रचण्डीप्रयोग by कमलाकर (from his शान्तिरत्न).

शतद्वयी on प्रायश्चित्त. Vide प्रायश्चित्त-शतद्वयी.

C. प्रायश्चित्तप्रदीपिका.

शतश्लोकी by यल्लभट्ट.

शतश्लोकी by वेङ्कटेश.

शतानन्दसंग्रह m. by कालसार of गदाधर.

शत्रुप्री.

शत्रुमित्रोपशान्ति.

शय्यादान.

शरदक्षस्मृति m. in व्रतप्रकाश or व्रतराज.

शाकटापनस्मृति m. in अपरार्क, आश्व-मयस.

शाकलस्मृति m. in व्यवहारमयस, दत्तक-मीमांसा.

शाङ्गनयनयुग्यकारिका.

शाङ्गनयनयुग्यनिर्णय.

शाङ्गनयनयुग्यपरिशिष्ट m. in नि. सि. and संस्कारकौस्तुभ.

शाङ्गनयनयुग्यसंस्कारपद्धति of विम्बनाथ.

शाङ्गनयनयुग्यसंग्रह by बाह्यदेव, son of ईजट (pr. in Ben. S. series);

Stein's cat. p 19 gives संवत् 1428 as the date.

शाङ्खायनयज्ञसूत्र (edited by Oldenberg in Indische Studien, vol. 15 pp. 1-166 and translated by S. B. E vol. 29).

C. (भाष्य) by ब्रह्मवत्त quoted in कल्पतरु 'according to सुवित्त' (vol. II. p. 312). Earlier than 1100 A. D.

C. (on four अध्याय only). N. vol. I pp. 2-4.

C. प्रयोगदीप by दयाशङ्कर, son of धरणीधर.

C. अर्थदर्पण by रघुनाथ.

C. यज्ञसूत्रपद्धति or आधानपद्धति by रामचन्द्र, son of सूर्यदास, son of शिवदास, son of श्रीधरमालव.

C. यज्ञप्रदीपक by नारायण, son of कृष्णजी द्विवेदी, son of श्रीपति; gives pedigree of family which was नागर from श्रीपाटलापुरी in Gujerat. श्रीपति was 8th from चण्डांशु of that family. Work composed in 1629 (वर्षे नन्दकर्तुश्चन्द्रसंमिमे माघे &c.) probably of विक्रम era (i. e. in 1573 A. D.); ms. in Bombay University Library. He wrote यज्ञसूत्रपद्धति also. Vide Ulwar cat. for a long extract and D. C. No. 6 of 1879-80.

C. बालाघटोपपद्धति.

शाङ्खायनाह्निक or-ह्निकदीपिका by अचल, son of बत्सरज. About 1518 A. D.

शाङ्खायन or-मिसृति m. in कालाचिकेक or जीवत°, अवसार्क.

शाण्डिल्यसूत्र m. by कन्नवत्त on आप-स्तम्बश्रौतसूत्र 9. II. 21.

शाण्डिल्यधर्मशास्त्र (in verse) on गर्भाधानादिसंस्कार, ब्रह्मचारिधर्म, गृहस्थ-विहितधर्म, यज्ञस्थानिधर्म, वर्णधर्म, देहशोधन, सावित्रीजपादि, चतुर्वर्णदोष. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV. p. 5153).

शाण्डिल्यस्मृति m. in मिता° (या. III. 280), स्मृतिच°, प्रस्फुरिभाष्य on गौतमधर्मसूत्र: in five अध्याय on भागवताचार (cat. of Madras Govt. mss. vol V. p. 1991; Baroda O. I. No. 7966).

शातातपस्मृति- Vide sec. 28 ; pr. Jivananda Sm. part II. pp. 435-455 and Anan. Sm. pp. 396-410.

शातातपस्मृति in mixed prose and verse on expiation and आचार (I. O. cat. p. 398).

शातातपस्मृति in 12 अध्याय (I. O. cat. p. 399.

शातातपस्मृति in 87 अध्याय and 2376 verses (N. vol. II p. 4).

शान्तिक्रमलाकर or शान्तिरत्न of कमलाकरभट्ट on the propitiatory rites in case of portents. Vide sec. 106 ; pr. at Bombay.

शान्तिकल्पदीपिका on propitiatory rites for several happenings such as the following, viz. of a frog in domestic fire, वल्लीपतन, birth of a child on यज्ञ or जाम्बेया यज्ञ etc.

शान्तिकल्पप्रदीप or कृत्यापल्लवदीपिका by श्रीकृष्णविद्यावागीश. On incantations for killing, subjugating or bewitching rivals. N. vol. II. p. 107 and vol. V. p. 275 (ms. dated संवत् 1851).

शान्तिकल्पलता Anō.

शान्तिकल्पाणी.

शान्तिकविधि of बसिष्ठ in 213 verses.

See वासिष्ठीभाष्य above. बसिष्ठ tells राम why the latter and others like रावण, पाण्डव, कंस suffered from unfavourable stars and dilates upon अशुतहोम, लक्ष-होम, कोटिहोम, नवग्रहहोम. Employs मन्त्र्स from माध्यन्दिनीयशाखा (vide D. C. ms. No. 104 of 1871-72).

शान्तिकौस्तुभ of कमलाकरभट्ट, son of रामकृष्ण. Probably the same as शान्तिकमलाकर.

शान्तिकौस्तुभ (C. P. cat. No. 5585).

शान्तिगणपति by गणपति रावल. About 1685 A. D.

शान्तिचन्द्रिका by कवीन्द्र; m. in his काव्यचन्द्रिका (vide Aufrecht's Oxf. cat. p. 211 b).

• शान्तिचरित्र.

शान्तिचिन्तामणि by कुलमुनि m. in his नीतिप्रकाश.

शान्तिचिन्तामणि by शिवराम, son of विश्वाम of मोह caste.

शान्तिस्वाध्यात or शान्तिकस्वाध्यात by नारायणचक्रवर्ती. Names अशुत-सामर. Defines शान्ति as 'यथा शत्रो-पघातानां कथं विनिवारणम् । तथ-

वैद्योपघातानां शान्तिर्भवति वारणम् ॥ एतेन अशुतद्वारा वैदिकमात्रादिनिवारणं शान्तिः ॥'.

शान्तिदीपिका m. by रघु० in छुदि-तर्क, संस्कारतत्त्व, एकादशीतत्त्व, आश्व-तत्त्व (p. 195).

शान्तिनिर्णय.

शान्तिपद्धति by शिवराम, son of वि-श्राम. It deals with rites propitiating the nine *grahas* (planets) according to Sāmaveda. The author wrote also छन्दोगानी-याह्निक Ms. (I. O. cat. p. 570 No 1762) dated संवत् 1806 (1749-50 A. D.)

शान्तिपारिजात by अनन्तभट्ट.

शान्तिपुस्तक

शान्तिपौष्टिक of वर्धमान.

शान्तिप्रकरण (बोधायनीय).

शान्तिप्रकार by गोभिल (same as the first 7 chapters of the कर्मप्रदीप).

शान्तिप्रकाश (from the वीरमित्रोदय).

शान्तिभाष्य by वेदमिश्र. Same as वासिष्ठीभाष्य.

शान्तिमयूख of नीलकण्ठ. Vide sec. 107; pr. in Bombay by J. R. Gharpure.

शान्तिरत्न or शान्तिरत्नाकर of कमला-करभट्ट. Sec. 106 (BBRAS cat. p. 234 No. 729). Vide शान्ति-कमलाकर above.

शान्तिविशेक by विश्वनाथ on rites for propitiating planets etc. (part of मदनरत्न). Vide Ulwar cat. extract 353 for table of con- tents.

शान्तिसर्वस्व m. in नि. सि., संस्कीर-
कोलुव.

शान्तिसार by वल्लभतिराज (part of
वृत्तिप्रसाद).

शान्तिसार by दिनकरभट्ट, son of राम-
कृष्ण. A very big work on pro-
pitatory rites like अशुतहोम, लक्ष-
होम, कोटिहोम, ग्रहशान्ति. बेनायकी-
शान्ति, विवाहादौ गुरुशान्ति; pr. in
Bombay several times, the most
recent edition being that of
Venk. Press.

शान्तिहोम by माधव.

शान्त्युद्धोत part of मदनरत्न. Vide
sec. 94.

शापविमोचन.

शान्त्व्ययुद्धसूत्र.

शारदाकर्मदीपिका m. in दुर्गास्तवविशेष
and by रत्न०.

शारदातिलक by लक्ष्मणदेशिकेन्द्र, son
of श्रीलक्ष्मण, son of विजयाचार्य of
बारेन्द्रकुल. Rather a Tantric work
very frequently quoted in धर्म-
शास्त्र works; m. by सर्वदर्शनसंग्रह,
by रत्न० in दिव्यतरङ्ग. Earlier than
1300 A. D.

C. m. in कुण्डमण्डपलक्षण by
रामबाजपेयी in 1449-50 A. D.

C. बृहार्थदीपिका by विविक्रमज्ञ पु-
pil of श्रीरामभारती.

C. बृहार्थप्रकाशिका by कामरूपपति.

C. बृहार्थसार by विक्रमभट्ट.

C. by काशीनाथ.

C. तन्त्रप्रदीप by लक्ष्मणदेशिक (Is
there some confusion of the
author with the com?).

C. तन्त्रप्रदीप by गदाधर, son of
राघवेन्द्र; composed when रामभट्ट,

son of देवेन्द्र, ruled over मिथिला.
About 1450 A. D. Vide N. vol.
VI p. 233.

C. by नारायण.

C. प्रकाश by मधुरानन्दभट्ट.

C. by माधव.

C. पदार्थादर्श by राघवभट्ट, son of
पृथ्वीधर, son of रामेश्वर; m. in
व्रतराज. Author's family migrat-
ed from जनस्थान (Nasik) on
गोदावरी to Benares. Composed
in 1550 रौद्रपौषसित 12 (probably
of the विक्रम era). Vide Ulwar
cat. extract 669.

C. by रामदीक्षित.

C. शब्दार्थचिन्तामणि by प्रेमनिधिपन्थ.

C. हर्षकौस्तुभ by श्रीहर्षदीक्षित.

शारदाश्रीप्रयोग by रामचन्द्र.

शालग्रामदानकल्प.

शालग्रामदानपद्धति by बाबादेव. Vide
I. O. cat. p. 593 No. 1805 (ms.
dated, संवत् 1858 i. e. 1801-2).

शालग्रामनिर्णय.

शालग्रामपरीक्षा by शाङ्करदेवज्ञ (I. O.
cat. p. 592).

शालग्रामपरीक्षा (Bik. cat. p. 450).
A different work.

शालग्रामलक्षण ano. N. (new series)
II. p. 187.

शालग्रामलक्षण by सुरनन्दनपण्डित.

शालग्रामलक्षण by सदाशिवद्विवेदी.

शालग्रामपद्धति m. by स्वतिसि०, हेमाद्रि,
मद. पा., नि. सि.

शालाकर्मपद्धति (a part of दक्षकर्म-
दीपिका of वल्लभतिराज).

शास्त्रदीप by अक्षिहोत्रि हरि ; ms. (Ba-
roda O. I. 8132) dated संवत्
1664 (1607-8 A. D.) deals with
प्राबलित and refers to portion of
the work on व्यवहार.

शास्त्रदीपार्थसार.

शास्त्रसारावलि by हरिमानुशुक्र.

शास्त्रसारोद्धार by कृष्ण of the होसिक
family by order of यानन्त राव (?)
(vide Burnell's Tanj. cat. p.
133a). Mentions हेमाद्रि. माधव,
मदनरत्न. Later than 1450 A. D.

शास्त्रोपदेशक्रम.

शिक्षणभट्टीय or शिक्षणभट्टीय m. in नि.
सि. Vide C. P. cat. 5670-71.

शिक्षिकादान.

शिवतत्त्वप्रकाशिका by भोजदेव.

शिवतत्त्वस्माकर by king बसप्पनायक I
of the Keladi dynasty ; contains
a chapter on polity. Divided into
कल्लोस, each कल्लोस being di-
vided into तरङ्गस, Published by
B. M. Nath and Co. at Madras.

शिवदमन्युर्चनपद्धति composed for
बिनयसिंह a former Maharaja of
Ulwar. (Ulwar cat. No. 1485).

शिवदमन्युदीपिका- the same as दिन-
करीव्योत.

शिवपूजनपद्धति by हरिराय.

शिवपूजा (अचोरपद्धति) Vide Bik.
cat. p. 611.

शिवपूजातरङ्गिणी by काशीनाथ, son of
जयराम, surnamed जहे.

शिवपूजापद्धति Ano. (N. vol. II p.
225).

शिवपूजापद्धति by रायबानन्दनाथ.

शिवपूजाप्रकार.

शिवपूजासंग्रह by बलभेन्द्रसरस्वती.

शिवपूजासूत्रव्याख्यान by रामचन्द्र, son
of पाण्डुरङ्ग of the अत्रिगोत्र. Ex-
plains बोधायन (यजु) सूत्र on शिव-
पूजा beginning with अथातो महा-
देवम्याहरहः परिचर्याविधिं व्याख्या-
स्यामः. N. vol. X p. 347.

शिवप्रतिष्ठा by कमलाकर.

शिवरात्रिकल्प.

शिवरात्रिनिर्णय by शिवोपाध्याय. Vide
महाशिवरात्रिनिर्णय.

शिवलिङ्गपरीक्षा.

शिवलिङ्गप्रतिष्ठाक्रम.

शिवलिङ्गप्रतिष्ठाप्रयोग.

शिवलिङ्गप्रतिष्ठाविधि by अनन्त.

शिवलिङ्गप्रतिष्ठाविधि by रामकृष्णभट्ट,
son of नारायणभट्ट.

शिववाक्यावली by चण्डेश्वर, son of
वीरेश्वर. Sec. 90.

शिवमर्वस्व m. in नि. सि. and by रघु०.

शिवाराधनदीपिका by हरि.

शिवार्चनचन्द्रिका m. in नि. सि.

शिवार्चनचन्द्रिका by अप्पय्यदीक्षित.

शिवार्चनचन्द्रिका by श्रीनिवासभट्ट, son
of श्रीनिकेतन in 16 प्रकाशस.

शिवार्चनपद्धति by अमरेश्वर.

शिवार्चनशिरोमणि by नारायणानन्दनाथ.

शिवार्चनशिरोमणि by ब्रह्मानन्दनाथ,
pupil of लोकानन्दनाथ, in 20
उल्लासः.

शिवालयप्रतिष्ठा by राधाकृष्ण.

शिवाष्टवर्तितत्त्वप्रकाश by रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती.

शिष्टिभाष्य- vide बोधायनयज्ञभाष्य.

शुक्लनीतिसार (pr. by Oppert at Madras in 1892 and by Jivananda in 1892 and tr. by Prof. Benoy Kumar Sarkar in S. B. H. series) in four chapters in about 2500 verses. Speaks of राजधर्म, missiles, gunpowder &c.

शुक्लाष्टमी.

शुद्धदीपिका of दुर्गदत्त (Hp. cat. pp. XXI and 255). Compiled from प्रयोगसार.

शुद्धसौख्य.

शुद्धिकारिका.

(1) based on रघुनन्दन's शुद्धितत्त्व by रामभद्रन्यायालङ्कार.

(2) by नारायणबन्धोपाध्याय. N. (new series) II. p. 196.

शुद्धिकारिकाली by मोहनचन्द्रबाचस्पति. N. (new series) I. pp. 367-369; mentions शुद्धिरत्नाकर.

शुद्धिकौमुदी by गोविन्दानन्द; pr. in B. I. series. Vide sec. 101.

शुद्धिकौमुदी by महेश्वर on सहगमन, आशौच, सपिण्डतानिस्पृण, गर्भस्त्रावाशौच, सद्यःशौच, शवानुगमनाशौच, अम्येष्टिबिधि, शुद्धार्कृत्य, अस्थिसंस्मरण, उदकादिदान, पिण्डोदकदान, द्योत्सर्ग, प्रेतक्रियाधिकारि, द्रव्यशुद्धि.

शुद्धिकौमुदी by सिद्धान्तबाणीशमद्वार्या (Baroda O. I. 10183).

शुद्धिबुद्ध m. in कालसार of गदाधर.

शुद्धिचन्द्रिका by कालिदास (Hultsch R. I. No. 93).

शुद्धिचन्द्रिका com. on शुद्धीति or आशौचनिर्णय of कौशिकद्विज by नन्दपण्डित. Vide sec. 105.

शुद्धिचिन्तामणि by बाचस्पतिमिश्र. Vide sec. 98.

शुद्धितत्त्व of रघु०. Vide sec. 102; pr. by Jivananda.

C. by काशीराम बाचस्पति, son of राधावल्लभ, residing at विष्णुपुर in Bankura; pr. at Calcutta 1884, 1907.

C. by गुरुप्रसादन्यायशृङ्गभट्टाचार्य. N. (new series) vol. I. p. 371.

C. by राधामोहनशर्मा, pr. at Calcutta, 1884, 1907.

शुद्धितत्त्वकारिका by रामभद्रन्यायालङ्कार. Same as शुद्धिकारिका above.

शुद्धितत्त्वकारिका of हरिनारायण. Based on शुद्धितत्त्व of रघु०.

शुद्धितत्त्वार्णव of श्रीनाथ m. in शुद्धितत्त्व (vol. II p. 257) of रघु०. About 1475-1525.

शुद्धिदर्पण of अनन्तदेव यार्जिक. Defines शुद्धि as विहितकर्माहृत्यप्रयोजको धर्मविशेषः शुद्धिः. Contains almost same topics as in 'शुद्धिकौमुदी' of गोविन्दानन्द.

शुद्धिदीप or-प्रदीप by केशवभट्ट. Same subjects treated as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप m. in नि. ति. and विद्यान-पारिजात and शुद्धिविवेक of रुद्रधर.

शुद्धिदीपिका.

(1) of श्रीनिवास महीन्तापनीय in eight अध्याय on उद्योतिःशास्त्र-शांसा and राशिनिर्णय, ब्रह्मनिर्णय, ताराशुद्धिनिर्णय, वारादिनिर्णय, वि-

वाहनिर्णय, जातकनिर्णय, नामादि-
निर्णय, यात्रानिर्णय. Composed
about 1159-60 A. D. (Vide
Ind. Ant., vol. 51 for 1922
pp. 146-147); m in ब्राह्मण-
सर्वस्व of इलायुध. Mentions
बराहमिहिर by name and quotes
largely from his works.

C. प्रभा by कृष्णाचार्य.

C. प्रकाश by राघवाचार्य (pr. at
Calcutta in 1901).

C. अर्थकौमुदी by गोविन्दानन्द
कविकृष्णाचार्य, son of गणपति-
भट्ट. Vide sec. 101 p. 415, pr.
at Calcutta in 1901.

by दुर्गदत्त. Based on प्रपञ्चसार.
(Hp. cat. pp. XXI. and 255).

by नारायणमर्षज्ञ.

by केशवभट्ट. Same as शुद्धि-
प्रदीप.

शुद्धिदीपिकावृत्ति by मथुरानाथशर्मन.

शुद्धिनिबन्ध of मुरारि, son of रुद्रशर्मन.
His grandfather हरिहर was chief
judge of देवसिंह, eldest son of
भवेश of मिथिला and his great-
grand-father जयधर लाह was
chief judge of भवेश. About 1450
A. D.

शुद्धिनिर्णय by उमापति.

शुद्धिनिर्णय by गोपाल.

शुद्धिनिर्णय by वाचस्पति महामहोपाध्याय
समिन्ध. Vide sec. 98 p. 405.

शुद्धिपञ्जी m. in शुद्धितत्त्व of गुरु.

शुद्धिप्रकाश by (हरि) भास्कर of Bena-
res, son of आपाजिभट्ट, son of
हरिभट्ट, son of दुरुवोत्तम who was

a resident of अम्बकेश्वरपुरी. Com-
posed in संवत् 1752 (हीरुसतेन्दु-
वत्सरे) i. e. 1695-96 A. D. Vide
N. vol. II. p. 126 for the same
author's com. (सेतु) on वृत्तर-
त्नाकर (composed in 1732 संवत्).

शुद्धिप्रकाश m. by रघु० iii शुद्धितत्त्व.

शुद्धिप्रकाश by कृष्णशर्मन, son of नर-
सिंह at the bidding of छोटाराय.

शुद्धिप्रदीप of केशवभट्ट. Vide शुद्धिदीप
above.

शुद्धिप्रदीपिका by कृष्णदेवस्मातवागीश.

शुद्धिप्रभा by वाचस्पति.

शुद्धिविम्ब m. in शुद्धिविवेक of रुद्रधर.
Earlier than 1425 A. D.

शुद्धिमकरन्द by सिद्धान्तवाचस्पति.

शुद्धिमयूख by नीलकण्ठ. Vide sec.
107 (pr. by J. R. Gharpure
in Bombay).

शुद्धिसुक्तावली by महामहोपाध्याय भीम
of काञ्चिविलीयकुल (in Bengal).
On आशौच. N. (new series)
II p. 201.

शुद्धिरत्न from the अनूपविलास.

शुद्धिरत्न by दयाशङ्कर.

शुद्धिरत्न by मणिराम, son of गङ्गाराम.

शुद्धिरत्नाकर by चण्डेश्वर. Vide sec.
90 p. 367.

शुद्धिरत्नाङ्कुर by मथुरानाथचक्रवर्ती.

शुद्धिलोचन.

शुद्धिवचोमुक्ताशुल्क by माणिक्यदेव
(styled अग्निचित् and पण्डिताचार्य)
on आशौच, आपद्धर्म, प्रायश्चित्त &c.
(Tit. cat. of Madras Govt.
mss. for 1919-22 p. 5474).

सुद्धिविवेक.

(1) by रुद्रचर, son of लक्ष्मीधर and youngest brother of हलचर. Vide sec. 96 p. 396.

(2) by श्रीनाथ, son of श्रीकराचार्य. Mentions सुलपाणि at end. 1475-1525 A. D.

(3) a portion of the हारलता by अनिरुद्ध.

(4) by सुलपाणि. Vide sec. 95.

सुद्धिविवेकोद्घोत- part of मदनरत्न.

सुद्धिव्यवस्थासंक्षेप of चिन्तामणिन्याय-बागीश, a native of गौड. A part of स्मृतिकौमुदीसंक्षेप; ms. copied in Śāke 1610 (1688-89 A. D.). Vide N. vol. IV p. 130. He wrote similar works on तिथि, प्रायश्चित्त, उद्वाह, आश्रम and दाय.

सुद्धिव्यवस्थासंग्रह.**सुद्धिसार.**

(1) by कुण्डदेव स्मार्तबागीश, a बन्ध-पटीयब्राह्मण.

(2) by गदाचर.

(3) by श्रीकण्ठधर्मन्. N. (new series) vol. I. p. 372.

सुद्धितेज by उमाशङ्कर.

सुनःपुण्डस्तुति m. in मिला० (या. III. 16), अपरार्क.

सुनकर्मनिर्णय by हरारिमिश्र. Treats of domestic rites according to गो-विह. Gives pedigree of patroh as king लक्ष्मीनारायण of बङ्गदेश- his son स्वामिनारायण-धीरनारायण-नर-नारायण-अनङ्गनारायण-त्रिविक्रमनारायण, who is said to have written the

work with the help of हरारि, whose *gurus* were रामभट्ट and केशवमिश्र. About end of 15th century. (N. vol. VI p. 7).

सुद्रकमलाकर or सुद्रधर्मतत्त्व of कमलाकरभट्ट. Vide sec. 106.

सुद्रकर्मवृत्ति m. in सुद्राचारशिरोमणि of शेषकृष्ण.

सुद्रकुलवीरिका by रामानन्दशर्मा. Deals with genealogy and history of the कायस्थs of Bengal (N. vol. II p. 55).

सुद्रकृत्य by लालबहादुर.

सुद्रकृत्यविचारतत्त्व of रघु०. Vide sec. 102.

सुद्रजपविधान.

सुद्रधर्मतत्त्व of कमलाकरभट्ट. The same as सुद्रकमलाकर.

सुद्रधर्मबोधिनी by मदनपाल; the same as the स्मृतिकौमुदी of मदनपाल. Sec. 93 pp. 383-384.

सुद्रधर्मोद्घोत- part of दिनकरोद्घोत, completed by नागामधु.

सुद्रपञ्चसंस्कारविधि by कश्यप.

सुद्रपद्धति by अपिपाल, son of देवदत्तपाल, son of त्रिविक्रम, son of मकरन्दपाल. One ms. copied in Śāke 1442 i. e. 1520 A. D. (N. vol. V. p. 302) in गौडदेश; m. in आश्रमक्रियाकौस्तुभ and in आश्रमतत्त्व. Expressly says that it was based on सोममिश्र's work. The English note in N. is wrong. The verse at the end says distinctly that it was copied in Śāke सुगमसरोज-सम्भवसुखाम्बोराक्षिधन्वाश्रिते i. e. Śāke 1442 (1520 A. D.).

शूद्रपद्धति By गोपाल, son of कृष्ण, son of गोपाल surnamed उदास. A very large work on 10 संस्कार of शूद्र viz. गर्भाधान, पुसवन, अन-बलोभन, सीमन्तोक्षयन, जातकर्म, नामकरण, निष्क्रमण, अक्षप्राशन, खुडाकर्म, विवाह and also on पञ्चमहायज्ञः. Refers to मयूख and शुद्धितत्त्व. Later than 1640 A. D. Portion on संस्कार is styled also सस्कार-दीपिका.

शूद्रपद्धति published by कृष्णराज as a part of स्मृतिमहाराज. Mentions मदनरत्न. Begins with गोदान. Baroda O. I. No. 8023

शूद्रविशेष by रामशङ्कर.

शूद्रभ्रातृपद्धति by रामदत्तठक्कर.

शूद्रपदकर्मचन्द्रिका.

शूद्रसंस्कारदीपिका by गोपालभट्ट, son of कृष्णभट्ट (Baroda O I. 8975).

शूद्रसंस्कार (Ulwar cat. No 1492).

शूद्रस्मृति.

शूद्राचार. Appears to contain only extracts from पुराणः.

शूद्राचारचिन्तामणि by वाचस्पतिमिश्र, written at the court of हरिनारायण of मिथिला. Vide sec. 98.

शूद्राचारपद्धति of रामदत्तठक्कर. It is doubtful whether he is the same as रामदत्त, cousin of चण्डेश्वर.

शूद्राचारविशेषपद्धति by गोण्डिमिश्र.

शूद्राचारशिरोमणि by कृष्णशेष, son of सुसिद्धशेष, who wrote गोविन्दार्जव. Work composed at request of
M. D. 81.

गणिलाजीवप, son of केशवदास, who showed his prowess in the south and is styled परमवैष्णव. D. C. ms. No. 55 of 1872-73 was copied at स्तम्भतीर्थ (modern Cambay) in संवत् 1647 फाल्गुन वदि ४ गुरो (4th March 1591). Names गोविन्दार्जव, मित्राक्षरा, शङ्खधर, शूद्रकर्मवृत्ति, शूद्रोत्पत्ति, स्मृति-फौसुदी and is mentioned in आचाररत्न of लक्ष्मण (on भूतयज्ञ). Between 1520-1590 A. D. For the शेष family, vide Ind. Ant. vol. 41 p. 245 ff

शूद्राचारमंग्रह or सच्छूद्राचार by नवर-सौन्दर्यभट्ट.

शूद्राह कृत्यतत्त्व or-प्रयोग of रघु०. N. (new series) vol. II p. 200.

शूद्राह्निक

शूद्राह्निकाचार of श्रीगर्भ. Palm-leaf ms. dated Śake 1462 i. e. 1540-41 A. D.

शूद्राह्निकाचारसार by यादवेन्द्रशर्मन्, under order of रघुदेव, prince of गौड, son of वासुदेव. N. (new series) I. p. 373.

शूद्रोत्पत्ति.

शूद्रोत्पत्ति m. in शूद्राचारशिरोमणि of शेषकृष्ण

शूद्रोद्घोत-vide शूद्रपमोद्घोत above.

शेषकल्पद्रुम by अप्यय्यदीक्षित.

शेषकल्पद्रुम by लक्ष्मीचन्द्रमिश्र.

शेषतत्त्वप्रकाश.

शेषतत्त्वावृत.

शेषतात्पर्यसंग्रह.

शैवधर्मसङ्ग्रहः.

शैवरत्नाकर by ज्योतिर्नाथ. Hultzsch
R. I. No. 76.

शैववैष्णवप्रतिष्ठाप्रयोग.

शैववैष्णवमतसङ्ग्रहः.

शैवसर्वस्व of हलायुध m. in his ब्राह्मण-
सर्वस्व.

शैवसर्वस्वसार by विद्यापति, composed
at the bidding of queen विश्वास-
देवी, wife of पद्मसिंह of मिथिला,
son of शिवसिंह, son of देवसिंह,
son of भवेश. Between 1400-
1450 A. D. (N. vol. VI.
pp. 1-5).

शैवसिद्धान्तदीपिका.

शैवसिद्धान्तशेखर or सिद्धान्तशेखर m.
in नि. सि.

शैवसिद्धान्तसंग्रहः.

शैवसिद्धान्तसारः.

शैवसिद्धान्तसारावलि or सिद्धान्तसारा-
वलि.

शैवाह्निक

शौचलक्षणः.

शौचसंग्रहविहृति by भट्टाचार्य.

शौचाचमनविधि.

शौचाचारपद्धति m. by हेमाद्रि in ब्रत-
सङ्ग्रह I. 59.

शौनकेकारिका or शौनकोक्तदृष्टकारिका
(D. C. ms. 97 of 1869-70).
An extensive work in 20 अध्याय
in verse on domestic rites.
Mentions आश्वलायनाचार्य, five
शास्त्रs of the ऋग्वेद, सर्वाष्टकमणी;
ms. written in संवत् 1653 (1566-
67 A. D.). Vide Bik. cat. p. 152

for शौनकेकारिकाs and Baroda O
I. No. 8637.

शौनकेकारिकावली (C. P. cat. 5898).

शौनकेयुग्म m. by विश्वरूप, अपरार्क,
हेमाद्रि.

शौनकेयुग्मपरिशिष्ट, m. by अपरार्क
(two verses) on p. 525.

शौनकेयुग्मसूत्र.

शौनकेयुग्मसूति. Vide BBRAS cat.
p. 208 for a large work in verse
on पुण्याहवाचन, नान्दीश्राद्ध, रथाली-
पाक, ग्रहशान्ति, गर्भधान and other
संस्कारs, उत्सर्जनोपाकर्म, बृहस्पतिशान्ति,
मधुपर्क, पिण्डपितृयज्ञ, पार्वणश्राद्ध,
आश्रयण, प्रायश्चित्त &c. Mentions
आचारसूति, प्रयोगपरिजात, बृहस्पति,
मनु.

शौनकी- on the worship of the 9
ग्रहs.

श्रवणद्वन्द्वीनिर्णय by गोपालदेशिक.

श्राद्धकमल m. in श्राद्धकल्पलता of
नन्दपण्डित.

श्राद्धकला the 5th part of the सूति-
चन्द्र of मधुदेवशर्मन्. Mention
कल्परत्न's definition of श्राद्ध 'पितृ-
नुदिश्य ब्रह्मत्यागो ब्राह्मणस्वीकारपर्य-
न्तश्च'. N. vol. I. p. 299.

श्राद्धकलिका alias श्राद्धपद्धति of शत्रुनाथ.
He bows to मनुनारायण. Quotes
कालावर्ष, धर्मप्रवृत्ति, निर्णयावृत्त, नारा-
यणवृत्तिछन्द, जयन्तस्वामी, हेमाद्रि,
हरवत्त, सूतिरत्नावलि. (D. C. ms.
No. 421 of 1891-95).

श्राद्धकलिकाविवरण of विश्वरूपाचार्य
m. in वृणवतिश्राद्धनिर्णय of शिव-
मनु.

आद्यकल्प (मानव) BBRAS cat. vol. II p. 177.

(1) (कात्यायनीय) also called आद्य-
कल्पसूत्र or नवकण्डिकाआद्यसूत्र
in 9 chapters followed by 9
श्लोक on आद्य ceremonies ;
pr. at Gujarati P. with several
com.

C. प्रयोगपद्धति (N. vol. II p.174).

C. (आद्यविधिभाष्य) by कर्क (pr.
Gujarati P.).

C. आद्यकाशिका of रुष्णमिश्र, son
of विष्णुमिश्र, son of अतिसुख, son
of नित्यानन्द ; m. in नि. सि. Refers
to कर्क's and हलायुध's com. (pr.
by Gujarati P.).

C. by गदाधर, son of वामन (Ul-
war cat. 1509 and extract 358),
pr. Gujarati P

C. आद्यसुत्रार्थमञ्जरी by गदाधर.

C. by नीलासुर, son of सकृर्षण
(Ulwar cat. extract 11).

C. by सप्तश्रकर (m. in तिथितत्त्व
p. 174).

C. by हलायुध, son of सकृर्षण.
Mentions गोविन्दराज and शङ्कर
and is m. by आद्यकाशिका. Vide p.
301 above. It appears from the
introductory and final verses
that the ms. (BBRAS. cat. vol.
II. p. 170) is the same as the
Ulwar ms. and that नीलासुर
is a wrong reading of the origi-
nal नीलाम्बर which means हला-
युध. यशुर्वेदिआद्यतत्त्व (Jivananda
vol. II p. 496) expressly men-
tions the भाष्य of नीलाम्बर on
कात्यायन.

(2) a परिशिष्ट of the मानवसूत्र.

(3) गोभिलीय.

C. by महायज्ञ (Baroda O. I.
12895).

(4) मैत्रायणीय.

(5) 14th परिशिष्ट of अथर्ववेद.

(6) वामिष्ठ.

आद्यकल्प.

by काशीनाथ.

by भर्तृयज्ञ.

by वाचस्पति. Also styled पितृ-
भक्तिरङ्गिणी. Vide sec. 98.

by श्रीदत्त Also styled छन्दोग-
आद्य Vide sec. 89 p. 364.
Based on स्मृति, यज्ञ, पुराण
and गोपाल and रूप (N. vol.
III. p. 34 and II. p. 364).

by हेमाद्रि (Peterson's 6th Report
p 11). Refers to चतुर्वर्ग-
चिन्तामणि as his work.

आद्यकल्पदीप of होरिलत्रिपाठी.

आद्यकल्पद्रुम.

आद्यकल्पना (vide I. O. cat. p. 558).

आद्यकल्पभाष्य- vide under गोभिलीय-
आद्यकल्प.

आद्यकल्पलता of गोविन्दपण्डित ; m. by
नन्दपण्डित in his आद्यकल्पलता.

आद्यकल्पलता by नन्दपण्डित. Vide sec.
105.

आद्यकल्पसार by शङ्करभट्ट, son of
नारायणभट्ट

C. by author. Vide Stein's cat.
pp. 105, 316.

आद्यकल्पसूत्र- vide आद्यकल्प (कात्या-
यनीय) above.

आश्वकल्पवृक्ष or नवकण्डिकावृक्ष O.h
परिशिष्ट of कात्यायन; vide नवक-
ण्डिकावृक्ष.

आश्वकाण्ड from the प्रयोगपारिजात of
सुतिह.

आश्वकाण्ड by भट्टोजि.

आश्वकाण्ड by वैयनाथ दीक्षित, part of
स्वतिसुताफल.

आश्वकाण्डसंग्रह by वैयनाथ. Prob-
ably same as आश्वकाण्ड above.

आश्वकारिका Ulwar cat. No. 1496
and extract 354.

आश्वकारिका by केशवजीवानन्दशर्मा.

आश्वकार्यनिर्णयसंक्षेप.

आश्वकालनिरूपण by मधुसूदन वाचस्पति.

आश्वकालनिर्णय.

आश्वकाशिका by कृष्ण, son of विष्णु-
मिश्र, son of अतिशुख, son of
नित्यानन्द (pr. in Gujarati Press
ed. of पारस्करगृह्य). Mentions
कर्क, धर्मप्रदीप, हलायुध and is m. by
नन्दपण्डित in आश्वकल्पलता and
आश्वमयूख. Between 1300-1500
A. D.

आश्वकृत्यप्रदीप by होलिल. Ulwar cat.
extract 355 gives summary of
contents.

आश्वकौमुदी or आश्वक्रियाकौमुदी of
गोविन्दानन्द. Vide sec. 101; pr.
in B. I. Series.

आश्वक्रम by याज्ञिकदेव, son of महा-
देव.

आश्वसण्ड- from प्रयोगपारिजात of
सुतिह.

आश्वगणपति or आश्वसंग्रह of रामकृष्ण,
son of कोण्डभट्ट ("C. P. cat.

No. 5921): Vide आश्वसंग्रह
below.

आश्वचन्द्रिका.

(1) by दिवाकर, son of महादेव,
son of बालकृष्ण, of the भारद्वाज-
गोत्र. Part of his धर्मशास्त्रमुभा-
निधि. An अनुक्रमणी to it was
prepared by his son वैयनाथ.
Vide under आचारार्क. About
1680 A. D.

(2) by नन्दन.

(3) by रामचन्द्रभट्ट.

(4) by रुद्रधर, pupil of चण्डेश्वर.
Quotes बर्षमान's definition of
आश्व 'संबन्धपदोपनीतान् पितृनुद्विष्य
द्रव्यत्यागः आश्वम्.' "N. vol. VIII
p. 270.

(5) by श्रीनाथ आचार्यचूडामणि,
son of श्रीकराचार्य; m. in यजु-
वेदिआश्वतथ p. 493 as his
teacher's work, which criti-
cizes श्रीदत्त. 1475-1525 A. D.

आश्वचन्द्रिकाप्रकाश- same as आश्व-
चन्द्रिका by दिवाकर.

आश्वचिन्तामणि by वाचस्पतिमिश्र; pr.
at Benares in Śake 1814. Vide
sec. 98.

C. भावदीपिका by महामहोपाध्याय
वामदेव (N. vol. V. 165).

आश्वचिन्तामणि by शिवराम, son of
श्रीविश्राम शुक्ल. Styled प्रयोगपद्धति
or सुबोधिनी; summarises section
on आश्व in his कृत्यचिन्तामणि
(vide I. O. cat. p. 538).

आश्वतथ by रङ्ग. Vide sec. 102;
. pr. by Jivaranda.

- C. विवृति by काशीराम वाचस्पति, son of राधाबल्लभ (pr. in Bengali characters at Calcutta).
- C. भाष्यदीपिका by गङ्गाधरचक्रवर्ती.
- C. आश्वतथस्वादृश by विष्णुरामसिद्धान्तवागीश, son of जयदेवविद्यावागीश. He commented on प्रायश्चित्तसूत्र also
- आश्वतथिलक m. in विधानपारिजात.
- आश्वद्वर्ण of जयकृष्णतर्कवागीश; criticizes कल्पतरु. Also styled आश्वदीप or -प्रदीप.
- आश्वद्वर्ण of मधुसूदन
- आश्वदीपिति of कृष्णभट्ट.
- आश्वदीप m. by विधानपारिजात
- आश्वदीप by जयकृष्णभट्टाचार्य (also called ०प्रदीप). N. vol X 107 Refutes कल्पतरु.
- आश्वदीप by दिव्यसिंह महापात्र
- आश्वदीपकलिका of शूलपाणि, m in नि. सि., विधानपारिजात.
- आश्वदीपिका by काशीदीक्षित पाशिक, son of सदाशिवदीक्षित; based on कात्यायिनसूत्र and कर्कभाष्य.
- आश्वदीपिका of गोविन्दपण्डित, m. in आश्वकल्पलता of नन्दपण्डित.
- आश्वदीपिका by वेदाङ्गराय, formerly मालजित, son of तिगुलाभट्ट, son of रत्नभट्ट of श्रीरथल in Gujerat. He wrote पारसीप्रकाश in 1643 A. D. for Emperor Shah Jehan.
- आश्वदीपिका by श्रीनाथआचार्यबुढामणि, son of श्रीकराचार्य. For सामवेद followers; m. by रघु० in यजुर्वेद-आश्वतरु. 1475-1525 A. D.
- आश्वदीपिका by श्रीभीम who is described as काश्चिविल्लीय (a राठीय ब्राह्मण) for सामवेद followers. N. (new series) vol .I. p. 379.
- आश्वद्वृत्तिकानिर्णय.
- आश्वदेवतानिर्णय
- आश्वद्वासततिकला
- आश्वनवकण्ठिकासूत्र- vide आश्वकल्प (कात्यायनीय) above.
- आश्वनिरूपण (Ulwar cat 1501).
- आश्वनिर्णय of उमापति m in आश्वकल्पलता of नन्दपण्डित
- आश्वनिर्णय of चन्द्रचूड.
- आश्वनिर्णय of शिवभट्ट.
- आश्वनिर्णय of सुदर्शन.
- आश्वनिर्णयदीपिका by तिरुमलकवि of पराशरगोत्र. Mentions कालावर्ष.
- आश्वनृसिंह of नृसिंह (Cal. S col. Mss. cat vol II p. 392).
- आश्वपङ्क्ति m. by वाचस्पतिमिश्र's द्वैत-निर्णय (Oxf cat p 273 b).
- आश्वपञ्जी m. in आश्वविवेक of रुद्रधर. Earlier than 1400 A. D.
- आश्वपद्धति आम्बलायनीय.
- आश्वपद्धति- पञ्चत्रिंशच्छ्लोकी
- आश्वपद्धति by अग्निहोत्रिराम (Ulwar cat. No. 1503)
- आश्वपद्धति by क्षेमराम, son of कुलमणि, son of लोकमणि, son of बाहूलक्ष्मीकान्त of Kanoj; ms. (I. O cat. p. 559) copied in संवत् 1805 (1748-9 A. D.).
- आश्वपद्धति by गोविन्दपण्डित, son of रामपण्डित.
- आश्वपद्धति by दयाशङ्कर.

आन्ध्रपद्धति by दामोदर.

आन्ध्रपद्धति by नारायणभट्ट आरडे (Baroda O. I. 338).

आन्ध्रपद्धति by नीलकण्ठ mentioned in आन्ध्रमूल.

आन्ध्रपद्धति by पशुपति, elder brother of हलायुध, who mentions it in ब्राह्मणसंवेद.

C. by हलायुध.

आन्ध्रपद्धति by रघुनाथ, son of माधव. Also called वर्धमानपद्धति. Based on हेमाद्रि's work. He was a nephew of नारायणभट्ट.

आन्ध्रपद्धति by विश्वनाथभट्ट.

आन्ध्रपद्धति of शङ्कर, son of रत्नाकर of the शाण्डिल्यगोत्र.

आन्ध्रपद्धति by हेमाद्रि. Refers to his चतुर्वर्गचिन्तामणि. Stein's cat. pp. 316-17.

आन्ध्रपद्धति m. in आन्ध्रविवेक of रुद्रधर and टोडरानन्द (आन्ध्रसौख्य).

आन्ध्रपारिजात m. by केशव in द्वैतपरिशिष्ट (द्वैतनिर्णयपरिशिष्ट).

आन्ध्रप्रकरण by नरोत्तमदेव.

आन्ध्रप्रकरण by लोल्लट (ms. in Ānandāśrama collection at Poona).

Quotes मेघातिथि. Between 900-1100 A. D. as लोल्लट is mentioned in स्तुत्यर्थसार.

आन्ध्रप्रकाश m. in नि. सि.

आन्ध्रप्रकीर्णकारिका.

आन्ध्रप्रदीप.

आन्ध्रप्रदीप by कृष्णमित्राचार्य.

आन्ध्रप्रदीप by चनराम, son of मोवर्धन (Baroda O. I. 9971); not later than 1750 A. D.

आन्ध्रप्रदीप by प्रद्युम्नहार्मी, son of श्री-धरहार्मन्; ms. dated शके 1448 (1526 A. D.). The author is described as having jurisdiction over श्रीहृददेशीयहाकाविही (probably as धर्माधिकारि). Vide N. (new series) vol. I. pp. 380-81.

आन्ध्रप्रदीप by मदनमनोहर, महामहोपाध्याय, son of मधुसूदन. For students of यजुर्वेद (N. vol. VI. p. 299).

आन्ध्रप्रदीप by रुद्रधर (C. P. cat. 5939). Probably the same as आन्ध्रचन्द्रिका or आन्ध्रविवेक.

आन्ध्रप्रदीप by वर्धमान m. in आन्ध्रतत्त्व of रघु.

आन्ध्रप्रदीप by शङ्करमिश्र, son of भवनाथसन्निभ; m. in आन्ध्रविवेक of रुद्रधर, आन्ध्रक्रियाकौस्तुभ, आन्ध्रतत्त्व of रघु. (N. vol. VII. p. 191). He was guru of वर्धमान.

आन्ध्रप्रभा by रामकृष्ण.

C.

आन्ध्रप्रयोग.

„ आपस्तम्बीय.

„ बौधायनीय.

„ मारद्वाजीय.

„ मैत्रायणीय.

„ सत्यापाठ.

„ आश्वलायनीय by कमलाकर.

आन्ध्रप्रयोग „ by रामभट्ट, son of विश्वनाथ.

आन्ध्रप्रयोग by गोपालचरि. Mentions प्रयोगवर्णन, वैयनाथीयनिबन्ध, सुधी-विलोचन.

आश्रमयोग by दयैशङ्कर.

• आश्रमयोग by नारायणभट्ट. A part of his प्रयोगरत्न.

आश्रमयोगचिन्तामणि of अनूपसिंह.

आश्रमयोगपद्धति (कात्यायनीया) by काशीदीक्षित.

आश्रमशांसा.

आश्रमभाष्य.

आश्रमार्कप्रयोगपद्धति.

आश्रमजरी m. in नि. सि. and शुद्धिविवेक • of रुद्रधर.

आश्रमजरी by बापुभट्ट केटकर, residing at फणशी in Rajapur Taluka of Ratnagiri District in Sate 1732 (1810 A. D.); pr. in Anan. P.

आश्रमजरी by मुकुन्दलाल.

आश्रमन्त्रन्यास्या- from the ब्राह्मण-सर्वस्व of हलायुध. Ulwar cat. extract 356.

आश्रमयत्न of नीलकण्ठ. Vide sec. 107. Pr. by J. R. Gharpure.

आश्रमीमांसा by नन्दपण्डित.

आश्रम by लक्ष्मीपति, pupil of इन्द्र-पति, for followers of सामवेद and शुक्लयजुर्वेद. Relies upon श्रीदत्त.

आश्रममहोदधि by विष्णुशर्मन्, son of यशुवन्. Mentioned in his आश्रम-मास्कर.

आश्रमहस्य m. by शैलनाथ in स्मृति-रत्नावलि.

आश्रमचिन्तामणि.

आश्रममनमायमिश्र.

आश्रमार्णव by हरिगण.

आश्रमसिंह m. in सं. की. Same as वसिष्ठआश्रमस्य.

आश्रमविधि

कोकिलोक्त; vide D.C. ms. No. 223 1879--80; mentions स्कन्दपुराण, कात्यायन, आपस्तम्ब, सुमन्तु, शातातप, याज्ञवल्क्य; on रुद्रिआश्रम, गणाधिप-पूजा, मातृपूजा, other आश्रम. उन्मोह.

(माध्यन्दिनीय) by होण्डू. Vide BBRAS. cat. p. 236 No. 236; refers to कर्क, कल्पतरु, श्रीकण्ठउपाध्याय, हलायुधाय, आश्रमभाष्य. Between 1200--1500 A. D.

आश्रमविधिसंक्षेप.

आश्रमविभक्ति- on the point when the genitive, objective, dative and vocative are to be used in आश्रम. N. vol. X. p. 347.

आश्रमविवेक by होट्टमिश्र, son of प्राण-कृष्ण. Peterson's 2nd report p. 188.

आश्रमविवेक by रुद्रधर, son of लक्ष्मीधर. Vide sec 96; pr. at Benares.

आश्रमविवेक by गूलपाणि sec. 95; pr. in Calcutta by M. M. Madhusudan Smritiratna.

C. टिप्पणी by अच्युतचक्रवर्ति; m. in his दायभागटीका.

C. अर्थकौमुदी by गोविन्दानन्द; sec. 101.

C. भावार्थदीप by जगदीश.

C. by श्रीकृष्ण; pr. at Calcutta in Bengali characters, 1880 A. D.

C. by नीलकण्ठ.

C. by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. N. (New series) vol. I pp. 381-382; shows that श्रीनाथ

only elaborated what his father said.

C आद्याविधिकौस्तुबी by महामहो-
प्याय रामकृष्णन्यायालङ्कार N. vol.
X. p. 119.

आद्यविधिकसंग्रह.

आद्यवृत्तिप्रकरण.

आद्यव्यवस्था.

आद्यव्यवस्थासंक्षेप of चिन्तामणि. Vide
सुखिव्यवस्थासंक्षेप.

आद्यबोद्धशविधि - Ulwar cat. No.
1508 and extract 357.

आद्यसंकलन.

आद्यसंकल्प- from प्रयोगपारिजात of
रघुनाथ.

आद्यसंकल्पविधि.

आद्यसंग्रह.

(1) m. in the स्मृतिचन्द्रिका. Ear-
lier than 1200 A. D.

(2) of रामकृष्ण, son of कोण्डभट्ट,
son of प्रयागभट्ट. Based upon
कान्यायन's आद्यकल्पसूत्र. He
wrote संस्कारगणपति on कातीयय-
ज्ञसूत्र. Composed at Benares
in śake 1673 (अिनगद्यपाठ्ये)
i. e. 1751 A. D. Vide I. O.
cat. pp. 560-61, No. 1738. I.
O. cat. p. 562 gives the date
'as शके गगनाङ्गा (ङ्गा?) ऋषमिसे
' (1670-1690) and 1826 of विक्रम
(i. e. 1770 A. D.) 'which is
probably the date of
copying. Mentions कर्क, इला-
हुष, मदाचर's भाष्य on कातीय-
यज्ञसूत्र, काशिका and दीपिक.

आद्यसङ्कल्प.

आद्यसार.

(1) by कुम्भकभट्ट (?). Is it a mis-
reading for कुल्लक or कुल्लक-
भट्ट?

(2) by कुल्लकभट्ट. Vide sec. 88
pp. 361-62.

(3) नारायण आरड m. in his यज्ञा-
भिसागर q.v. Later than 1650
A. D.

आद्यसार.

(1) part of वृत्तिहप्रसाद ; m. in वि-
धानपारिजात.

(2) by कमलाकर.

आद्यसौख्य- part of टोडरानन्द. Vide
sec. 104.

आद्यहेमाद्रि- the आद्य section of the
चतुर्धर्माचिन्तामणि.

आद्याङ्गसर्पणनिर्णय by रामकृष्ण (Baroda
O. I. 303).

आद्याङ्गभास्कर by विष्णुशर्मन्, son of
यज्ञदत्त, who became a संन्यासिन
and was styled अनुवृत्तिस्वरूप ;
based on कर्क ; for मार्धनीयनशास्त्रा
(Ulwar cat. extract 359).

आद्यादर्श by मोहेश्वरमिश्र.

आद्याविधि.

आद्याविधिकौस्तुबी by रामकृष्ण.

आद्याधिकार by विष्णुदत्त.

आद्याधिकारिनिर्णय ; by गोपालभ्यायपञ्चा-
नन (N. vol. III p. 60).

आद्याहक्रमजिका.

आद्यापार्क.

आद्यालोक m. in आचाररत्न of लक्ष्मण.
Earlier than 1600 A. D.

आद्यादीचीवर्णन by देवराज.

आदेशम्. Ano. (N. vol. V. p. 96.)

आदेशम्बोकर by नामोजिमदु surnamed
Kāla. Sec. 110. ,

आदेश्वात m. in वर्धमान's गङ्गाकृत्य-
विवेक. It is probably a portion
of मदनरत्न.

आदेशयोमिबचन by अनन्तभट्ट.

आवणकर्मसर्गबलिप्रयोग- a गृह्य rite

आवणद्वादशी.

अवधी (आश्वलायनीय).

,, (काण्वशास्त्रीय).

आवणीकर्म (बाजसनेय).

,, (हिरण्यकेशि) by गोपीनाथ
दीक्षित.

आवणीप्रयोग by कमलाकर

आवणीहोमपद्धति (आश्वलायनीय)

आवणोत्सर्गकर्म.

अजाह्निक.

अकरनिबन्ध m. in स्मृतिसार of हरि-
नाथ.

अधरसमुच्चय m. in भलमासतन्त्र by
रघु०.

अधरीय m. in नि. सि., प्रयोगपारिजात.
Vide sec. 81 p. 337.

अनिवासदीक्षितीय by अनिवात, son
of गोविन्दार्य of कौशिकगोत्र. On
वेदान्तसूत्र (Tri. cat. of Madras
Govt. mss. 1919-22 p. 5179).

अपतिरत्नमाला m. in समयमयूर.

अपतिरव्यवहारनिर्णय m. in तिथितत्त्व of
रघु० (Jivananda vol. I. p. 21).

अपतिरव्यवहारसमुच्चय m. in संस्कार-
तत्त्व of रघु०. Probably the same
as above.

M. D. 82.

अपतिसमुच्चय m. in ज्योतिस्तत्त्व of
रघु० (vol. I. p. 582).

अभ्युपप्रकाश by तिलकामदु. Peterson's
5th Report No. 154.

श्रुतिचर्चिका.

श्रुतिमीमांसा by वृत्तिहवाजपेयी.

श्रुतिमुक्ताफल.

श्रौतस्मार्तकर्मप्रयोग by वृत्तिह.

श्रौतस्मार्तक्रियापद्धति.

श्रौतस्मार्तविधि by बालकृष्ण.

श्लोककान्यायन m. in अपरार्क.

श्लोककालनिर्णय

श्लोकगौतम m. in कालविवेक of जीवत०,
अपरार्क, कालमाधव.

श्लोकचतुर्दशी (धर्मानुबन्धि) by कृष्ण-
शेष.

C by रामपण्डित शेष; pr. in सरस्वती-
भवन series (No. 22).

श्लोकतर्पण by लौगाक्षि.

श्लोकसंग्रह- on 96 आक्षेप

श्लोकापस्तम्ब m. in आचारमयूर.

श्वभून्नुवाधनसवाद (Burnell's Tanj.
cat p. 143a) decides that if a
man dies childless, leaving a
widow and mother, each takes
half of his estate.

श्वसकर्मप्रकाश.

श्वेताश्वदानविधि by कमलाकर.

षट्कर्मचन्द्रिका by चक्ररुतिम्मयज्जन,
son of लक्ष्मणभट्ट. He was called
रामचन्द्राभ्रम on becoming a
संन्यासिन्.

षट्कर्मचन्द्रिका m. in सन्ध्यावाच of
कृष्णपण्डित.

पद्कर्मदीपिका Anon. Collection* of rituals for the worship of ब्रह्मदेव, सार्वभौमदेव, and connected matters (N. vol. IX p. 273).

पद्कर्मदीपिका by लुङ्कुन्दलाल.

पद्कर्मविचार (part of स्मृतिरत्न-महोदधि).

पद्कर्मविशेक by हरिराम.

पद्कर्मव्याख्यानचिन्तामणि by नित्यानन्द.
Discourse on the sentences used at wedding and five other sacraments, for students of यजुर्वेद. Based upon गुणविष्णु. N. vol. III. p. 27.

पद्त्रिंशन्मत. Vide sec. 53.

पदपदी of विह्वलदीक्षित (C. P. cat. No. 6029).

पदपारायणविधि.

पदशीति or आशौचनिर्णय by कौशिकादित्य (i. e. आदित्य of the कौशिक-गोत्र). The first verse is ' अथानेकैर्विवाक्यानि संगत्यादाय केवलम् । संग्रह्य कौशिकादित्यो लिखत्याशौच-निर्णयम् ॥ ' It is in 86 verses on impurities on birth and death and in five प्रकरणसु on स्नान, सगोत्राशौच, असगोत्राशौच, संस्काराशौच and आशौचापवाद. Aufrecht (II. p. 82) is wrong in identifying it with अभिनवपदशीति.

C. अशौचोपनिषद् by लक्ष्मीवृत्ति.

C. शुद्धिचन्द्रिका by लक्ष्मणविरचित (pr. in Ch. S. series with text).

पदशीति by लक्ष्मणविरचित.

पदविशन्मत m. by स्मृतिच. and परा. भा.

पद्मवतीशान्ति by शिवशङ्कर, son of गोविन्दशङ्कर. The 96 शान्तिसूक्त briefly set out in one verse ' अमाशुगममहाकाशित्तिपुतिपातमहालयाः । आम्बुद्वयं च ध्रुवैश्च पद्मवत्यः प्रकीर्तिताः ॥ ' Mentions कमलाकरभट्ट, नीलकण्ठभट्ट, दीपिकाविचरण, प्रयोगरत्न, आशुकरिका, कलिकाविचरण of विश्वरूपाचार्य ; (ms. in Bhadkamkar collection). Later than 1650 A. D.

पद्मवतीशान्तिपद्यति by रघुनाथ, son of माधव, son of रामेश्वर. Refers to नारायणभट्ट as his uncle. About 1550-1625 A. D.

पद्मवतीशान्तिप्रयोग.

पट्टिपूर्तिशान्ति (ceremonies on attaining 60 years). Vide Burnell's Tanj. cat. pp. 138b, 151b.

षोडशकर्मकलापरिचय.

षोडशकर्मपद्यति by लक्ष्मणभट्ट.

षोडशकर्मपद्यति by गङ्गाधर.

षोडशकर्मप्रयोग on the sixteen संस्कार, स्थालीपाक, पुंसवन, अनवलोमन, सीमन्तोक्षयन, जातकर्म, पौर्णमासी, पञ्चगव्य, नामकरण, निष्क्रमण, कर्णवेष्टन, अक्षप्राशन, चोलकर्म, उपनयन, गोदान, समावर्तन, विवाह. Mentions प्रयोगसार, प्रयोगपारिजात, दीपिका ; ms (in Bhadkamkar collection) dated śake 1695. After 1500 A. D.

षोडशविष्णुदानप्रयोग Anon ; mentions संवत्सरप्रदीप. (N. vol. II. pp. 310-311).

षोडशमहादानपद्यति or दानपद्यति by रामदास of the लोपाठक minister of king बुध्दि of मल्लिका of the

कमलाकर, with the help of भव-
कर्म, his family priest. He was
a paternal first cousin of चण्डेश्वर
and so flourished in first half
of 14th century.

बोधशमहादानविधि by कमलाकर, son of
रामकृष्ण. Sec. 196.

बोधशयात्रा.

बोधशसंस्कारः (according to आश्व-
लायनगृह्य).

बोधशसंस्कारः by कमलाकर.

बोधशसंस्कारः by चन्द्रचूड. An abri-
dgment of his संस्कारनिर्णय.

बोधशसंस्कारपद्धति or संस्कारपद्धति (Bik.
cat. p. 463) by आनन्दरामदीक्षित.

बोधशसंस्कारप्रयोग.

बोधशसंस्कारसेतु by रामेश्वर.

बोधशोपचारपूजापद्धति (for worship
of विष्णु).

संवत्सरकल्पलता of ब्रजराज, a devotee
of विठ्ठलेश, son of बल्लभाचार्य ; in
12 वृत्त in verse. Begins with
कृष्णजन्माष्टमी festival in भाद्रपद
and then describes festivals in
other months. D. C. ms. No.
201 of A 1882-83.

संवत्सरकृत्य or संवत्सरकौस्तुभ or संवत्सर-
दीधिति-part of स्मृतिकौस्तुभ of
अनन्तदेव. Vide sec. 109.

संवत्सरकृत्यप्रकाश-a part of the यश-
वन्तभास्कर by भास्करशर्मा.

संवत्सरकौस्तुभ by गोविन्दानन्द. Sec. 101.

संवत्सरदीधिति-part of the स्मृतिकौस्तुभ
of अनन्तदेव.

संवत्सरविधिप्रधान by पुरुषोत्तम.

संवत्सरप्रकाश.

संवत्सरप्रदीप m. by शूलपाणि in कौ-
त्सवधिवेक, भास्करियाकौस्तुभ, निर्विवा-
सुत and in एकादशीतत्त्व (II. p 51)
and शुद्धितत्त्व (II. 327) as इला-
युध's. Aufrecht (cat. I. p. 681)
wrongly ascribes it to शूलपाणि.
Vide p. 394 above. Vide N.
(new series (I. p. 390 for a
संवत्सरप्रदीप.

संवत्सरप्रयोगसार of श्रीकृष्णभट्टाचार्य,
son of नारायण of the वन्द्यपटीय
clan.

संवत्सरोत्सवकालनिर्णय by निर्भयराम.

संवत्सरोत्सवकालनिर्णय of पुरुषोत्तम on
the same subject as preceding.
Expressly says that it was com-
posed to clear up the पद्धति of
ब्रजराज. In prose. D. C. Ms. No.
177 of 1884-86. Earlier than
1750 A. D.

संवर्तस्मृति Vide sec. 55 ; pr. Jiva-
nanda Sm. part I pp. 584-603
and Anan. Sm. pp. 411-424.

संस्कृतक्रम by वैद्यनाथ. Probably a
portion of the स्मृतिमुक्ताफल.

संस्कारकमलाकर or संस्कारपद्धति by
कमलाकर. Vide sec. 106 (vide
BBRAS cat. p. 236 and I. O.
cat. p. 514).

संस्कारकल्पद्रुम by जगन्नाथयाज्ञिक, son
of सुतशाङ्करगुह्य. In three काण्डs
on गणेशपूजन, संस्कार and स्मार्त-
धान ; names बाह्यदेव's भाष्य on (पार-
स्कर) ग्रन्थ. Speaks of 25 संस्कारs.
Ulwar cat. extract 364.

संस्कारकौस्तुभ by गिरिमदु, son of गङ्गाधर.

संस्कारकौस्तुभ or संस्कारदीपिति- part of स्मृतिकौस्तुभ of अनन्तदेव. Vide sec. 109 (pr. by Nir. P. and at Baroda with Marathi translation).

संस्कारगङ्गाधर or- धरी by गङ्गाधरदीक्षित. On संस्कार of गर्भाधान, चोल, व्रतबन्ध, वेदव्रतचतुष्टय, केशान्त, व्रतविसर्ग, विवाह. (D. C. ms. No. 610 of 1882-83).

संस्कारगणपति- com. on पारस्करयज्ञ-सूत्र by रामकृष्ण. Vide under पारस्करयज्ञ above.

संस्कारचन्द्रचूडी of चन्द्रचूड. Vide संस्कारनिर्णय below.

संस्कारचिन्तामणि by रामकृष्ण of Benares (C. P. cat. No. 6073). Probably the same as संस्कार-गणपति.

संस्कारतरण of रघुनन्दन. Vide sec. 102.

C. by कृष्णनाथ.

संस्कारदीपिति- vide संस्कारकौस्तुभ.

संस्कारदीपिति (pr. at Benares).

संस्कारनिर्णय.

(1) by चन्द्रचूडभट्ट, son of उमण्ण-भट्ट, son of चर्मभट्ट. Based on आपस्तम्बयज्ञ. Treats of संस्कार from गर्भाधान. Names ज्योतिर्नि-बन्ध, माचवीय, हरव्रत and छवर्शन on आपस्तम्ब, प्रयोगरत्न. One ms. (I. O. cat. p. 98 No. 467) is dated śake 1607 (1685). Between 1575-1650 A. D.

(2) by तिव्याभट्ट, son of रामभट्ट, surnamed गङ्गाधर, for आपस्तम्बयज्ञ.

In 1776 A. D. he composed his संग्रहदीपिका on आपस्तम्बयज्ञ-श्रौतसूत्र.

(3) by नन्दपण्डित- a part of स्मृति-सिन्धु. Vide sec. 105.

संस्कारसुसिंह by नरहरि (C. P. cat. No 6076). Pr. at Benares in 1894.

संस्कारपद्धति by असुतपाठक, son of सखाराम (for माध्यन्दिनीय). Men- tions हेमाद्रि, धर्मविषयसार, प्रयोग-दर्पण, प्रयोगरत्न, कौस्तुभ, कृष्णभट्टी, गदाधर.

संस्कारपद्धति by आनन्दराम पात्रिक.

संस्कारपद्धति by कमलाकर. Vide संस्कार-कमलाकर above.

संस्कारपद्धति by गङ्गाधरभट्ट, son of राम. Vide संस्कारगङ्गाधरी.

संस्कारपद्धति by ज्ञारायणभट्ट.

संस्कारपद्धति by भवदेव. The same as छन्दोगकर्मानुष्ठानपद्धति. Vide sec. 73.

C. रहस्य by रामनाथ. Composed in śake 1544 (1622-23 A. D.) N. VI. pp. 237-238.

संस्कारपद्धति by शिङ्गय.

संस्कारप्रकाश.

(1) a part of प्रतापनारसिंह.

(2) a part of वीरमित्रोदय by मित्र-मिश्र.

संस्कारपदीप.

संस्कारपदीपिका by विष्णुसर्मादीक्षित.

संस्कारप्रयोग.

संस्कारभास्कर.

(1) by सण्डभट्ट, son of मधोन्वर . अवाचित. Based on कर्क and

नृपचर. Divides संस्कारs into ब्राह्म (गर्भाधान and others) and वैव (पाकयज्ञ and others). D.C. No. 611 of 1882-83.

(2) by कविबुध or- भट्ट, son of गङ्गाधर, son of विश्वनाथ, sur-named हौन्त्र (हौत्रे). Pr. by Venk. P.; follows कर्क, वासु-देव and हरिहर on पारस्करयुद्ध and mentions प्रयोगदर्पण. Vide BBRAS. cat. vol. II p. 236 No. 739.

संस्कारमञ्जरी by नारायण. Same as ब्रह्मसंस्कारमञ्जरी.

संस्कारमयूख.

(1) by नीलकण्ठ. Vide sec. 107. In many mss. ascribed to his son शाङ्कर. Pr. at Gujrati P and by Mr. J. R. Gharpure

(2) ,, or संस्कारभास्कर by सिद्धेश्वर, son of दामोदर, son of शाङ्कर. He was a nephew of नीलकण्ठ. Flourished between 1630-1670 A. D. Treats of 25 संस्कारs and gives at the end of the work a complete list of गोत्रs and ग्रन्थs.

• संस्कारमार्तण्ड by मार्तण्डसोमयाजी ; Contains two chapters on स्थाली-पाक and नवग्रह. Pr. at Madras.

संस्कारसुक्तावली of तानपाठक.

संस्काररत्न by खण्डेराय, son of हरिभट्ट, son of नारायण ; m. in his कृत्य-रत्न. Later than 1400 A. D. His family was patronised by विजय king.

संस्काररत्न from the अनुपविहारा or धर्मान्वोधि of मणिराम.

संस्काररत्नमाला.

(1) by गोपीनाथभट्ट (pr. at Anan. P. and in Ch. S. series).

(2) by नागेशभट्ट.

संस्काररत्नाकर (पारस्करीय).

संस्काररत्नावलि of वृसिंहभट्ट, son of सिद्धभट्ट, of कण्वशास्त्रा and resi- dent of प्रतिष्ठान.

संस्कारवादार्थ (deals with the proper times for such संस्कारs as जातकर्म &c.). N. vol. I. p. 150

संस्कारविधि or युद्धकारिका by रेखक.

संस्कारवीचि- a portion of the गोविन्दार्णव compiled by शेषवृसिंह.

संस्कारसागर by नारायणभट्ट (on स्थाली-पाक).

संस्कारसार- part of the वृसिंहप्रसाद Vide sec. 99.

संस्कारसौख्य.

संस्काराद्युत of सिद्धेश्वर, son of दामोदर ; vide संस्कारमयूख above. Re- fers to द्वैतनिर्णयपरिशिष्ट of hi- father.

संस्कारोद्योत- a portion of the दिन- करोद्योत.

संस्थापद्धति or संस्थावैधनाथ by वैधनाथ, son of रत्नेश्वर, son of केशव ; in 4 मानs. Ulwar cat. extract 63. On the rites performed in आच- सध्य fire according to कात्यायन-युक्त.

संहितादीप m. in संस्कारमयूख of सिद्धेश्वर.

संज्ञासूत्र m. in ति. वि. An astro-
logical work.

संज्ञासारावलि m. in संस्कारमूल.

संज्ञासोमपद्धति by मेरुभट्ट (Baroda
O. I. 335).

संज्ञासूत्रमन्त्राणि.

संज्ञादानकलाधिकार.

संज्ञादेवतामतिहा.

संज्ञापुराणसमुच्चय m. by अष्टादनाथ.

संज्ञाप्रमाणसंग्रह.

संज्ञाशान्तिसंग्रह.

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि of रामकृष्ण (N. IV.
p. 222-23).

संज्ञासूत्रमन्त्रिका by रघुनन्दन (N. I.
p. 166).

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि by चन्द्रशेखरशर्मा
of नवद्वीप (about the संज्ञासूत्रs to
be made in the beginning of
all काम्य rites). Divided into
four parts on तिथि, मास, काम्य-
कर्मणि, संज्ञासूत्र, व्रत. N. vol. II. pp.
329-330.

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि (probably a purely as-
trophological work) by शम्भुनाथा-
चार्य.

संज्ञासूत्रमन्त्राणि by शिव.

संज्ञासूत्रमन्त्राणि by हरिनाथाचार्य. m. by
रघु? in ज्योतिस्तार.

संज्ञासूत्रमन्त्राणि by सिद्धान्तबागीश्वर-
चार्य; ms. (N. vol. VIII. p. 198)
dated šake 1540 (1618 A. D.).

संज्ञासूत्रमन्त्राणि by नारायणभट्ट
in 3 parts.

संज्ञासूत्रमन्त्राणि by बाळकृष्ण.

संज्ञासूत्रमन्त्राणि- a portion of the सूत्र-
मुक्ताफल.

संज्ञासूत्रमन्त्राणि Ano.; mentions श्रीम-
पराक्रम, दीपिका, कृत्यचिन्तामणि.

संज्ञासूत्रमन्त्राणि by शूलपाणि. Vide sec.
95 at p. 394. N. VI. p. 205.

संज्ञासूत्रमन्त्राणि by शूलपाणि. Ano. (N. II.
p. 313).

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि. Briefly describes
religious rites from चैत्र to फाल्गुन.
Expressly says that it is based
on निर्णयसिन्धु; ms in Bik. cat. p.
454 is dated šake 1514 (1592
A. D.), which is a misreading, if
निर्णयसिन्धु of कमलाकर is meant.

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि. m. in एकादशीतार of रघु?

संज्ञासूत्रमन्त्राणि by रामभट्ट.

संज्ञासूत्रमन्त्राणि by चण्डीदास, son of
दुर्गादास, written at the desire of
रणवीरसिंह of काश्मीर.

संज्ञासूत्रमन्त्राणि by नोदुलजित्, son
of हरिजित् in 1633 A. D.

संज्ञासूत्रमन्त्राणि (Ulwar cat. 2412)
by रघुनन्दनभट्ट.

संज्ञासूत्रमन्त्राणि (Ulwar cat. 2513).

संज्ञासूत्रमन्त्राणि.

संज्ञासूत्रमन्त्राणि by दिवाकरभट्ट,
Same as आश्विनचन्द्रिका of दिवाकर
above.

संस्कारपरिमाणसंग्रह of केशवकवीन्द्र, who wrote in Benares and was the principal Pandit in the parīśad of the king of तीरभुक्ति (modern Tirhut). Dilates upon the weights, numbers and measures required in स्मृति rules (such as size of tooth brush, number of sacred threads for ब्राह्मण's यज्ञोपवीत). N. vol. V pp. 161-162.

संग्रह or स्मृतिसंग्रह. Vide sec. 54.

संग्रहचिन्तामणि (C. P. cat. No. 6153).

संग्रहवैयनाधीय by वैयनाथ

संग्रामसाहूय- vide विवेकदीपक above.

सञ्चरितपश्चिमाण by श्रीराघव of बाधूल-गोत्र on the duties of वैष्णव. Mentions स्मृतिरत्नाकर.

सञ्चरितरक्षा by वेङ्कटनाथ on शङ्खचक्र-धारण, ऊर्ध्वपुण्ड्रधारण and भगवक्षि-वेदितोपयोग (3 प्रकरण).

सञ्चरितरक्षा by रामानुजाचार्य.

C. स्मञ्चरित्रसारंगदीपिका by himself.

सञ्चरितमुद्रानिधि by श्रीराघव (नेधुव), who bows to several teachers of the विशिष्टाद्वैत system, viz. नाथ, राममिश्र, यामुनमुनि, रामानुज, रङ्गराज, वेदान्तवेशिक, पराङ्कुश, श्री-निवास &c.

सञ्चरितप्रज्ञा.

सञ्जनबलुभा by जयराम- a com. on पञ्चस्वरयज्ञसूत्र; m. in सुहृत्दीपक of महादेव.

सत्कर्मकल्पग्रन्थ.

सत्कर्मचिन्तिका.

सत्कर्मचिन्तामणि

सत्कर्मदर्पण.

सत्क्रियाकल्पमञ्जरी (Madras Govt. mss. cat. vol. V p. 2212, vol. VI p. 2308).

सत्क्रियासारंगदीपिका by गोपालभट्ट for वैष्णव. He wrote हरिमक्तिविलास also. Flourished about 1500-1565 A. D. Names भवदेव, अनिरुद्ध, भीम, गोविन्दानन्द and नारायण.

सत्यव्रतस्मृति m. in कालविवेक of जीवत°, अपरार्क, स्मृतिच°, आद्यतत्त्व.

सत्संप्रदायप्रदीपिका or संप्रदायप्रदीप- an account of the principal वैष्णव teachers.

सत्संप्रदायप्रदीपिका by गदाधर.

सत्स्मृतिसार by जानकीराम सार्वभौम on तिथि, प्रायश्चित्त &c. N. (new series) vol. II. p. 210.

सदाचार.

सदाचारक्रम by रामपति.

सदाचारक्रम attributed to बसिष्ठ.

सदाचारचन्द्रिका (D. C. ms. No. 108 of 1869-70 copied in संवत् 1787 माघ 1. e. February 1731 A. D.). Inculcates कृष्णयक्ति. Mentions रूपगोस्वामी, सनातनगोस्वामी, रामार्चनचन्द्रिका, हरिमक्तिविलासटीका, हरिमक्तिमुचोदय and its टीका.

सदाचारचन्द्रोदय- vide आचारचन्द्रोदय alias माधवप्रकाश.

सदाचारनिर्णय by अनन्तभट्ट.

सदाचारप्रकरण by सङ्कराचार्य (10th century).

सदाचाररत्न by अमलकदु, son of
हार्दिकदु, composed at Benares at
the desire of संग्रामसिंह, son of
अमरेश, son of जयसिंह. About
1715 A. D. (vide Stein's cat.
p. 317-318).

सदाचारविचर by शङ्कर.

सदाचारसंग्रह by गोपालन्यायप्रधानन.

सदाचारसंग्रह by वेङ्कटनाथ. Vide under
स्मृतिरत्नावलि.

सदाचारसंग्रह by शङ्करभट्ट, son of
मीलकण्ठभट्ट (I. O cat. p. 590 No.
1800). Probably a spurious
work. In N. vol. I p. 103
author's name is wanting,
though the first verse is same as
in I. O. cat. p. 590.

सदाचारसंग्रह by श्रीनिवासपण्डित in
three काण्डs on आचार, व्यवहार
and प्रार्थना.

सदाचारसङ्क्षिप्त.

सदाचारस्मृति by आनन्दतीर्थ. In 40
verses.

C. by सुहरि, pupil of मध्व. Ba-
roda O. I. No. 1884.

C. by रामाचार्य. Baroda O. I. No.
2619.

सदाचारस्मृति by नारायणपण्डित, son of
विष्णुनाथ. In Bik. cat. p. 449 the
work is styled 'स्मृतिटीका. So
also in Stein's cat. p. 107.

सदाचारस्मृति by राघवेन्द्रयति on आह्निक
(C. P. cat. 6193).

सदाचारस्मृति by श्रीनिवास (C. P.
cat. 6192).

सदाचारस्मृतिनामकं इतिविष्णु (Baroda
Oriental Institute No. 1880).
Mentions प्रबोधपरिभाषा.

सद्धर्मचन्द्रोदय m. in अहल्याकामपेठ

सद्धर्मचिन्तामणि m. in आचारमयस.

सद्धर्मतत्त्वाध्यात्मिक by हरिप्रसाद, son
of गङ्गेश of मथुरा. In 62 verses.
He wrote आचारतत्त्व also.

सद्धन्तरत्नमाला.

सनत्कुमारसंहिता m. in त्रिस्थलीसेतु
and नि. सि.

संतानदीपिका- gives astrological
reasons for a man's being issue-
less.

संतानदीपिका by केशव.

संतानदीपिका by महादेव.

संतानदीपिका by हरिनाथाचार्य.

संदर्भसूक्तिका com. on हारलता q. v.

संख्याकारिका by सर्वेश्वर, son of लीला-
धर.

संख्यात्रयभाष्य by परशुराम (Baroda
O. I. 6463). Also called द्विज-
कल्पलता.

संख्यातुल्यसकर्मन्.

संख्यानिर्णय.

संख्यानिर्णयकल्पलता by कृष्णपण्डित,
son of रामपण्डित and लक्ष्मी in
four गुरुकs. Hultzsch R. I. No.
442 extract p. 80.

संख्यापद्धति m. in आह्निकतत्त्व of रघु.

संख्याप्रयोग N. vol. X. p. 343.

संख्यारत्नप्रदीप by आशाधरभट्ट in 3
किरणs. Baroda O. I. No. 29.

संख्याबन्धनभाष्य or संख्याभाष्य by
आनन्दतीर्थ.

संन्यासवन्दनभाष्य by कृष्णपण्डित, son of राघवदेव, in four chapters (BBRAS. cat. p. 237).

संन्यासवन्दनभाष्य by कृष्णपण्डित, son of रामभट्ट and लक्ष्मी, and pupil of सुकुन्दाश्रम and कृष्ण. Hultsch's R.I. p. 58. This is also called संन्यासवन्दनपद्धति. Pr. in Anan. P.

संन्यासवन्दनगीष्प by चौण्डपार्य, son of शिखार्य and कामान्वा (for आम्ब-कायनीय); composed at request of चाण्डण्ड, son of भानु.

संन्यासवन्दनभाष्य by तिमिलयज्वर or तिचमठ.

संन्यासवन्दनभाष्य by नारायणपण्डित, who composed 60 works.

संन्यासवन्दनभाष्य by रामाश्रमपति, pupil of महादेव; composed at Benares in शके 1574 (1652-53 A. D.).

संन्यासवन्दनभाष्य by विद्यारण्य (on कवेदिसंन्यास and तैत्तिरीयसंन्यास).

संन्यासवन्दनभाष्य by बेंकूटाचार्य (on कवेसंन्यास).

संन्यासवन्दनभाष्य by व्यास, pupil of वृत्तिह, Stein's cat. p. 256.

संन्यासवन्दनभाष्य by शाङ्कराचार्य?

संन्यासवन्दनभाष्य by शाङ्कन (Ulwar cat. No. 1514).

संन्यासवन्दनभाष्य by श्रीनिवासतीर्थ.

संन्यासवन्दनमन्त्र- there are several works with this title for the followers of the different Vedas.

संन्यासमन्त्रव्याख्या महाप्रकाशिका by बन-बाकिमिश्र, pupil of बट्टोलि. Stein's cat. p. 256. About 1650 A. D.

M. D. 83.

संन्यासप्रदीप by आशाचरभट्ट (= Baroda O. I. No. 29).

संन्यासवन्दनविवरण- from the विज-कल्पलता.

संन्यासविधिमन्त्रसमूहटीका by रामानन्द-तीर्थ.

संन्याससूत्रप्रवचन by इलायुध.

संन्यासकर्मकारिका.

संन्यासग्रहणपद्धति by आनन्दतीर्थ, son of जनार्दनभट्ट.

संन्यासग्रहणपद्धति by शाङ्कराचार्य.

संन्यासग्रहणपद्धति attributed to शौनक

संन्यासग्रहणरत्नमाला by श्रीमाहाङ्कर-शर्मन् (Baroda O. I. 12305).

संन्यासप्राप्त्यपद्धति alias संन्यासप्रयोग alias सप्तसूत्री ascribed to शाङ्कराचार्य (on rites when a person enters order of संन्यास).

संन्यासदीपिका by अग्निहोत्रिनोषीनाथ (Baroda O. I. 10057).

संन्यासदीपिका by सखिदानन्दाश्रम pupil of वृत्तिहाश्रम (Ulwar cat. extract 363).

संन्यासधर्मसंग्रह by अण्णुताश्रम.

संन्यासनिर्णय by उरुपोत्तम.

संन्यासनिर्णय by बल्लभाचार्य in verse.

C. by same.

C. विवरण by उरुपोत्तम, son of पीतान्तर. D. C. ms. No. 175 of 1884-86.

C. by रघुनाथ, pupil of विठ्ठलदीक्षित, BBAS. cat. vol. II p. 327.

C. by विठ्ठलेश.

संन्यासपदमञ्जरी by बरदराजभट्ट.

संन्यासपद्धति m. in नि. सि., माध्व-
महत्त.

संन्यासपद्धति by अष्टुताभन.

संन्यासपद्धति by आनन्दतीर्थ, the
founder of the माध्वमत (? 119-
1199 A. D.). Stein's cat. p. 318
for extract.

संन्यासपद्धति by निम्बार्कशिष्य.

संन्यासपद्धति by ब्रह्मानन्दिव. Baroda
O. I. No. 1676 is a संन्यासपद्धति
following ब्रह्मानन्दीयपद्धति.

संन्यासपद्धति by रुद्रदेव (extracted
from प्रतापनारसिंह).

संन्यासपद्धति ascribed to शाङ्कराचार्य
(I. O. cat. p. 521 No. 1642).

संन्यासपद्धति ascribed to शौनक (N.
vol. II. p. 101).

संन्यासभेदनिर्णय.

संन्यासरत्नावलि by पद्मनाभभट्टारक
(according to माध्व tenets).

संन्यासरीति.

संन्यासचरण by बल्लभाचार्य. N. vol. X.
p. 178.

संन्यासविधि by विष्णुतीर्थ (Baroda O.
I. 8512).

संन्यासाह्निक.

संन्यासपद्धति (for वेष्णवस) I. O.
cat. p. 523.

संन्यासिमरणोत्तरविधि Stein's cat.
p. 107.

संन्यासिसंन्या.

संन्यासिसमाराधन.

संन्यासितापिकचविधि by वेदान्तरामाभुज
तातदास, on the ascetic's son per-
forming सविण्डीकरण for his
father.

सन्मार्गकण्ठकोशार by केम्पतात (on the
necessity of सविण्डीकरण for ब्रह्मज्ञान).

सन्मार्गकण्ठकोशारकण्ठन (Madras
Govt. mss. cat. vol. VI p. 2314
No. 3093).

सविण्डीनिर्णय.

सविण्डीकरण.

सविण्डीकरणसण्ठन.

सविण्डीकरणविधि.

सविण्डीकरणभाष्य.

सविण्डीकरणभान्तकर्म.

सविण्डीकरणभान्तकर्म.

सविण्डीभाष्य by रघुवर (C. P. cat.
No. 6221).

सप्तपाकयज्ञभाष्य.

सप्तपाकयज्ञशेष. Divided into four
प्रश्नस, each प्रश्न being divided in-
to अध्यायस. N. vol. II. pp. 122-
125.

सप्तपाकसंस्थाविधि by दिवाकर, son of
महादेव, on भवर्णाकर्म, सर्पबलि, आ-
श्वयुजी, आश्वयुज, गृहका and पार्वण-
भाष्य. Names हेमाद्रि and कौस्तुभ.

सप्तमठान्नायिक- vide मठान्नायादिविचार.

सप्तर्षिमत or- स्मृति m. in नि. सि. (2).

सप्तर्षिसंमतस्मृति in 36 verses (I. O.
cat. p. 402). The seven sages
are नारद, बसिष्ठ, कौशिक, वेङ्कट,
गर्ग, कश्यप, कण्व.

सप्तर्षिस्मृतिसंग्रह.

सप्तव्यसनकथासङ्ग्रह by सोमकीर्ति
आचार्य (N. VIII. p. 144).

सप्तसंस्थाप्रयोग by अनन्तदीक्षित, son
of विश्वनाथ, surnamed वज्रोपवीत.

सप्तसंस्थाप्रयोग by बाळकृष्ण, son of
महादेव.

सुसंस्तराप्रयोग from the राजवर्मकौस्तुभ
of अनन्तदेव.

सप्तसंस्थाप्रयोग from the प्रयोगरत्न of
नारायणभट्ट.

सप्तसंस्थासंन्यासपद्धति. Rules for ordi-
nation of sannyāsins and for
the ten orders (तीर्थ, आश्रम,
अरण्य, गिरि, पर्वत, सागर, सरस्वती,
भारती and पुरी) and account of
the ten great teachers from ब्रह्मा
to शंकराचार्य and the latter's
disciples. N. vol. VI. p. 295.

समापतिलक्षण.

समयकमलाकर by कमलाकर.

समयकल्पतरु by पन्तोनीभट्ट, son of
लक्ष्मणभट्ट. Vide Bik cat p 451
(which gives only एकादशीनिर्णय
out of it).

समयनय by विश्वेश्वर, son of दिनकर,
for शम्भुराज (the Maratha king
Sambhaji) in 1681.

समयनिर्णय by अनन्तभट्ट on, times
proper for religious rites; ms.
(N. vol. VIII. p. 205) dated
śake 1802 (1680-81 A. D.).

समयनिर्णय- the 5th part of the प्रताप-
मार्तण्ड by रामकृष्ण, son of माधव,
son of नारायण of the पराशरगोत्र.
Composed at the order of king
प्रताप (हर्षदेव). About 1500-
1525 A. D.

समयप्रकाश by हनुमन्लाल.

समयप्रकाश by रामचन्द्रायजन्. Vide
N. vol. VIII. p. 213.

समयप्रकाश by विश्वसर्मा described as
एवमित्यादिगणितस्यवर्तमानायाजिक

It is a part of a digest called
कीर्तिप्रकाश; composed by order
of कीर्तिसिंह, son of कनकसिंह, born
in, गौर family. His विरुद्घ are
'कौण्डिनपरशुराममानोक्त' which are
the same as those of मदनसिंहदेव
under whom मदनरत्न, was com-
piled. It is probably this work
that is mentioned by आनन्दक्रिया-
कौमुदी, मलमासतत्त्व of रघु० as
समयप्रकाश.

समयप्रदीप by विठ्ठलदीक्षित (C. P.
cat. 6284).

समयप्रदीप by श्रीदत्त. Vide sec. 89.
C. जीर्णोद्धार by मधुसूदनठक्कर.

समयप्रदीप by हरिहरभट्टाचार्य, compos-
ed in śake 1481 (शाके महीमङ्गल-
वेदचन्द्रसंख्यागते) i. e. 1559-60 A.D.
Doubtful whether he was father
of रघु०. N. vol. III. pp. 55-56 and
Baroda O. I. No. 10120. It
deals with astrological सुद्धर्त for
religious rites.

समयमनोरमा (C. P. cat. 6286).

समयमयूख or कालमयूख by नीलकण्ठ.
Vide sec. 106. Pr. by Mr. Ghar-
pure.

समयमयूख by कृष्णभट्ट.

समयरत्न by मणिराम.

समयालोक by पद्मनाभभट्ट. Vide दुर्गा-
०. वृत्तीप्रकाश.

समयोद्घोत- part of मदनरत्न.

समरसार by रामचन्द्र, son of हर्षदास.
Deals with astrological calcu-
lations from names of bellige-
rents &c.

C. by कस्त younger brother of author. Stein's cat. p. 174.

C. by शिवदास, son of सूर्यदास and विशाकाका. He calls the author his पुत्र. N. II. pp. 204-206.

समस्तकाण्डनिर्णयाधिकार.

समानप्रवरग्रन्थ- Stein's cat. p. 107.

समावर्तनकालप्रायश्चित्त.

समावर्तनप्रयोग by स्वामिग्रन्थ.

सहस्रायमकरण by जगन्नाथसूरि.

सहस्रकरमात्र on आश्विन m. in आश्विन-
कृतस्व, आश्विनस्व of रघु०.

सहस्रप्रधानमीमांसा.

सहस्रायमप्रदीप by गद्गदिवेदि, composed at हन्दावन in संवत् 1610 (1553-4 A. D.); in five प्रकरण; gives परम्परा of विष्णुमक्तिमार्ग from उरुपोत्तम, ब्रह्मा, नारद, कृष्णद्वैपायन, बृहस्पति; speaks of the तिरोधान of the path and then of बह्म, his son विह्वल, his sons गिरिधर and others who were living when work was composed; mentions the five things (वस्तुषष्टक) on which बह्म dwelt (viz. ब्रह्म-सेवा, मागवतार्थ, भगवत्स्वरूपनिर्णय, भगवत्सेवा, नैरेपेक्ष); narrates stories of कुमारपाल and हेमचन्द्र, कृष्णार्चार्थ and हरेन्द्र, मन्वाचार्य, ह्यमामुन and निम्बादित्य and of birth of बह्म while his parents were running away from Kāśī. D. C. ms. No. 176 of 1884-86.

सहस्रवर्णनपति by नमपति रावत, son of हरिकृष्णसूरि, on auspicious times for marriage, forms of marriage etc. About 1685 A. D.

सहस्रवर्णनपति Anō. ; on prohibited degrees of relationship in marriage

सहस्रवर्णन m. in नि. सि.

सहस्रवर्णन by मोक्षान्तायन-
कृष्णार्च on relationship that allowed or disallowed marriage between the parties (such as सपिण्ड, समानोदक, समोत्र, समान-
प्रवर, बान्धव).

सहस्रवर्णनपिका by विद्यानिधि (Baroda O. I. 10106).

सहस्रवर्णन m. in स्मृतिरत्नावली.

सहस्रवर्णन by भवदेवभट्ट m. in उद्वाहतरव and संस्कारतरव. Vide sec. 73.

सहस्रवर्णन by बृहस्पति ; m. by रघु० in सुवितरव, who mentions a परिशिष्ट thereto in संस्कारतरव. Vide sec. 95 and N. (new series) vol. I preface p. X.

सहस्रवर्णनपरिशिष्ट of धनञ्जय m. in उद्वाहतरव and संस्कारतरव (p. 891 of रघु०). This is probably a परि-
शिष्ट to भवदेव's work.

सहस्रवर्णनपर्यायिका or उद्वाहवर्णन (N. II. p. 334, different from उद्वाहवर्णन above).

सरस्वतीनशान्ति.

सरस्वती (seems to be a ग्रन्थ on मोक्षप्रज्ञा) m. by रघु० in उद्वाहतरव, एकादशीतरव and कृष्णोदयोत्तरगतस्व.
सरस्वतीवर्णनश्री.

सरस्वतीवर्णन by प्रतापराजदेव of the नमपति dynasty of Orissa. Vide
• sec. 100.

सरोजचन्द्रिका by वात्सल्यविरल. Contains dissertations on topics of वर्ण such as आशु, आशौच, शुद्धि, गोषि for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI. p. 39).

सरोजचन्द्र or **स्वतिसार** by छप्पनबहु. Ulwar cat. extract No. 370. Peterson seems to be wrong in saying that सरोजचन्द्र is the author (Ulwar cat. No. 1537).

सर्वचरि.

सर्वतीर्थयात्राविधि by कमलाकर.

सर्वदेवताप्रतिष्ठासारसंग्रह.

सर्वदेवप्रतिष्ठाकर्म.

सर्वदेवप्रतिष्ठाप्रयोग by माधवाचार्य. N. (new series) vol. III p. 219.

सर्वदेवप्रतिष्ठाविधि by a son of राम-चन्द्रदीक्षित.

सर्वदेववर्तिप्रतिष्ठाविधि.

सर्ववर्मप्रकाश by शाङ्करबहु, son of नारायणबहु. Vide वर्मप्रकाश.

सर्ववर्मप्रकाशिका of बह्व्य in 426 verses on रामचरि in various months and तिथि and connected festivals and rites such as मन्मोक्ष on वैशाखादशी, स्त्रीराशि-मन्मोक्ष on आषाढशुक्लद्वादशी, कृष्णारण्यविधि, १ चातुर्मास्यप्रतिविधि (D. C. ms. 331 of 1887-91).

सर्वद्वारासार by शङ्करानन्द.

सर्वद्वाराचार्यसंग्रह by वेङ्कटराय.

सर्वद्वाराप्रतिष्ठाप्रयोग by अनन्तदेव.

सर्वद्वाराप्रतिष्ठाप्रयोग by बालसाक्षि or बालाक्षरि, son of देवबहु, son of

नारायणबहु कानककर. Wrote under Tanjore king, Śarabha, son of Tulaja.

सर्वप्रायश्चित्तलक्षण.

सर्वव्रतोपायन by अनन्तदेव.

सर्वव्रतोपायनप्रयोग.

सर्वशान्ति.

सर्वशान्तिप्रयोग- quotes हेमाद्रि (Bik. cat. p. 459).

सर्वशास्त्रार्थनिर्णय by कमलाकर. Vide BBRAS. cat. p. 238 No. 744 (ms. dated śake 1637) and Bik. cat. p. 459.

सर्वसंस्कारसंग्रह m. in नि. सि.

सर्वसारसंग्रह by बहुोजि. Between 1600-1650.

सर्वस्वतिसंग्रह by सर्वक्रतुबाजपेयवाजिबु.

सर्वप्रयत्नकालनिर्णय.

सर्वाङ्गुतशान्ति.

सर्वारिष्टशान्ति.

सर्वोपयुक्कारिका- Ano. ; in 14 verses on आशु,

C. Ano. (by one familiar with Marathi as he translates कोष as पाकड, पावनडा as जोषडा, राजमाष as मळसंदा). Ms. in Bhadkamkar collection. The colophon at end says that कारिका follow बहुोजि's work. The first verse on सिद्धसर्व-निषिद्धदिन is मौमेळें 'बहुजे मयावहवि-ज्ञासतम्यनङ्गनाहया मन्वाजन्मदिनेऽ सं-धिदुखे नो तर्पणं त्यागितेः । मोक्षद्वारा-चोत्पत्तिः समाधिर्वैकृतां कृत्वा नो ह्येऽहो वृत्तो महालक्ष्म्याऽनुवादीर्वा-दिः

सहस्रमनविधि or सतीविधान ascribed to
नोविन्दराज (I. O. cat. p. 578 No.
774). In 66 verses.

सहनमनशास्त्र.

सहस्रविधि on ceremonies^{*} per-
formed when a wife burnt her-
self on her husband's pyre.

सहस्रविधि or सहनमनविधि- D. C.
Ms. No. 183 of 1884-86 is dated
संवत् 1686.

सहस्रचण्डीविधान by कमलाकर.

सहस्रचण्डीविधि (Ulwar cat. 1528,
extract 365).

सहस्रचण्डीशतचण्डीविधान.

सहस्रचण्डीशतविधि by कमलाकर, son
of रामकृष्ण. Refers to निर्णयसिन्धु
as his own work (N. IX.
pp. 203-204). About 1612 A. D.

सहस्रभोजनविधि. Stein's cat. p. 107.

सहस्रभोजनसूत्रव्याख्या by भास्करराय,
son of नम्मीररायदीक्षित (Ulwar
cat. extract 28). The original
śūtras are बोधायन's.

सहस्रभरणविशेष by अनन्तराम विद्या-
वासीक, son of रामचरण व्यासालङ्कार.
Mentions ब्रह्मिन्स्य, विवादमहाजय.
About 1800 A. D. (N. vol.
VII. p. 223).

सहस्र by हरि on आचार. N. vol VII.
p. 281.

सांघातिकशास्त्र.

सांघातिकैकोटिहशास्त्रप्रयोग^{*} according
to बृहस्पति. N. II. p. 66.

सामर- several works are so called
viz. मनुसामर, दामसामर, स्मृति-
सामर.

सामरपदीयत.

सामरसंहिता m. by हेमाद्रि II. p. 852.

सांघिकविधि rules^{*} for funeral cere-
monies of agnihottrins.

सांघायनचण्डीशत- vide सांघायनचण्डीशत.

सांघायनचण्डीशत by सांघदेव. Vide
सांघायन^{*}; (pr. in Ben. S. series).

साधनचण्डिका by केसवेन्द्राणी on
observances of वैष्णवस.

साधनीहावसी (Burnell's Tanj. cat.
p. 110 b).

साधारणप्रायश्चित्तसंग्रह.

साधारणमतप्रतिपाद्ययोग- according to
यजुर्वेद (N. II. p. 632).

सापिण्डीमञ्जरी by माणेश.

सापिण्डयकल्पलता or- लतिका by सदा-
शिवदेव alias आपदेव, son of धीरति,
son of नीलकण्ठ, in 24 verses (or
25 in some mss.), on सापिण्डय
for marriage. He was a resident
of देवालयपुर (D. C. ms. 613 of
1882-83 copied in śaka 1760).
The author was pupil of विष्णु.
The work takes सापिण्ड to mean
connected by particles of the
same body. Vide N. (new
series) vol. III preface pp. VIII.
IX and p. 222 where the verses
are said to be 36.

C. by नारायणदेव, son of, रामकृष्ण,
son of सदाशिवदेव (pr. in सरस्वती-
मयन series, 1927, with text). He
was the author's grandson and
pupil of माणेश. Mentions नरहरि-
सप्तर्षि, वीरमित्रोदय, सापिण्डयपदीय
of his teacher माणेश, वैष्णवस.

सापिण्डवत्सर्वप्रकाश of धरणीधर, son of रेवाधर (Baroda O. I. 12783).

सापिण्डवदीपिका by . नागेश. Same as सापिण्डवमञ्जरी or सापिण्डवनिर्णय.

सापिण्डवदीपिका or सापिण्डवनिर्णय by श्रीधरभट्ट (Bhadkamkar collection). Mentions धरनिर्णय. Probably it is this that is mentioned in नि. सि. He was the grand-uncle of कमलाकर and so flourished about 1520-1580 A. D. D. C. ms. 208 of A 1882-83 is called अनुकल्प सापिण्डवनिर्णय and discusses certain views of श्रीधर about तृतीय-कन्यापरिणयन. D. C. Ms. 129 of 1895-98 is dated संवत् 1647 (1590 A. D.).

सापिण्डवनिर्णय by नागोजिमट्ट. Names नन्वपण्डित, अनन्तदेव, गोविन्दार्जव, बासुदेवभट्ट (ms. in Bhadkamkar collection dated sake 1725).

सापिण्डवनिर्णय of भट्टोजि. D. C. Ms. No. 622 of 1883-84 begins 'अथ सप्तमीपञ्चमीनिर्णयः'.

सापिण्डवनिर्णय by रामकृष्ण (C. P. • cat. No. 6378-80).

सापिण्डवनिर्णय by रामभट्ट (Baroda O. I. 5032).

सापिण्डवनिर्णय by श्रीधरभट्ट ; m. by ध.म. The same as सापिण्डवदीपिका (D. C. ms. 128 of 1895-98).

सापिण्डवप्रदीप of नागेश ; m. in com. on सापिण्डवकल्पसंतिका. Pr. by Mr. J. R. Gharpure.

सापिण्डवमीमांसा m. in नि. सि. Probably the same as सापिण्डवदीपिका of श्रीधर.

सापिण्डवविचार by विन्देश्वर alias नाना-भट्ट (Baroda O. I. 1947).

सापिण्डवविषय by गोपीनाथभट्ट. ११८६, ११८७

सापिण्डवसार by धरणीधर, son of रेवाधर (Baroda O. I. 12784).

सापिण्डवभास्वविधि.

सामग्रतप्रतिष्ठा by रघुनन्दन.

सामग्रहचोत्सर्गतत्त्व by रघु०. Vide हृचो-त्सर्गतत्त्व above.

सामगाहिक- vide छन्दोगाहिक.

सामयुद्धपरिशिष्ट- vide गोभिलयुद्धपरि-शिष्ट.

सामयुद्धवृत्ति by रुद्रस्कन्ध.

सामवेदीयदशकर्म of मन्वेद- vide कर्मा-नुष्ठानपद्धति of मन्वेद. Sec. 73.

सामवेदीयसंस्कारपद्धति by श्रीरेश्वर, son of देवादित्य. N. (new series) vol. III. p. 221). About 1300 A. D.

सामान्यक्रमवृत्ति.

सामान्यप्रघट्टक (part of विरयलीसितु).

सामान्यहोमपद्धति.

सायणीय- m. in नि. सि. This is probably the प्रायश्चित्तसूचानिधि of सायण.

सायंप्रातरौपासन.

सारग्राहकर्मविषयक. Composed by the eldest son of काङ्कडदेव, son of पद्मनाभ, a नागरब्राह्मण and compiled in संवत् 1440 (1384 A. D.) at नन्वपद्मनगर under the patronage of कर्णसिंह, minister of king हर्षसिंह, son of महारुद्रराज. Author says he bases his work on कर्णसि-

संस्कृत of मौक्तिलिख or मौक्तिलि, from which he borrowed matter of the extent of 1200 श्लोक, while his own work extends to 4900 श्लोक units, the author borrowed 276 श्लोक units from विज्ञानेश and 500 from बोधायन. There are 55 अक्षरज and 45 अधिकार. Vide I.O.cat. p. 573 No. 1767, Baroda O. I. No. 9459 and 9082 and Bhandarkar's Report for 1882-83 p. 63. There are quotations from दामस्तुभ and आचारदीपक. The Baroda Ms. 9082 was copied in संवत् 1496 (1439 A.D.).

सारमञ्जरी- com. on उन्मोहपरिक्षिप्त-प्रकाश by श्रीनाथ.

सारसंग्रह- vide under चाञ्चल्यनीति.

सारसंग्रह m. in मद्. वा., तिथितत्त्व, बीजातत्त्व, मङ्गमासतत्त्व. Of रघु०, सं. की.

सारसंग्रह. Ano. on auspicious and inauspicious days for religious rites in 881 verses. Ms. (I. O. cat. p. 535 No. 1679) dated संवत् 1774 (1717-18 A. D.).

सारसंग्रह by छरारिबहु.

सारसंग्रह by राघवबहु m. in मङ्गमास-तत्त्व of रघु०.

सारसंग्रहदीपिका by रामप्रसाददेवकर्मव.

सारसंग्रह by शम्भुदास.

सारसंग्रह m. in हेमाद्रिदानकण्ड and बृहत्पाणि's द्वातुल्यविवेक.

सारसंग्रह.

सारसंग्रहसुख by वरदाचार्य.

सारसंग्रह m. by अरुण p. 872 (on सिद्धिकरयोग). Probably an astro-

logical work, such as that of कल्याणकर्मव, which is mentioned even by Alberuni. and so was earlier than 1000 A. D.

सारासंग्रह- vide स्तुतिसारासंग्रह.

सारासारविवेक.

सारोद्धार (com. on त्रिहाण्डोकीविवरण) by शम्भुबहु.

सिद्धिस्थपद्धति- (on merit by bathing in नोदावरी when Jupiter is in Leo). N. vol. X. p. 348. Based on हेमाद्रि.

सिद्धान्तविष्णुनामवि m. by. रघु० in मङ्गमासतत्त्व.

सिद्धान्तज्योत्स्ना by चनिराम (C. P. cat. 6521).

सिद्धान्ततत्त्वविवेक by कमलाकर. Vide तत्त्वविवेक.

सिद्धान्ततिथिनिर्णय by शिवनन्दन (C. P. cat. 6522).

सिद्धान्तनिर्णय by रघुराम.

सिद्धान्तवीर्य by चित्रपति written for Colebrooke.

सिद्धान्तविष्णु on आर्य (Byrnell's Tanj. cat. 143 b).

सिद्धान्तमञ्जरी- vide दत्तसिद्धान्तमञ्जरी.

सिद्धान्तशिरोमणि by मोहनमिश्र.

सिद्धान्तशेखर m. in the प्रयोगरत्न of नारायणबहु and मङ्गप्रतिष्ठातत्त्व of रघु०. Probably a ताम्रिक work. Earlier than 1500 A. D.

सिद्धान्तशेखर by विष्णुनाथ, son of भास्कर.

सिद्धान्तसन्दर्भ m. by रघुनन्दन in मङ्गमासतत्त्व.

सिद्धान्तद्वयोद्धार .m. in स्मृतिसारोद्धार
of विश्वेश्वर.

सीमन्तकर्मपद्धति.

सीमन्तीनिर्णय.

सुकृत्यप्रकाश by ज्वालानाथमिश्र on
आचार, आशौच, आश्रु and अस्-
त्वरिग्रह (acceptance of gifts from
improper persons). N. vol. II.
p. 136 ..

सुगतिसोपान by गुणेश्वरमन्त्रिन, son of
देवादित्य. He was uncle of चण्डे-
श्वर. Vide pp. 370-371 above.
Author styles himself महाराजा-
धिराज and says he was assisted
by देवादित्यसाधिविश्वद्विज (his
father); .m. by रघु° in ह्यदितस्व
and by रुद्रधर. About 1st half of
14th century.

सुज्ञानदुर्गोदय by विश्वेश्वर alias गागा-
भट्ट, son of दिनकरभट्ट, on 16
संस्कारs. Composed about 1675
A.. D. (Bik, cat. p. 475).

सुदर्शनकालप्रभा by रामेश्वरशास्त्री.

सुदर्शनभाष्य .com. of सुदर्शनाचार्य on
आपस्तम्बब्रह्मसूत्र ; m. by भट्टोजि in
चर्चुर्धितिसाधितमत्तव्याख्यान, नि. सि.. Ear-
lier than 1550 A. D.

C. अण्डविला by ब्रह्मविद्यातीर्थ ;
m. in नि. सि.

सुदर्शनमीमांसाधिके (Baroda O. I.
4085), Justifies तत्त्वचक्रादिपञ्चा-
यधाराण by वेण्णवs ; ms. copied
in संवत् 1834.

सुधीचक्रिका.

सुधीनरत्न.

B. D. 84.

सुधीविलोचन m. in आश्रुप्रयोग of गो-
पालचूरि and in प्रयोगचन्द्रिका, in
वेण्णवप्रक्रिया.

सुधीविलोचन by वैदिकसार्वभौम.

सुधीविलोचनसार.

सुन्दरराजीय m. in प्रयोगचन्द्रिका.

सुप्रभा- com. by अनन्त, son of सिद्धे-
श्वर, on the कृण्डमार्तण्ड of मोघिन्द ;
composed in 1692 A. D.

सुबोधिनी प्रयोगपद्धति- pr. in Kāśī S.
series (कृष्णयजुर्वेदीया and साम-
वेदीया).

सुबोधिनी (होमपद्धति) by अनन्तभट्ट
on the pacification of the नवग्रहs.

सुबोधिनी (com. on त्रिंशच्छ्लोकी) by
अनन्त, son of कमलाकर. 1610-
1660 A. D.

सुबोधिनी by महादेव.

सुबोधिनी by रत्नपाणिशर्मन्, son of
सखीवेश्वर. Compiled under
orders of रुद्रसिंह of मिथिला. A
स्मृति digest on ten संस्कारs, आश्रु,
daily religious duties. (N. VI.
p. 47).

सुबोधिनी com. on the मिताक्षरा by
विश्वेश्वरभट्ट. Vide sec. 93. Text
on व्यवहार and translation pr. by
Mr. J. R. Gharpure.

सुबोधिनी (प्रयोगपद्धति) by शिवराम,
son of विश्वराम, for students of
सामवेद. Mentions his own कृष्ण-
चिन्तामणि. About 1640 A. D.

सुमन्तुधर्मसूत्र- Vide sec. 29 and Tri.
cat. of Madras Govt. mss. for

1919-22 pp. 5160-62 for a prose *हमन्तुवर्गद्वय*.

हमन्तुवर्गद्वय m. by *मिताक्षरा*, *नरार्क*.

सूतकनिर्णय- vide under *विश्वाम्नीषी*.

सूतकनिर्णय (also called *अष्टकाशौचमाष्य* on the margin). The first verse is *नाम्नः प्राग्दन्तजातेरुपनयनविधेराहुषोहस्त्रिरात्रं &c.*; ms. in Stein's cat. (p. 319) is dated संवत् 1466 (1409-19 A. D.).

सूतकनिर्णय of *भट्टोजि*, son of *लक्ष्मीधर* (in *Bhadkamkar* collection) Mentions *माधव*, *हरदत्त*, *विश्वाम्नीषी*.

सूतकसार.

सूतकसिद्धान्त by *देवयाज्ञिक*.

सूरसंक्रान्तिदीपिका by *जयनारायणतर्कचम्पानम*.

सूरिसंतोष m. by *रघु* in *एकादशीतत्त्व* and *तिथित*.

सूर्यनमस्कारविधि.

सूर्यप्रकाश by *हरिसामन्तराज*, son of *कृष्ण*. A comprehensive digest on *सूर्यशास्त्र*. *Bik. cat.* p. 475 contains only *व्रतसङ्घ*.

सूर्यादिपञ्चाशतनप्रतिष्ठापद्धति by *दिवाकर*, son of *नारदराज महादेव*, on the installation of *सूर्य*, *शिव*, *नमो*, *कुर्वा* and *विष्णु* in a temple.

सूर्यार्चनपद्धति by *महादेवभट्ट*.

सूर्यार्चनपद्धति by *माधव*, son of *रामेश्वर*. About 1520-1580.

सूर्यार्चनकर्मविधाक (*Ulwar cat. extract No. 293*) pr. in *Bombay*.

सूर्योदयविधान m. in *सूर्यमहति* of *कलाचण्ड*.

सुतुपाचाविधि.

सौवर्ण्यमाह.

सोमनाथीय by *सोमनाथभट्ट*, son of *हरदत्त* and younger brother of *वेङ्कटाश्रितभट्ट*, of the *मिताक्षरा* family.

सोमचारव्रतोच्चापन.

सोमचारामाषास्वव्रतकाकनिर्णय.

सोमहोतर (*निबन्ध*) m. in *महमास-तत्त्व* of *रघु*. *सरस्वतीविज्ञान* p. 422 (*Mysore ed.*) quotes *सोमहोतर* on *दायमान*.

सोमान्यकल्पद्रुम by *अच्युत* (*Baroda O. I. 1903*).

श्रीचननिर्णय.

श्रीचनप्रकरण.

श्रीचर्मकमलाकर of *कमलाकरभट्ट*, m. in *विवादापाण्डव*.

श्रीचर्मपद्धति by *धर्मवक*.

श्रीपुनर्व्याहसङ्गनमाहिका by *राघवेन्द्र*.

श्रीभूतदिनचर्चा.

स्वाक्षीपाक (*आपस्तम्बीय*).

„ (*आम्बलायनीय*).

स्वाक्षीपाकनिर्णय.

स्वाक्षीपाकप्रयोग (*आम्बलायनीय*).

स्वाक्षीपाकप्रयोग by *कमलाकर*. *N. (new series) vol. III. p. 236*.

स्वाक्षीपाकप्रयोग by *नारायण*.

स्वाधरप्राजप्रतिष्ठा.

स्विरकिङ्कप्रतिष्ठा.

स्नानविधिसूत्रपरिशिष्ट or *स्नानसूत्र* or *त्रिकण्डिकासूत्र* by *कलाचण्ड*.

C. स्नानसूत्रपद्धति by *कर्क*.

- C. स्नानसूत्रदीपिका by गोपीनाथ,
son of महादेव.
CC. by कृष्णगुप्त.
- C. by छान वाशिकचक्रवर्ताचिन्ता-
मणि.
- C. by धिमल्लतन्त्र (केसव ?).
- C. by महादेवद्विवेदि (N. vol.
VII. p. 304).
- C. स्नानपद्धति or स्नानविधिपद्धति by
वाशिकदेव.
- C. स्नानसूत्रपद्धति by हरिजीवनमिश्र.
Says that he follows in this
work his भाव्य.
- C. स्नानव्याख्या and पद्धति by
अग्निहोत्रिहरिहर.
- स्मार्तकर्मानुष्ठानक्रमविवरण by चण्डक.
(Baroda O. I. 296 dated संवत्
1593).
- स्मार्तकृत्युक्त.
- स्मार्तगङ्गाधरी by गङ्गाधर (C. P. cat.
No. 6710).
- स्मार्तविमर्श (Mysore Govt. mss.
cat. p. 75).
- स्मार्तदीपिका Anon.; follows आश्व-
लायन. Burnell's Tanj. cat. 139a.
- स्मार्तपदार्थसंग्रह from प्रयोगपद्धति of
गङ्गाधर.
- स्मार्तपदार्थसंग्रह by द्वैपायनाचार्य
(Baroda O. I. 6986).
- स्मार्तदीपिका m. in सन्ध्याभाष्य of,
कृष्णपण्डित.
- स्मार्तदीपिका (Mysore Govt. mss.
cat. p. 75).
- स्मार्तप्रयोग by गोपबन्धु.
" (हिरण्यकेशीय).
C. वैजयन्ती.
- स्मार्तप्रयोगकारिका.
- स्मार्तप्रायश्चित्त by तिप्पामट्ट, son of
राममट्ट, son of बालम्भट्ट, surnamed
गङ्ग.
- स्मार्तप्रायश्चित्तप्रयोग or प्रायश्चित्तोद्धार by
दिवाकर, son of महादेव, son of
रामेश्वर, surnamed काल (काले in
Marathi). He was daughter's
son of रामकृष्ण, father of कमला
करमट्ट. About 1660-1680 A. D.
(BBRAS. cat. p. 238 No. 745).
- स्मार्तप्रायश्चित्तविनिर्णय by वेङ्कटाचार्य.
- स्मार्तप्रायश्चित्तोद्धार- same as स्मार्त-
प्रायश्चित्तप्रयोग and प्रायश्चित्तोद्धार
of दिवाकर.
- स्मार्तमार्तण्डप्रयोग by मार्तण्डसोमयाजि.
- स्मार्तव्यवस्थार्णव of रघुनाथसार्धगौम,
son of मधुरेश, composed at the
order of king रत्नेश्वरराय, in Śake
1583 (i. e. 1661-62 A. D.). Di-
vided into sections on तिथि,
संक्रान्ति, आशौच, ब्रह्महत्या, अशि-
कारि, प्रायश्चित्त, उद्धार, दाय. (D.
C. ms. No. 305 of 1886-92 on
तिथि, N. II. p. 76 on उद्धार, N.
I. p. 284 on दाय).
- स्मार्तसहस्रचय of नन्दपण्डित, son of
देवशर्मन्. Vide sec. 105 p. 431.
Refers to दत्तकमीमांसा as his.
- स्मार्तसुटपद्धति of नारायणदीक्षित.
(C. P. cat. No. 6717).
- मार्तण्डविला.

स्मार्तविधानपद्धति by वैदिक.

स्मार्तविधानपद्धति of वीतान्तर, son of काचवाचार्य. (BBRAS. cat. p. 239 No. 747). Mentions मदनमल. Vide under चर्मोपनिष. Between 1500 and 1675 A. D.

स्मार्तविधानपद्धति of अनन्तमदु, son of विश्वनाथ. Also styled अनन्तमदु. A manual of initiatory rites with the prayers required therein. Vide under प्रयोगरत्न. According to आम्बलापन. (I. O. cat. p. 515).

स्मार्तविधानपद्धति from the प्रयोगरत्न.

स्मार्तविधानपद्धति by शिवप्रसाद, son of श्रीनिवास of पुष्करपुर (Baroda O. I. 11958). Ms. dated शके 1610. Mentions मदनमल, दोडरानन्द. Between 1580-1680 A. D. On आधानकाल, कर्तव्यविचार, duties of अग्निहोत्र, on difficult points about रजस्वला &c.

स्मृतिकण्ड by कश्च येष्टुमदु. Hultzsch R. I. No. 657.

स्मृतिकण्ड by कश्च इन्वरनाथ.

C. by author. Stein's cat p. 108.

स्मृतिकौस्तुभ by तिममनमदु (Baroda O. I. 2008 on आह्निक only).

स्मृतिकौस्तुभ by देवनाथठडर. A digest on चातुर्वर्ण्य, आचार, आह्निक, संस्कार, आशुच, आशौच, दायमान, व्रत, दान, उत्सव. (N. vol. V. p. 237).

स्मृतिकौस्तुभ by मदनमल. Sec. 93 pp. 383-384. Also styled चर्मोपनिषदोक्तिमी.

स्मृतिकौस्तुभ by चर्मोपनिषदोक्तिमी (N. VI. p. 140).

स्मृतिकौस्तुभ by कश्चवाचार्य.

स्मृतिकौस्तुभ of अनन्तदेव. Sec. 109. Divided into 12 वीधितिस.

स्मृतिकौस्तुभ by वेष्टुमदु. Vide आशौच-निर्णय.

स्मृतिग्रन्थराज by सार्वभौम.

स्मृतिचन्द्र m. in संस्कारमयूख of सिद्धेश्वर.

स्मृतिचन्द्र by भवदेवम्यायालङ्कार, son of हरिहर, composed in 1720-22 A. D. and divided into 16 कलाः on तिथि, व्रत, संस्कार, आह्निक, भास्व, आचार, प्रतिष्ठा, इष्टोत्सव, परीक्षा, प्रायश्चित्त, व्यवहार, गृहयज्ञ, वेदमय, मलिम्लुच, दान, छद्म. Mentions श्रीवत्स and संवत्सरप्रदीप. Imitates रघु.

स्मृतिचन्द्रिका by आपदेवमीमांसक. On काल, मलमास, व्रत, आह्निक, विवाह and other संस्कार, श्रीधर्म, आश्रमधर्म, अन्येष्टि, आशौच, आशुच. (N. VI. 301).

स्मृतिचन्द्रिका by कुबेर (m. in चन्द्रिका).

स्मृतिचन्द्रिका by केशवादित्यचन्द्र. (Bik. cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवज्जन्मदु's work.

स्मृतिचन्द्रिका by देवज्जन्मदु, son of केशवादित्यचन्द्र. Sec. 85 (pr. by Mr. Gharpure and in Mysore G. O. L. series).

स्मृतिचन्द्रिका by रामदेवमहापात्र्य (N. IX, p. 137).

स्मृतिचन्द्रिका by वैदिकसार्वभौम.

स्मृतिचन्द्रिका by छकदेवमिश्र, son of विठ्ठलमिश्र. On तिथिनिर्णय, छुद्दि, आशौच, व्यवहार. (I. O. cat. p. 471).

,, Ano. (N. vol. VIII. p. 153).

स्मृतिचन्द्रोदय by मनेशमह (C. P. cat. No. 6723-24).

स्मृतिचरण by मर्यादीशचर.

स्मृतिचिन्तामणि by गङ्गादित्य or गङ्गा-चर, son of गोपीनाथमिश्र. Mentions कल्पतरु, कामधेनु, हेमाद्रि, मदनरत्न, and is mentioned in सुसिंह-प्रसाद (I. O. cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.

स्मृतिचिन्तामणिसंग्रह (Tri. cat. of Madras Govt. mss. for 1919-22 p. 4978 on आशौच).

स्मृतिचूडामणि or- मणिसंग्रह of बरदाचार्य, of the शास्त्रयोग.

स्मृतिचर of रघुनन्दन. It is the name of his digest containing 28 verses. Sec. 102.

स्मृतिचरणप्रकाश by श्रीदेव.

स्मृतिचरणविनिर्णय or व्यवस्थावर्णन by राम-भद्र, son of श्रीनाथ आचार्यचूडामणि. Mentions ब्रह्मसूत्र. 1500-1550 A. D. N. (new series) I. p. 413.

स्मृतिचरणविवेक by वर्धमानमहामहोपाध्याय, son of अवेक and गौरी and judge at the court of जैरेन्द्र of मिथिला. About 1450-1500 A. D. On आचार, आशु, छुद्दि and व्यवहार. N. vol. V, p. 184.

स्मृतिचरणसार (B. O. cat. No. 440).

स्मृतिचरणसार of वर्धमान, son of अवेक and गौरी. N. vol. VI. p. 12 contains शान्तिकपोटिकाञ्जलि. Dealing with rites for propitiating adverse deities and portents and for consecrating works of public utility. N. VI. p. 57 is styled तत्त्वाचरणसारोद्धार (व्यवहाराञ्जलि) and in the concluding verses वर्धमान says that he composed four कुसुम on आचार, आशु, छुद्दि and व्यवहार. So स्मृति-तत्त्वविवेक and तत्त्वाचरण are the same. It was completed under राम, son of जैरेन्द्र.

स्मृतिचरण m. in आशुकल्पलता, सुसिंह-प्रसाद, शुभकमलाकर, विद्यानपारिजात. Earlier than 1500 A. D.

स्मृतिचरण (Baroda O. I. No. 10916 is an incomplete ms. in 598 verses). Names 36 स्मृतिकार, कलिबर्ज्य (such as पुनर्विवाह).

स्मृतिदीपिका m. in सं. कौ., संस्कार-मयूख of सिद्धेश्वर. Earlier than 1650 A. D.

स्मृतिदीपिका of रामदेव उपाध्याय on times for आशु and other rites (N. vol. V. p. 157 and VII. 125).

स्मृतिदुर्गमजन by चन्द्रशेखर- vide दुर्गमजन.

स्मृतिनवनीत of वृषभाग्रिनाथ, son of नारसिंह, pupil of रामचन्द्र and श्रीनिवास.

स्वतंत्रिका by सुविद्वत्. An extensive digest on वर्णव्यवस्था, वर्णव्यवस्था, विवाहादिस्मृत्य, साधन, आश्रम, आश्रम, आश्रम, आश्रम. (N. VIII p. 174).

स्वतंत्रिका by वर्धमानमहामहोपाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on स्नान, ब्रह्म, तिथि, दान &c. Names स्वतंत्रिकार्णव, हरिहरमिश्र; m. in प्रकाशित by रघु. About 1450-1500 A. D.

स्वतंत्रिका by भास्करभट्ट or हरिभास्करभट्ट, son of आपाजिभट्ट (or आपाजि-), son of हरिभट्ट (Bik. cat. p. 467 deals with portion on आश्रम).

स्वतंत्रिका by बाह्यदेव रथ (one fascicule pr. in B. I. series) on काष्ठमिश्र, संवत्सर, संक्रान्ति. Mentions माधवाचार्य and विष्णुकर-बागवती. Later than 1500 A. D.

स्वतंत्रिका m. by हेमाद्रि (काष्ठ p. 355).

स्वतंत्रिका by चन्द्रशेखरमहोपाध्याय on तिथि, आश्रम, आश्रम.

स्वतंत्रिका- vide वर्णव्यवस्था of चन्द्रशेखरबागवती.

स्वतंत्रिका m. by भट्टोजि in his com. on चतुर्विंशतिमत.

स्वतंत्रिकामाधवाचार्य.

स्वतंत्रिका m. by स्वतंत्रिक, प्रयोजन-पारिजात of सुविद्वत्, वर्णव्यवस्था, सुविद्वत्-प्रसाद. Madras Govt. mss. cat. vol. V. p. 2043 Nos. 2786-87 contains portions on वर्णव्यवस्था and वर्णव्यवस्था from a स्वतंत्रिका.

स्वतंत्रिका by सुविद्वत् (N. vol. V. p. 108). From the introductory verses it appears to be the स्वतंत्रिका of मीढकण्ड.

स्वतंत्रिका by कोमलेश्वर, son of केदार. A digest of rituals for माधव followers.

स्वतंत्रिका by कालीचरणन्यायालङ्कार.

स्वतंत्रिका by गोविन्दराज. 'Sec. 76 pp. 311-313.

स्वतंत्रिका by रत्नचरमिश्र.

स्वतंत्रिका Ano. (D. C. ms. No. 184 of 1884-86 on आश्रम).

स्वतंत्रिका m. in कालादर्श, स्वतंत्रिका of हरिनाथ, छन्दोगाधिकार of श्रीवत्. Earlier than 1300 A. D.

स्वतंत्रिकाराज by छप्पराज (Baroda O. I. No. 8023). It mentions मदनरत्न. Begins with मोक्षान and ends with स्वतंत्रिकापन. It is styled छप्पराजति also.

स्वतंत्रिकार्णव or स्वतंत्रिकार्णवप्रकाश m. by हेमाद्रि. Vide महाार्णव and p. 308 above.

स्वतंत्रिकोदधि by परमानन्दचरण, pupil of विद्यानन्दचरणसरस्वती.

स्वतंत्रिकीमांसा by जेमिनि, m. by मरारक, p. 206. A स्वतंत्रिकीमांसा is m. in काष्ठविवेक of श्रीवत्बाह्य, in the स्वतंत्रिकार of वेदाचार्य, by हेमाद्रि in व्रतकाण्ड and परिकल्पकाण्ड and by सुविद्वत्प्रसाद.

स्वतंत्रिकीकाण्ड of वेदाचार्यदीक्षित. A very popular स्वतंत्रिका digest in southern India. Printed several times in Southern India at Chidambaram.

सुतिरत्नाकर by **विष्णुबट्ट**, son of **विष्णु**, residing at **विष्णुपुर**; on **आतृष्टिक**, 16 संस्कारऽ, संक्रान्ति, ग्रहण, दान, तिथि-निर्णय, प्रायश्चित्त, आशौच, नित्यनैमित्तिक (vide D. C. ms. No. 52 of 1866-68). **Bik. cat. p. 467** gives **शिबमट्ट** as father's name.

सुतिरत्नाकरसंग्रह by **विद्वन्महेश्वर**.

सुतिरत्नाकर of **कुम्भाचार्य**, son of **कुमारसुसिंहमट्ट**, son of **विजयीन्द्रमट्ट**; in 10 प्रकरणऽ.

सुतिरत्न m. by **कालादर्श**, सं. क्रौ., संस्कारमयूख of **सिद्धेश्वर**.

सुतिरत्न of **रघुनाथमट्ट**. Ms. (N. VII. p. 253) is dated शके 1699.

सुतिरत्नकोश.

सुतिरत्नमहोदधि by **श्रीपरमानन्दधन**, pupil of **शिवाणन्दब्रह्मेश्वरसरस्वती**. Contains **षट्कर्मविचार**, **आचार**, **आशौच** &c. Quotes **माधवीय**. (Vide Madras Govt. mss. cat. pp. 2055-57 Nos. 2802-4).

सुतिरत्नविशेष m. by **चण्डेश्वर** and **चण्डेश्वर** in his **आशुविशेष**. Earlier than 1300 A. D.

सुतिरत्नाकर by **तातपार्य** (Baroda O. I. 9919).

सुतिरत्नाकर by **ताम्रपर्णाचार्य**.

सुतिरत्नाकर by **भट्टोजि** (on **प्रायश्चित्त** and **आशौच**). Vide Mad. Govt. mss. cat. vol. V. p. 2059 No. 2806.

सुतिरत्नाकर by **विहङ्ग**, son of **केशव**, a resident of **विष्णुपुर**. Burnell's Tanj. cat. p. 135a. From the place of residence and contents, it appears that this is the same as the preceding.

सुतिरत्नाकर by **विष्णुबट्ट**, son of **विष्णु**, residing at **विष्णुपुर**; on **आतृष्टिक**, 16 संस्कारऽ, संक्रान्ति, ग्रहण, दान, तिथि-निर्णय, प्रायश्चित्त, आशौच, नित्यनैमित्तिक (vide D. C. ms. No. 52 of 1866-68). **Bik. cat. p. 467** gives **शिबमट्ट** as father's name.

सुतिरत्नाकर by **वेङ्कटनाथ**, son of **श्री-रङ्गनाथाचार्य**, son of **सरस्वतीवल्लभ**, surnamed **वेदिकसार्वभौम**. **आतृष्टिक** portion pr. **Lakṣmīveṅkateśvara Press** at **Kalyan**. Mentions **विज्ञानेश्वर**, **सुतिच०**, **असङ्गादर्श**, **माधवीय**, **सुतिसारसमुच्चय** and **इतिहाससमुच्चय**. Also called **सदाचार-संग्रह**.

सुतिरत्नाकर by **वेदाचार्य** in 15 chapters on **नित्यनैमित्तिकाचार**, **वर्णाशानादिसंस्कार**, **तिथिनिर्णय**, **आशौच**, **शान्ति**, **तीर्थयात्रा**, **मह्यमह्य**, **व्रत**, **प्रायश्चित्त**, **आशौच**, **अन्येष्टिकर्म**; written under patronage of **कामरूप** king. Quotes **महदेव** (on **प्रायश्चित्त**), **जीवतवाहन**, **सुतिमीमांसा**, **सुतिसमुच्चय**, **आचारसागर**, **दानसागर**, **महार्णव**. It is, this that is probably m. in **यसुर्वेदिआशुतत्त्व** of **रघु०**. Between 1250-1500 A. D. I. O. cat. pp. 473-474, N. VII. 45 (the colophon says that the **प्रायश्चित्त** section is the 18th परिच्छेद).

सुतिरत्नाकर m. in **सुसिंहप्रसाद**, **अन्येष्टिकपद्धति** of **नारायणभट्ट**, नि. सि., **सुद्धिचन्द्रिका** of **नन्दपरिहित**.

सुतिरत्नाकर by **मधुसूदनदीक्षित**, son of **महेश्वर**. (**Bik. cat. p. 467** contains **आशु** portion only).

स्मृतिरत्नावलि by रामकाचपिपासाचरस्मृति.
Composed in 1657 A. D.; vide
under दाववानविषेक. Stein's cat.
p. 109.

स्मृतिरत्नावलि by वेजुराम. N. VII.
p. 228.

स्मृतिरहस्य.

स्मृतिविचरण by आनन्दतीर्थ. Same as
सदाचारस्मृति.

स्मृतिविषेक by मेधातिथि. Sec. 63
pp. 274-275.

स्मृतिविषेक by झलपाणि. Sec. 95.

स्मृतिव्यवस्था by चिन्तामणि न्यायवागीश-
नरुपार्य of गौडदेश; ms. of झुख्पा-
दिव्यवस्था (N. IV. 130) dated
Saka 1610 (1688-89 A. D.).

स्मृतिव्यवस्थार्णव (B. O. mss. cat.
vol. I. No. 433).

स्मृतिसेतुर or कस्तुरिस्मृति by कस्तुरि,
son of नागय, on आचार. (Bur-
nell's Tanj. cat. 1362).

स्मृतिसंस्कारकोस्तुम. Probably the
same as संस्कारकोस्तुम of अनन्त-
देव.

स्मृतिसंक्षेप by नरोत्तम on माहौच,
सहमरम, बोडसदान. N. (new
series) vol. II. p. 225 and
vol. I. p. 414.

स्मृतिपुंक्षेपसार by रमाकांतचक्रवर्तिन,
son of मधुचन्द्रनरकपात्री. On उद्वाह,
उद्वाहकाह, नौच, प्रवर, क्षुपिण्ड, समा-
नौच &c. N. (new series) vol.
II. p. 225.

स्मृतिसंग्रह or संग्रह. Vide sec. 54.

स्मृतिसंग्रह.

(1) by छकारि केरकम्, m. by his
son in स्मृत्यर्थसार.

(2) by दयाराम.

(3) by नीलकण्ठ (D. C. ms. No.
373 of 1875-76).

(4) by रामनरन्यायालङ्कारनरुपार्य or
नवहीप on जनव्याय, तिथि, प्राय-
श्चित्त, झुखि, उद्वाह, सापिण्ड.
Also called व्यवस्थाविचिन्तन or
व्यवस्थासंक्षेप.

(5) attributed to सांयन and माधव.

स्मृतिसंग्रह by बाचस्पति.

स्मृतिसंग्रह by विद्यारण्य (Hultzsch R.
I. No. 591.).

स्मृतिसंग्रह alias विद्यारम्यसंग्रह (in
margin) - a large work in 7000
वर्ण्य (Baroda O. I. 11248).

स्मृतिसंग्रह by वेङ्कटेश. Is it same as
स्मृतिरत्नाकर of वेङ्कटनाथ ?

स्मृतिसंग्रह by इरवत.

स्मृतिसंग्रह - same as परमेश्वरीदासादि.

स्मृतिसंग्रह on व्यवहार. (Cal. S.
College ms. cat. vol. II.
p. 137 No. 141).

स्मृतिसंग्रह इरलव्याख्यान - a com. on चतु-
र्विंशतिमत by रामचन्द्र, son of नारा-
यणभट्ट (I. O. cat. p. 475).
Seems to be the same as बहुवि-
सं. com. on चतुर्विंशतिमत.

स्मृतिसंग्रहसार of महेशचामन, founded
on रघुनन्दन's स्मृतिरहस्य. N. VI.
p. 235.

स्मृतिसंग्रह (ms. in Bombay Uni-
versity Library) in about 500

verses on : कृतज्ञि, शौच, स्नान,
एकादशी &c. Quotes नरुडुराण.

स्वतिसंख्य (from. भाचारतिलक 'or
कृष्णारतिलक) in 321 verses on
दन्तवाचन, ज्ञान, संख्या, daily
duties, आनन्द, एकादशी &c. (Ba-
roda O. I. No. 7331).

स्वतिसंख्य of विन्धेश्वर. It is said
in JBORS. for 1927 parts III-
IV p. VII. that it is this work
that is m. in कालविवेक of जीमूत०,
हेमाद्रि (कालनिर्णय) III. 2. 686,
विष्णुतत्त्व of रघु०, तिथिविवेक of
कृष्णपाणि.

स्वतिसरोजकलिका by विष्णुशर्मन in 8
sections (सर्गः) on स्नान, पूजा,
तिथि, आनन्द, व्रतक, दान, यज्ञ, प्राय-
श्चित्त. Enumerates 28 स्वतिकास
by name (vide Tri. cat. Madras
Govt. mss. for 1919-22 p. 4360
No. 2997).

स्वतिसरोजसूत्र or स्वतिकास. Vide
सरोजसूत्र.

स्वतिसर्वस्व by नारायण of कृष्णनगर
in the Haghli District. (I. O.
cat. p. 448). Earlier than 1675
A. D. He speaks of a क्षयमास as
yet to occur in śake 1603
(1681 A. D.).

स्वतिसानर by कृष्णकन्दु; vide गोविन्दा-
वर्ण ; m. in कृष्णपाणि's दुर्गोत्सवविवेक,
हृदिकौस्तुभ of गोविन्दानन्द, प्राय-
श्चित्ततत्त्व of रघु०.

स्वतिसानरसार m. in प्रायश्चित्तसंग्रह of
नारायणकन्दु and in मङ्गलसङ्ग्रह of
रघु०.

श. 2. 81.

स्वतिसार by केशवशर्मन in 1359
verses on rites to be performed
on several तिथिs.

स्वतिसार by नारायण.

स्वतिसार by महेश. On impurity due
to birth and death. N. vol. III.
p. 48.

स्वतिसार by मुकुन्दलाल.

स्वतिसार by याज्ञिकदेव in 311 verses
culled from स्वतिस on दायमान,
आनन्द, यज्ञोपवीत, मलमास, आचार,
स्नान, ह्युदि, सायिष्ठ्य, आशौच-
D. C. ms. No. 181 of 1895-
1902 is dated सवत 1652 (1595-
96 A. D.).

स्वतिसार by यादवेन्द्रमठ on the per-
formance of festivals and rites
on certain तिथिs such as कृष्ण-
जन्माष्टमी, रामनवमी, and on दुर्गो-
त्सव, आनन्द, आशौच, प्रायश्चित्त ; m.
in वर्मप्रवृत्ति. I. O. cat. p. 477 ;
N. vol. IV. p. 213 (ms. dated
śake 1619).

स्वतिसार by श्रीकृष्ण.

स्वतिसार by हरिनाथ. Sec. 91. The
work is also called स्वतिसारसं-
ख्य.

स्वतिसार or आशौचनिर्णय- a com. on
a work by वेङ्कटेश.

स्वतिसारटीका by कृष्णनाथ.

स्वतिसारप्रदीप m. by रघुनन्दन.

स्वतिसारव्यवस्था by विचारलक्ष्मणार्च-
चार्य.

स्वतिसारसंग्रह by कृष्णकन्दु.

स्वतिसारसंग्रह by चन्द्रशेखरवाचस्पति.

स्वतिसारसंग्रह by उदयोत्तमानन्द, pupil
of परमहंसजीवन्मन्त्र, on आशौच,

शौच, स्नान, विष्णु, क्रमसंग्रह,
आयु, विरज्योत, श्रीसंन्यासविधि,
शौर्यनिर्णय, वृत्तिपार्यव्याप्त.

स्वतिसारसंग्रह by मोक्ष. Vide व्यवस्था-
सारसंग्रह.

स्वतिसारसंग्रह by वाङ्मयदेव. Seems
to be same as स्वतिसार with
additions. Here the verses are
459. Vide D. C. ms. No. 344
of 1886-92.

स्वतिसारसंग्रह by वाचस्पति; men-
tions रघु° (I. O. cat. p. 450).

स्वतिसारसंग्रह by विद्यानन्दनाथ.

स्वतिसारसंग्रह by विष्णुनाथ. Mentions
विज्ञानेश्वर, कल्पतरु, विद्याकरपद्धति.
(Tri. cat. of Madras Govt. mss.
for 1919-22 p. 4264 No. 2944).

स्वतिसारसंग्रह by वेङ्कटेश.

स्वतिसारसंग्रह by वैद्यनाथ.

स्वतिसारसङ्ग्रह by on domestic obser-
vances; gives extracts from 28
sages on शौच, ब्रह्मचारि, आचार,
दान, व्रत्यहृदि, प्रायश्चित्त. Vide
I. O. cat. p. 477 No. 1556 and
Ulwar cat. extract 372, where
it is said to have been compil-
ed by चर्मसाक्षरि (a lover of
चर्मसाक्ष).

स्वतिसारसङ्ग्रह by हरिनाथ. Same
as स्वतिसार above.

स्वतिसारसर्वस्व by वेङ्कटेश. Same as
आशौचनिर्णय by वेङ्कटेश.

स्वतिसारसार m in तिथितत्त्व of रघु°,
स्वतिसारपद्धति m. in वि. सि.

स्वतिसारोद्धार vide चक्रनारयणी-
निबन्ध. Pr. at Benares.

स्वतिसारसङ्ग्रह by भृगुसंन्यास उपासक.

स्वतिसारसङ्ग्रह by रामचन्द्रभट्ट,
com. on अष्टांगहृदि.

स्वतिसिन्धु by मन्वपण्डित. Vide sec.
105.

स्वतिसिन्धु by श्रीनिवास, pupil of
कृष्ण (Burnell's Tanj. cat.
p. 135a) for वेङ्कटेश.

स्वतिसिन्धु or सर्वकल्पनिबन्ध by मोक्षा-
शङ्कर, son of शङ्गाकर. N. vol. IV
p. 271.

स्वतिसिन्धु of शङ्करमिश्र. About
1600 A. D. (JBORS. for 1927
parts III-IV p. X).

स्वतिसिन्धु.

स्वतिसिन्धु (on व्यवहार).

स्वतिसिन्धुनामक alias स्वतिसिन्धु.

स्वतिसिन्धुनामक by. कृष्णारि स्वतिसिन्धुनामक, son
of नारायण. Based on मन्वाचार्य's
संवाचारसङ्ग्रह; divided into four
तरङ्ग on आशौच, काल, आशौच
and हृदि (Vide Bhandarkar's
Report for 1883-84 p. 52 and
BBRAS. cat. p. 239 No. 1
and Aufrecht's Oxf. cat. 284).
He says मन्वाचार्य was born in
1120. Mentions, कल्पतरु
and स्वतिसिन्धु. Later than
1675 A. D.

स्वतिसिन्धु by श्रीकल्याणार्य (C. P.
cat. No. 6733).

स्वतिसिन्धु by कृष्णभट्ट.

स्वतिसिन्धु by श्रीर. Sec. 81.

स्वतिसिन्धुसङ्ग्रह (Baroda O. I.
4088) summaries of the views

of 28 sages are given on लौच, जाचन, वनचाचन, &c.; ms. dated संवत् 1743. The 28 sages are मनु, चाक्रवर्ष, विश्वामित्र, अत्रि, कात्यायन, बह्मिष्ठ, व्यास, उशनस्, मौन्य, वस, शङ्ख, कृषित, आपस्तम्ब, अगस्त्य, हारीत, विश्व, गोबिल, छमन्तु, मनुस्वायम्बर, बृह, नारद, पराशर. गर्ग, गौतम, यज्ञ, शातातप, अश्विनस्, संवर्त. स्वत्वालोक (B. O. mss. cat. vol. I. No. 449).

स्वत्वरहस्य or स्वत्वविचार by अनन्तराम. On ownership of property.

स्वत्ववाद (Tri. cat. Madras Govt. mss. for 1919-22 p. 4782).

स्वत्वविचार N. (new series) vol. II. p. 226.

स्वत्वव्यवस्थार्थवसेतुवन्द्य by रघुनाथसार्वभौम, in 6 परिच्छेद on विभागनिष्पन्न, स्त्रीधन, स्त्रीधनाधिकार, अयुत्र धनाधिकार.

स्वर्नवाद on स्वर्नवाद, प्रतिष्ठावाद, सविष्ठीकरणवाद. N. (new series) vol. II, p. 229.

स्वर्नचाचन by रघुनन्दनमहाचार्य. Appears to be different from the great रघुनन्दन. On आशुचनिकारि, अन्योद्विपत्ति, आशुचनिकार्य, दृष्टोत्सर्ग, शोडशभान्द, पार्ष्णभान्द &c. N. (new series) vol. I. p. 417.

स्वर्तिपाचनपद्धति by जीवराम.

इष्टमन्त्रविष्ठा.

इष्टादीर्घचराम् a वैष्णव work concerned with the consecration of images of gods and building temples; m. by रघु, वि. सि. and इष्टाद्वय in दुराजसर्वस्व.

हरिताहिकाव्रतनिर्णय.

हरितोषण by वेदान्तबालीकमहाचार्य.

हरिदिनतिलक (on एकादशी fast) by चण्डमहाकृतस्वामिन्.

हरिदिनतिलक by वेदान्तदेशिक.

C. (vide cat. of Madras Govt. mss. vol. VI. p. 2368 No. 3153).

According to it the author वेदान्तदेशिक flourished after स्वृत्तिच०, हेमाद्रि, कालादर्श and कालनिर्णय and held that the views of all these were अज्ञात and आधुन.

हरिपूजापद्धति by आनन्दतीर्थ भागव. Stein's cat. p. 109.

हरिमक्ति m. by रघु in आह्निकतत्त्व and एकादशीतत्त्व.

हरिमक्तिकल्पलता by विश्वपुरी m. in कृष्णमक्तिकल्पवल्ली.

हरिमक्तिकल्पलतिका by कृष्णसरस्वती divided into 14 स्तवक.

हरिमक्तिदीपिका by मज्जे. N. vol. V. pp. 189-190.

हरिमक्तिभास्कर (सहस्रवसरसर्वस्व) by भुवनेश्वर, son of श्रीमान्द, in 12 प्रकाश; composed in संवत् 1884.

हरिमक्तिरसायन.

हरिमक्तिरसायनसिन्धु.

हरिमक्तिरहस्य.

हरिमक्तिरहस्य.

हरिमक्तिविलास by गोपालमङ्ग, pupil of प्रबोधनानन्द. He was ordered to write this work by जेतन्य; vide under मन्त्रव्यक्तिविलास. Composed about 1562 A. D.; m. by रघुनन्दन.

हरिमक्तिविलास (लघु) by स्वप्नोत्पामिन्. C. by सनातनोत्पामिन्. m. in

देवकीपत्नी. Vide N. vol. VI.

pp. 190-93 for an account of his family.

हरिवंशितार.

हरिवंशितोष.

C. m. by लक्ष्मणचन्द्रिका.

हरिवंशविहारा by नन्दपण्डित, divided into कौतुक on आश्रित, कालनिर्णय, वान, संस्कार. Vide sec. 105.

हरिवंशनिर्णय by व्यङ्गदेश (Baroda O. I. 8793).

हरिहरदीक्षिणी.

हरिहरपद्धति by हरिहर. The same as is appended to his भाष्य on वारस्करयमसूत्र; m. by हेमाद्रि, भाष्य-सौख्य of टोडरानन्द, उद्गाहतरण and other तत्त्व of रघु. Vide sec. 84.

हरिहरभाष्य on वारस्करयमसूत्र by हरिहर.

हलायुधनिबन्ध m. in आचारदर्श of श्रीवत्.

हलायुधीय m. in आचारमयस. Probably the ब्राह्मणसर्वस्व of हलायुध.

हारकता by अनिरुद्ध. Sec. 82.

C. सन्दर्भपद्धति by अष्टतत्त्वकवर्तिन, son of हरिवंशतर्कचार्प.

C. विवरण m. by नन्दपण्डित in आश्रितकल्पलता.

हारीतरत्न. Vide sec. 11 and 56.

C. m. by हेमाद्रि; vide p. 71 above.

C. by तदनलाल.

हारीतरत्न (Baroda O. I. 8185) in four अध्याय on मित्य and नैमित्तिक rites of वर्ण and आश्रम, eight मासिक, द्वादश, जीवपरमेष्ठारत्नसूत्र, मोक्षसाधन, ऊर्ध्वपुष्प. There is व्यवहारभाष्य also.

हिरण्यकेशि.

हिरण्यकेशि.

हिरण्यकेशि (कन्यासूत्र) कन्यासूत्र in two मस, each divided into पदस (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE. vol. 30).

C. प्रयोगवैजयन्ती by महादेव.

C. by मातृदत्त (extracts in Kirste's edition).

हिरण्यकेशिचर्मसूत्र. Vide sec. 8 p. 46 above.

C. उज्ज्वला by महादेव (p. 49 above).

हिरण्यभाष्य.

हेमाद्रिकालनिर्णयसंक्षेप or-संग्रह by मद्रोजिदीक्षित, son of लक्ष्मीधर. Vide Baroda O. I. No. 5480.

हेमाद्रिनिबन्ध- the same as चतुर्वर्ग-चिन्तामणि.

हेमाद्रिप्रयोग by विद्याधर.

हेमाद्रिसंक्षेप by मजीमद्रु (Stein's cat. p. 110).

हेमाद्रिसर्वप्रायश्चित्त by बालधरि.

होमकालातिक्रमप्रायश्चित्त.

होमनिर्णय by बाहुबद्ध, son of नीलकण्ठ, son of हनुमन्. About 1620-1680 A. D.

होमपद्धति by माधव (part of his मसतिलक). Mentions कृष्णनारायण; Ulwar cat. extract 375.

होमपद्धति by लक्ष्मोदर.

होमप्रायश्चित्त.

होमलोपप्रायश्चित्तप्रयोग.

होमविधान by बालकृष्ण (कर्मवीर). Baroda O. I. 8354.

होमविधानम् ano.

होमविधानम् m. in कालिकापर्व of विष्णुपुराण.

APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara, which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several śāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.

अनन्त १. of अनन्तदासः.

अनन्तदासपुत्रः, disciple of अनन्त-
द्वयः ; १. of अनन्तदासपुत्रः.

अनन्त २. of अनन्तदासः.

अनन्तदासपुत्रः १. of असौचदीपिका.

अनन्त २. of १ स्तुति. Sec. ३९.

Vide also अनन्तदासपुत्रः and अनन्त-
द्वयः.

अनन्त, son of वत्सराज, son of गोविन्द,
resident of आनन्दपुर; १. of आनन्द-
दीपिका and निर्मलदीपिका (composed
in संवत् १५७५ i. e. १५१८-१९
A. D.), महाकल्पपञ्चति, शाङ्खनयनाह्निक
or दीपिका.

अनन्त १. of सौभाग्यकल्पद्रुम.

अनन्तदासपुत्रः, son of हरिदासतर्का-
चार्य; १. of वायभागसिद्धान्तकुसुद-
पञ्चिका (com. on वायभाग of
जीवतवाहन), सन्मर्मस्तिका (com.
on हारकता of अनिरुद्ध), आन-
न्दविषयटीप्पनी (m. in his com.
on वायभाग). About १५००-१५५०
A. D.; ms. of वायभागसिद्धान्तकुसुद-
पञ्चिका in B. O. mss. cat. vol.
I. No. २०५ p. १२० is dated
शके १५८१ (१६६९ A. D.).

अनन्तामन्द, pupil of आनन्दगिरि, १.
of एकादशीनिर्णयव्याख्या.

अनन्तामन्द, disciple of परमानन्दाम्ब
or, चिदानन्दाम्ब ; १. of रामार्चन-
पञ्चिका, चिन्मन्त्रीयपञ्चति (or यति-
पर्मसंग्रह), सन्वासपर्मसंग्रह, सन्वास-
पञ्चति. In चिन्मन्त्रीयपञ्चति, the
ज्ञानार्चन is mentioned and the
ms. No. १२५४८ Baroda O. I.
was copied in संवत् १८८७
(१८३०-३१ A. D.).

अनन्तदास m. in श्रीकृष्णपुर.

अनन्तदीक्षित १. of अनन्तदीक्षितः.
अनन्त. Vide sec. १६.

अनन्त १. of शिवकिङ्करीयविधिः.

अनन्तदीक्षित, son of चिन्मन्त्र, sur-
named वज्रोपवीत. Later than
१५७५ A. D. and earlier than
१७५०; १. of प्रयोगरत्न or स्मार्त-
हृदयपञ्चति (for आनन्दतापनीय),
महाकल्पपञ्चति, सप्तसंस्थाप्रयोग.

अनन्तदेव, son of आपदेव. Vide sec.
१०९; १. of स्तुतिकौस्तुभ (divided
into १२ parts on तिथि, संस्कार
&c.), भगवत्प्रतिनिर्णय or चिन्मन्त्र,
मधुरासेतु, प्रायश्चित्तप्रदीपिका, अन्ते-
ष्टिपञ्चति, ऋत्विग्बरणनिर्णय, वृत्त-
पञ्चविधान.

अनन्तदेव १. of चलाचार्यपञ्चति.

अनन्तदेव १. of राज्याभिषेकपञ्चति.

अनन्तदेव १. of ब्रह्मकाश.

अनन्तदेव, son of उद्धवद्विषेयिन. Later
than १६४० A. D.; १. of व्याख्या-
पञ्चति, इन्द्रिन्द्रिणीपिका (इन्द्रिन्द्रि-
पञ्चति), यज्ञःसंस्था, ईशकल्पद्रुम,
सर्वव्रतोपायन, इन्द्रिन्द्रिणीनिर्णय.

अनन्तदेव १. of भास्करसूत्रपञ्चति,
a com. on the भास्कर of
कात्यायन.

अनन्तदेव १. of गायत्रीपुराणविधि,
उत्सर्गपञ्चति.

अनन्तदेव १. of कुण्डलीयपुस्तकान.

अनन्तदेवज्ञ, son of केशवदेवज्ञ, resi-
dent of नन्दिग्राम; १. of कालनिर्णय-
बोधः. Bik. cat. p. ३९९ gives
śake १४८८ (१५६६-७ A. D.) as
date but it is not clear whether
it is of composition or copying.

अनन्तभट्ट, a. of com. on त्रिशङ्खोकी.

अनन्तभट्ट, son of कमलाकरभट्ट. About 1640-1670; a. of रामकल्याण, सुबोधिनी (com. on त्रिशङ्खोकी).

अनन्तभट्ट, son of नागदेवभट्ट; a. of ग्रहयज्ञविधान, दृष्टोत्सर्गप्रयोग.

अनन्तभट्ट, son of बाईभट्ट; a. of सदाचाररहस्य (composed at the desire of संग्रामसिंह). About 1715 A. D.

अनन्तभट्ट, son of नागेशभट्ट or नागदेवभट्ट, son of जङ्ग, of काण्वकुल; a. of आह्निकपारिजात, दानपारिजात, विधानपारिजात (composed in 1625 A. D.) and other works ending in पारिजात (शान्तिपारिजात), ग्रहयज्ञविधान.

अनन्तभट्ट, son of नागेशभट्ट, son of यशभट्ट; a. of आह्निकसंग्रह. Probably the same as the preceding.

अनन्तभट्ट, son of बापुभट्ट, a. of प्रतिष्ठापद्धति.

अनन्तभट्ट, son of महादेव; a. of तिथिनिर्णय or निर्णयविन्दु (ms. dated 15267 A. D. in Baroda O. I. No. 10611). It is this author that is probably mentioned as अनन्तभट्ट in नि. सि. and दुर्लभप्रसाद. Earlier than 1500 A. D.

अनन्तभट्ट a. of समकनिर्णय.

अनन्तभट्ट a. of सदाचारनिर्णय.

अनन्तभट्ट a. of पृथ्वीपरिशिष्ट; m. by रघुनन्दन in तिथितत्त्व (Jivananda vol. I p. 54) and कुल्लुक.

अनन्तभट्ट, son of कृष्णभट्ट. About 2nd quarter of 17th century; a. of

तीर्थरत्नाकर (at the request of अक्षयसिंह).

अनन्तभट्ट, son of सिद्धेश्वर; a. of कृष्णमण्डपविधान, of com. ब्रह्मा or सुब्रह्मा on कृष्णमार्तण्ड of गोविन्द (com. composed in 1692-93 A. D. at पल्लीपत्तन, probably modern Pali in the Bhor State).

अनन्तभट्ट a. of दानसागर.

अनन्तभट्ट a. of आद्योपयोगिवचन.

अनन्तभट्ट a. of सुबोधिनी होमपद्धति (for nine planets).

अनन्तभट्टमहामहोपाध्याय a. of दत्तकदीप्ति (probably the same as दत्तकपुत्रविधान of अनन्तदेव).

अनन्तमिश्र a. of पाकयज्ञपद्धति.

अनन्तयज्वन, son of रुक्म; a. of com. on पितृमेघसूत्र of गौतम.

अनन्तयाज्ञिक a. of व्यवहारदर्पण, छुडि-दर्पण.

अनन्तराम a. of विवादचम्पिका, स्वस्व-रहस्य or स्वस्वविचार. Later than 1600 A. D.

अनन्तराम, a. of वैष्णवधर्ममीमांसा.

अनन्तराम, son of रामचरणन्यायालङ्कार. About 1810 A. D.; a. of सहास्रमरणविवेक.

अनन्तरामशास्त्रिण a. of विवाहकन्यास्वरूपनिर्णय.

अनन्तत्वार a. of जातिसाधुर्व्यास.

अनिरुद्धभट्ट Vide sec. 82; 2nd and 3rd quarters of the 12th century A. D.; a. of पितृदयिता or कर्मोपदेशिनीपद्धति and हारलता.

अनिरुद्धभट्ट महामहोपाध्याय a. of मन्त्रकोटहरी. Said to be a शास्त्रिण. Earlier than 1795 A. D.

अनुराधिवेद, son of कर्णसिंह, & Rathor prince. About 1673 A.D.; (reputed) a. of अनुराधिवेद, माधवयोगिन्तामणि.

अनुकचतु. About 1030-1050 A. D.; m. in the कालविवेक of जीवतवाहन.

अनुराध or अनुराधिन्य Sec. 79; a. of com. called याज्ञवल्कीयधर्मशास्त्र-निबन्ध. Between 1115-1130 A.D.

अविनाल, son of देवजपाल, son of त्रिविक्रम, son of मकरजपाल; a. of अविनालकारिका and अविनालपद्धति (सूत्र-पद्धति). M. by मोविन्दानन्द and रघु-मन्दन. One ms. (N. vol. V. p. 302) was copied in शके 1442 (1521 A. D.). So earlier than 1500 A. D. In the colophon the work is described as कारित by अविनाल.

अन्यवदीक्षित a. of तत्तुष्टासङ्गन; about 1520-1592 A. D.

अन्यवदीक्षित (माधर) a. of प्रायश्चित्त-विधि. Probably the same as अन्यादीक्षित native of नौरीमाधर.

अन्यवदीक्षित a. of सिधार्चनचंद्रिका, कैवलयज्ञम. He is probably the same as the a. of तत्तुष्टासङ्गन.

अन्यादीक्षित a native of नौरीमाधर; a. of आचारमणित (composed about 1700 A. D.) under Tanjore king Shahaji.

अन्यादाकवेदि a. of नीतिह्रुमादि.

अनिरुद्धमंथनार्थाचार्य a. of न्यायदीक्षित.

अनिरुद्ध a. of सिधार्चनचंद्रिका.

अनुराधिवेद, son of कर्णसिंह, & Rathor prince. About 1673 A.D.; (reputed) a. of अनुराधिवेद, माधवयोगिन्तामणि. Between 1115-1130 A.D.

अनुराधिवेद, son of सत्ताराम; a. of संस्कारपद्धति. Later than 1680 A. D.

अनुराधिवेद a. of तारकोपदेशपद्धत्या.

अनुराधिवेद m. in हरिनाथ's स्मृतिसार.

अनुराधिवेद, son of सिद्धलक्ष्मण. Between 1250-1500 A. D.; a. of निर्णयावृत (composed at the desire of prince सूर्यसेन, ruler of एकचक्रपुर on the Jumna). Vide under निर्णयावृत.

अनुराधिवेद com. of मानवयज्ञसूत्र and of बोधायनयज्ञ.

अनुराधिवेद Vide sec. 58. About 750 A. D.; a. of माध्य on नारद-स्मृति, of माध्य on मोतमपर्मसूत्र and probably of com. on अनुस्मृति.

अनुराधिवेद a. of अज्ञानोपपत्तिपरिग्रहपरीक्षा and असंविष्टासंनोमपुत्रपरिग्रहविधि, इन्द्रवरुणकोस्तुम (Bik. cat. p. 600).

अनुराधिवेद a. of प्रायश्चित्तसार.

अनुराधिवेद a. of अनुराधिवेदविधि.

अनुराधिवेद a. of com. on कालविवेक-नीतिहार.

आदित्यमहर्षिः a. of विष्णुसहस्रनाम.

आदित्यमहर्षिः a. of com. on काठक-
श्रुति.

आदित्यमहर्षिः कविबल्लभ, pupil of विष्णु-
शारदाचार्य. Between 1200-1325
A. D.; a. of कालानिर्णय or कालादर्श.

आदित्यमहर्षिः a. of व्रतकालनिर्णय.

आदित्याचार्य or कौशिकादित्य. About
1400-1500 A. D.; a. of वदशीति
or आशौचनिर्णय.

आनन्द son of प्रभाकर of the दक्षपुत्र
family; a. of आह्निक.

आनन्द a. of धर्मसंप्रदायदीपिका.

आनन्दचन्द्र a. of प्रायश्चित्तसारसंग्रह,
बालबोधक (on प्रायश्चित्त), प्राय-
श्चित्तोपसार (probably same as
the preceding).

आनन्दतीर्थ a. of विष्णुतत्त्वनिर्णय.

आनन्दतीर्थ son of जनार्दनमहर्षि; a. of
संन्यासग्रहणपद्धति, अनुयायपद्धति, पूजा-
पद्धति.

आनन्दतीर्थ गुरुवर्ष a. of हरिपूजापद्धति.

आनन्दतीर्थ a. of प्रणवकल्प.

आनन्दतीर्थ a. of संन्यासवन्दनभाष्य.

आनन्दतीर्थ, the founder of the मार्व
sect. Said to have flourished be-
tween 1118-1198 A.D. But there
are varying views. One of his
pupils अक्षोभ्यतीर्थ is said to have
defeated विचारण्य in polemical
discussions. If this be correct,
then आनन्दतीर्थ must have flour-
ished about 1250-1300. Dr.
Bhandarkar (in Vaiṣṇavism
and Śaivism p. 59) accepts
B. D. 86.

1198 and 1276 A. D. a. of

years of his birth and death; a.
of कर्मनिर्णय, कृष्णावृतमहार्णव,
जयन्तीनिर्णय, संन्यासपद्धति, सदाचार-
सूक्ति or सूक्तिविवरण. Vide
Bhandarkar's Report for 1882-
83, p. 207 for 37 works attribu-
ted to him and E. I. vol. VI pp.
261-263 for the age of आनन्दतीर्थ
and his pupils. आनन्दतीर्थ is
said to have been the son of
मध्यमेन्द्र.

आनन्दरामयाज्ञिक a. of संस्कारपद्धति or
बोद्धशसंस्कारपद्धति.

आनन्दराय वाजपेययज्वन, minister of
Tanjore king Shahaji and Sar-
foji (first quarter of 18th cen-
tury), a. of आम्बलायनसहस्रनाम-
विदित.

आनन्दवन, pupil of मुकुन्दवन. Ear-
lier than 1650 A. D.; a. of रामा-
र्चनचन्द्रिका. If it is this work
that is quoted in the तिथितत्त्व,
then the author is earlier than
1550 A. D.

आनन्दशर्मन्, son of रामशर्मन्; a. of
व्यवस्थादर्पण, कृत्यदर्पण.

आनन्दानन्द, a. of यतिनित्यपद्धति.

आनन्दयति (probably सरस्वतीतीर्थ or
नरहरि) a. of सूक्तिदर्पण.

आपदेव, alias सदाशिवदेव, son of
श्रीपति; a. of सापिण्ड्यकल्पलता or
लतिका. About 1700 A. D. His
grandson was a pupil of
नागोत्तम.

आपदेव a. of श्लेषाष्टमांश, तिथि-
तत्त्वसार.

आपदेव, son of अमलदेव, son of आपदेव. He was father of अमलदेव a. of स्मृतिचौस्तुभ and so flourished about 1600-1650 A. D. ; a. of स्मृतिचमित्रिका, कटुपद्धति.

आपदेव a. of अष्टाधिक.

आपदेव a. of मोक्षधरनिर्णय (ms. No. 1870 of Baroda O. I. dated इके 1673).

आपस्तम्ब Vide sec. 7 ; a. of युगसूत्र and धर्मसूत्र and विदुषधसूत्र.

आर्याधरीन्द्र a. of com. on अनुपानपद्धति.

आर्हिषेय a. of a स्मृति m. in नि. सि.

आज्ञादित्य or आज्ञार्क or आज्ञाधर, son of चक्रधर ; a. of com. on कर्मप्रदीप and of com. on छन्दो-नपरिक्षिप्त ; m. in आचारसार of लक्ष्मण. So earlier than 1600 A.D.

आज्ञादित्यत्रिपाठिन, a. of मन्त्रकोश.

आज्ञाधरभट्ट a. of सन्ध्यारत्नप्रदीप.

आम्बलायन. Vide also लक्ष्मणलायन and कृष्णानन्द ; a. of युगसूत्र and of a स्मृति (m. in मिताक्षरा and हेमाद्रि).

अम्बलभट्ट सूर्यनारायण- see under सूर्य-नारायण.

अम्बल उपाध्याय, a. of स्मृतिसिद्धान्त-संग्रह.

अम्बलपति, son of कश्चिपति and कश्चिपती and pupil of गोपाकभट्ट ; a. of जीर्णोपाध्याय.

ईक्षान, elder brother of इक्षानुव. Latter half of 12th century ; a. of विद्याविजयपद्धति (according to

ब्राह्मणसर्वस्व) m. in आपस्तम्ब. An ईक्षानुवाचाचार्य is m. in उद्गाहतर (vol. II. p. 135).

ईक्षानाच a. of स्वज्ञान (B. G. ms. cat. vol. I. No. 240 p. 262).

ईश्वरचन्द्रकर्मण्ड a. of ईश्वरचन्द्रिका.

ईश्वरदास, son of ज्योतिषराय ; a. of छन्दोतरण (also called छन्दोतरणाकर).

ईश्वरनाथ or छन्दोईश्वरनाथ a. of स्मृति-कल्पद्रुम.

उतथ्य a. of स्मृति ; m. in स्मृति-चमित्रिका.

उत्तरनाथ m. in नि. सि.

उत्पल a. of ज्ञानमार्ग.

उदयकर, com. of मनुस्मृति ; m. in विद्यावर्णाकर of चण्डेश्वर (pp. 455, 583, 590).

उदयकर a. of पारस्करभाष्यसंग्रहसं-ग्रह.

उदयसिंह स्वनारायण ; son of इक्षितसिंह and king of उत्तरकोसल. Flourished between 1450-1525 A. D. ; (reputed) a. of स्वनारायणीय (पद्धति).

उद्गाहमहन् m. in the दायमान of जीवद्वाराइन.

उपकात्यायन m. by हेमाद्रि. III. 2. 657.

उपमण्डु a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 260), by हरदत्त (on नौ. च. सू. 23. 11).

उपाध्याय- a com. of मनुस्मृति m. by मेधातिथि (on मनु II. 109, IV. 162, V. 43, IX. 141 and 147).

दुर्गाभाष्य a. of अष्टौपथिनिर्णय.

उमापति Earlier than 1575 A. D. ;
2. of प्रतिपादिविक, ह्युद्धिनिर्णय, आश-
निर्णय.

उमापति 2. of स्मृतिदीपिका (B. O.
ms. cat. vol. I p. 516, no. 441).

उमाशङ्कर 2. of com. on दायमान and
of ह्युद्धिनिर्णय.

उमानन्द Vide sec. 17 ; 2. of a work
on अर्थशास्त्र and of a धर्मसूत्र.

कस्तु 2. of a com. on मनुस्मृति, m.
by मेघातिथि (on मनु VIII. 152).

कपिपुत्रक- quoted as a writer on
अर्थशास्त्र in the com. on नीति-
वाक्यामृत.

कपिपुत्र or कपिमहद, son of गङ्गाधर,
surnamed शौच ; 2. of संस्कार-
भास्कर.

कपिमहद 2. of बोधसकर्मपद्धति.

कप्यभूष 2. of a स्मृति ; sec. 40.

एक an author m. in आप. च. सू. I. 6.
19. 7.

एकराज (prince Ekoji of Tanjore
; who ruled from 1676 A. D. to
1684 A. D.) 2. of प्रपञ्चामृतसार or
प्रपञ्चसारामृत or राजरत्नपुराण.

ओशाङ्क- vide under शङ्कर.

ओदुम्बरवि 2. of व्रतनिर्णय.

औपकायन 2. of स्मृति, m. by अपराक्ष
(p. 1195), हेमाद्रि (दानखण्ड).

औपजङ्गलि, an author m. in बौ. च. सू.
II. 2. 33.

कण्व m. in आप. च. सू. I. 10. 28. I
and I. 6. 19. 3. Vide sec. 18,

कण्व 2. of स्मृति m. in इरवत on
नौ. च. सू. 23. 3 and 11.

कनकसभापति 2. of युष्मकारिका (बौधा-
यनीय), बौधायनस्मार्तप्रयोग.

कनकसभापति, son of वैद्यनाथ of मौक्त-
गोत्र ; 2. of कारिकाभञ्जरी and com.
प्रयोगदर्श. This seems to be the
same as the preceding, since in
the बौधायनस्मार्तप्रयोग the author
refers to कारिकाभञ्जरी as his own
work. Vide Hultzsch's R. II.
no. 972.

कपर्विन् 2. of भाष्य on भारद्वाजयुष्म, of
कारिकास on आपस्तम्बयुष्म, of com.
on आपस्तम्बपितृमेघसूत्र and of
com. on प्रवरखण्ड and on
(आपस्तम्बीय) अपरसूत्र.

कपिपुत्र m. in com. on नीतिवाक्यामृत.

कपिल 2. of स्मृति in 10 अध्याय.

कमण्डलुमहद m. by कुल्लुक in आश-
सागर.

कमलाकर 2. of आचारदीपिका. Pro-
bably same as above.

कमलाकर, 2. of प्रवरदर्पण.

कमलाकर 2. of मन्त्रकमलाकर.

कमलाकर 2. of शुक्तिप्रकरण.

कमलाकरमहद, son of रामलुब्धमहद, son
of नारायणमहद. Sec. 106. First
half of 17th century ; 2. of
कर्मविपाकरत्न, कलिधर्मनिर्णय, कौस्तु-
बीर्यपद्धति, गोत्रप्रवरनिर्णय or-
द्वय, दानकमलाकर, तीर्थकमलाकर or
सर्वतीर्थविधि, निर्णयसिन्धु, नीति-
कमलाकर, पुस्तकमलाकर, प्रायश्चित्त-
रत्न, बहुधाधिक, भक्तिरत्न, कप्रपद्धति,
विवादताण्डय, व्रतकमलाकर, क्षान्ति-

कमलाकर or शामिरान, सुप्रकमलाकर
or सुप्रधर्मतर, संस्कारचरित or
संस्कारप्रयोगकमलाकर, शास्त्रतरकोटुह
or तत्त्वकमलाकर. Parts of his
works (such as parts of
the निर्णयसिन्धु and शास्त्रकमला-
कर) are very frequently
entered in the catalogues as
separate works.

कमलाकरभट्ट, a resident of कूपरग्राम
(Kopargaon) on the Goda-
vari; a. of आचारदीप or -प्रदीप
and आह्निकप्रयोग.

कमलाकरभट्ट m. by कुल्लूक in आह-
सानर as भाष्यकार.

कम्भाक्षरचरित a. of आशौचदीपिका.
Later than 1400 A. D.

कवीटभट्ट m. in आहसानगर of कुल्लूक.

कव्याशङ्कर (probably same as दया-
शङ्कर) a. of वास्तुचन्द्रिका, इन्द्रि-
याह्निकविधि.

कव्याशङ्कर a. of नीतिविवेक.

कर्क m. by त्रिकाण्डमण्डनभास्कर, हेमाद्रि.
Earlier than 1100 A. D.; a. of
com. on आप. सू. सू. and on
पारस्करयज्ञसूत्र, on स्नानसूत्र of
कात्यायन and on आह्निकसूत्र of
कात्यायन.

कटाक्षकाश a. of कर्मप्रकाश.

कर्वाण a. of तिथिकल्पद्रुम.

कल्याणभट्ट revised असहाय's भाष्य
on नारदस्मृति.

कल्याणचर्म, a prince; a. of com. on
विद्यावर्णन of केशवार्च and a. of
अवधारमदीप.

कल्याणचर्म a. of शिष्यप्रतिष्ठापन-
(at the bidding of king रावदे-
सिंह).

कश्यप a. of a स्मृति, m. in शेरकर's
भाष्य on लौ. च. सू. and in शरार-
माचवीव.

कविकान्तसरस्वती a. of विन्वादर्श q. v.;
flourished between 1100-1200
A. D.

कविरत्न a. of सरोजकलिका (B. O.
mss. cat. vol. I No. 419 p. 495).
Earlier than 1600 A. D.

कविराजगिरि a. of कविराजकोटुक.

कवीन्द्र a. of शास्त्रिचन्द्रिका.

कश्यप a. of a धर्मसूत्र and a स्मृति.
Vide sec. 19.

कश्यप a. of सुप्रपञ्चसंस्कारविधि.

कस्तूरि, son of जगय; a. of कस्तूरि-
स्मृति or स्मृतिशेखर.

काण्व a. of a धर्मसूत्र and of a स्मृति.
Sec. 18; m. in आप. च. सू.
I. 6. 19. 7.

कात्य, an author, m. in लौ. च. सू.
I. 2. 45.

कात्यायन a. of इषोत्सर्गादिपद्धति (ms.
No. 9470 Baroda O. I.).

कात्यायन a. of आनुरसंन्यासविधि.

कात्यायन a. of a स्मृति in verse. Sec.
38; a. of a यज्ञसूत्र, आह्निकसूत्र, of
यज्ञ्याध्याय, स्नानसूत्र or स्नानविधि-
सूत्र or विकण्डिकासूत्र.

कात्यायन a. of कर्मप्रदीप.

कान्देव a. of शिष्यप्रतिष्ठापन.

कान्देव a. of शिष्यप्रतिष्ठापन.

कामदेवदीक्षित- Later than 1500 and earlier than 1660 A. D. ; a. of प्रावश्रितपद्धति, पारस्करवृद्ध-
पद्धति and of कर्मप्रदीपिका (a. प्रवृत्ति 10 पारस्करवृद्धसूत्र), of a com. on व्याख्याय.

कामदेवमहाराज a. of दानमाग. Later than 1200 A. D.

कामन्दक or -कि, a. of कामन्दकीय-
नीतिसार. Referred to by भवसूति
• (in the character कामन्दकी in
मालतीमाधव) and by वामन in his
काव्यालङ्कारसूत्रवृत्ति and in the
महाभारत. Earlier than 650 A. D.
and probably flourished in 3rd
or 4th century A. D.

कामरूपपति a. of वृद्धार्थप्रकाशिका
com. on शारदातिलक.

कामेश्वरयजुष a. of com. called हित-
धर्म on पराशरस्मृति. Mentions
माधवाचार्य. • So later than 1400
A. D.

कार्णार्जिनि a. of a स्मृति quoted in
कालधिवेक of जीवतवाहन, मिताक्षरा
• (on भा. III. 265).

कालिदास a. of उत्तरकालावृत.

कालिदास a. of ह्यदिचन्द्रिका.

कालिदास, son of बलभद्र ; a. of कुण्ड-
प्रबन्ध (D. C. ms. No. 42 of A
1882-83). The work was com-
posed in शके 1554 i. e. 1632
A. D. • (शकेष्वेभिर्मितेथ दत्ततिथयो
भासे महत्संशके).

कालिदासव्यभिच, m. in the plural in
कालसार of नवाचर.

काशीचरण a. of दुर्गाचौडकुर.

अलीचरणन्यायालङ्कार a. of स्मृतिमञ्जरी
(composed in 1834 A. D.).

कालेसि महामहोपाध्याय, a. of द्वाकर्म-
पद्धति.

काशीदीक्षित, son of सदाशिवदीक्षित
a. of प्रयोगरत्न, रुद्रानुष्ठानपद्धति (or
महाकुरूपद्धति or कुरूपद्धति), सप्तविधान-
पद्धति and आद्यप्रयोगपद्धति or आद्य-
दीपिका, आह्निकप्रयोग, प्रयोगरत्न.

काशीनाथ तर्कालङ्कार a. of com. on
तिथितत्त्व and प्रायश्चित्ततत्त्व of रघु-
नन्दन (N. I. p. 105) and प्राय-
श्चित्तकदम्बसारसंग्रह.

काशीनाथ भट्ट a. of आपस्तम्बाह्निक and
ऋग्वेदाह्निकचन्द्रिका.

काशीनाथ a. of सुहृत्सुक्तावली.

„ a. of com. on शारदातिलक.

„ a. of आद्यकल्प.

काशीनाथ उपाध्याय (or पाध्ये), son
of अनन्त, son of काश्यपाध्याय.
Sec. 112 ; a. of धर्मसिन्धु (or -सार
composed in 1791 A. D.), प्राय-
श्चित्तेन्दुशेखर, विट्ठलकदम्बसारभाष्य,
कुण्डविक्रपाल with com.

काशीनाथ, son of जयराम (surnamed
जडे) ; a. of शिवपूजातरङ्गिणी.

काशीनाथभट्ट (also called शिवानन्द-
नाथ) ; son of जयरामभट्ट, son of
शिवरामभट्ट ; a. of कालनिर्णयदीपिका,
तिथिदीपिका, पुरश्चरणदीपिका, वायशी-
पुरश्चरणचन्द्रिका, चण्डिकाचर्चनदीपिका,
त्रिस्थलीसेतु.

काशीराम वाचस्पतिभट्टाचार्य, son of
राधावल्लभ, son of रामकृष्ण ; a. of
commentaries on the various

parts of the स्मृतितत्त्व of रघुनन्द (such as उद्वाह्यतत्त्व, एकादशीतत्त्व, तिथितत्त्व, दायतत्त्व, प्रायश्चित्त°, मलमास°, शुद्धितत्त्व, उन्मोगभाद्यतत्त्व). He is different from काशीनाथ-तर्कालङ्कार, who also commented on तिथितत्त्व (compare N. I. p. 150 with N. II. p. 84).

काश्यप a. of स्मृति. Vide sec. 19.

काश्यप a. of नित्यस्नानपद्धति (B. O. ms. cat. vol. I. No. 244 p. 267).

कुण्डिक m. in आप. च. सू. I. 6. 19. 7.

कुन्त m. in आप. च. सू. I. 6. 19. 7.

कुयुमि a. of स्मृति m. by अपरार्क (p. 548), काष्ठविशेष of जीवतवाहन, हेमाद्रि. Also कौयुमि.

कुवेरानन्द a. of दानधानवत (vide D. C. ms. No. 265 of 1887-91 and 496 of 1886-92), a huge work composed under संग्राम-सिंह.

कुवेरोपाध्याय m. in आद्यतत्त्व (Jivanda vol. I. p. 298) of रघुनन्द.

कुवेरोपाध्याय (reputed) a. of दत्तक-चन्द्रिका. Said to have been composed by a pandit of Colebrooke, about 1800.

कुमार a. of स्मृति m. by मिताक्षरा (on बाह्य. III. 253), अपरार्क (p. 1070), स्मृतिहारा of हरिनाथ, कल्याण's प्रायश्चित्तविशेष (p. 550).

कुमारस्वामि a. of आम्बकायनकृष्ण-कणिका. Later than 1000 A. D.

कुमारस्वामि a. of अथर्वसामवेद.

कुलीधि a. of मित्रवर्मनकर्मिका.

कुलमविशुद्ध a. of com. on अङ्गिरः-स्मृति, com. on मौनवर्मनसूत्र, com. on याज्ञवल्क्यस्मृति, and of आङ्गिक-चन्द्रिका, of रामार्चनचन्द्रिका.

कुलमुनि a. of नीतिप्रकाश and of शान्तिचिन्तामणि.

कुलार्क m. by the सरस्वतीविलास (p. 281) in the same breath with विज्ञानेश्वर and स्मृतिचन्द्रिका. Before 1500 A. D.

कुल्लकवट्ट, son of मधुविषाकर. Sec. 88. About 1250 A. D.; a. of मन्वन्त-सुकावली; com. on मनुस्मृति and of आद्यसागर, आचारसागर and विषादसागर.

कुपाराम pupil of जयराम; 2nd half of 18th century; a. of नव्यवर्म-प्रदीप.

कुपाराम a. of com. on मुहूर्ततत्त्व and of वास्तुचन्द्रिका.

कुपाराम (a Gaud. prince), son of यादवराज. F. 1st half of 17th century; (reputed) a. of राम-प्रकाश.

कुप्य, son of मोहिन्द, son of राघव of the बारहाजगोत्र; a. of वर्णाश्रमवर्म-दीप or-दीपिका.

कुप्य, author of कृष्णस्मृति. Between 1350 and 1500 A. D.; ms. (Baroda O. I. No. 1422) dated संवत् 1592 and the author names चन्द्रिका, स्मृतिहार and स्मृत्यर्थसार; flourished between 1350 and 1500 A. D.

कुप्य of केव family, son of कुल्लिह or गरुडिह; about 1500 A. D.; a. of

- इन्द्राचारशिरोमणि (where he claims मोक्षिन्दार्जव as his own work), श्लोकचतुर्वशी.
- कृष्ण of the होसिंग family; a. of शास्त्रसारोद्धार. Later than 1450 A. D.
- कृष्ण आचार्य, a. of कुण्डार्क.
- कृष्ण आचार्य, son of कुमारहसिहमट्ट, a. of स्मृतिमुक्तावली.
- कृष्ण आचार्य a. of प्रभा, a com. on शुद्धिदीपिका.
- कृष्णकान्तशर्मन a. of com on दाय-भाग.
- कृष्णगोविन्दपण्डित a. of जातिविवेक (part of वर्णाश्रमधर्मदीपिका)
- कृष्णचन्द्र a. of व्रतविवेकभास्कर.
- कृष्णतर्कालङ्कार- vide under श्रीकृष्ण-तर्का.
- कृष्णतात, a. of सम्भार्गुकण्टकोद्धार
- कृष्णताताचार्य, a. of धर्मनिर्णय, वैष्णव-लक्षण.
- कृष्णवत्स, son of आवसथिक, ब्रह्मवत्स; a. of कर्मकौमुदी.
- कृष्णवत्समिश्र alias वनमालिमिश्र, son of महेशमिश्र and pupil of भट्टोजि; a. of कुरुक्षेत्रप्रदीप. About 1650 A. D.
- कृष्णदास a. of भक्तिरसार्जव.
- कृष्णदीक्षित, son of यज्ञेश्वर; a. of और्ध्ववेष्टिकप्रयोग.
- कृष्णदेव, son of रामाचार्य; a. of वैष्णव-धर्मावुद्धानपद्धति, वृत्तिहपरिचर्या and विष्णुवृत्तिमतिहाविधि.
- कृष्णदेवप्रसादासीस, son of नारायण; a. of कृत्यतत्त्व alias प्रयोगसार, प्राय-

- श्रितकौमुदी or -विवेक, शुद्धिप्रदीपिका and प्रायश्चित्तसंग्रह.
- कृष्णद्वैपायन, a. of स्मृति, m. in मिता-सरा.
- कृष्णनाथ a. of com. on अत्रिस्मृति, of com. on वसुस्मृति, of com. on मनुस्मृति and न्यासस्मृति, of com. on संस्कारतत्त्व of रघु, of com. on स्नानसूत्रदीपिका of गोपीनाथ, of स्मृति-कौमुदीटीका, स्मृतिसारटीका.
- कृष्णपण्डित a. of धर्मागमानुबन्धि-श्लोक
- कृष्णपण्डित, son of राघवदेवज्ञ; a. of सन्ध्याभाष्य,
- कृष्णपण्डित, son of रामभद्र and लक्ष्मी; a. of सन्ध्यावन्दनभाष्य and सन्ध्या-निर्णयकल्पवल्ली.
- कृष्णपण्डित महापात्र, grandson of महा-धर, author of कालसार; a. of नीतिरत्नाकर About 1450 A. D.
- कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ, a. of कर्मतत्त्वप्रदीपिका alias लघुपद्धति, कालनिर्णयदीपिका. Between 1300-1500 A. D.
- कृष्णभट्ट, son of नारायण; a. of नायजी-पुरश्चरणप्रयोग (composed in 1759 A. D.).
- कृष्णभट्ट a. of ब्राह्मदीपिति.
- कृष्णभट्ट a. of स्मृतिसारसंग्रह.
- कृष्णभट्ट a. of कविरहस्य
- कृष्णभट्ट a. of जीवित्युक्तकर्तव्यसंक्षेप
- कृष्णभट्ट a. of समयमयूख.
- कृष्णभट्ट आर्जे (or आरडे), son of रघुनाथ of Benares; a. of रत्नमाला alias दीपिका on निर्णयसिन्धु of कर्मकाण्ड-भट्ट.

कृष्णवदु मौनिक, son of रघुनाथवदु, son of गोवर्धन ; a. of कालचन्द्रिका, सुविचन्द्रिका and सरोजसुन्दर (vide N. I. p. 14 for सुविचन्द्रिका).

कृष्णमिश्र, son of विष्णुमिश्र, son of अतिशय, son of नित्यानन्द ; a. of आनन्दकाशिका, a com. on आनन्दसूत्र of कात्यायन. Composed in संवत् 1505 (1448-9 A. D.).

कृष्णमिश्राचार्य, son of रामसेवक, son of देवीदत्त ; a. of कालमार्तण्ड, तिथि-निर्णयमार्तण्ड and कृत्यप्रदीप, प्रेत-प्रदीप, आनन्दप्रदीप and of com. on विज्ञानसूत्री.

कृष्णमिश्र, of the कौत्सगोत्र, a. of कालसर्वस्व.

कृष्णराज, a king who ruled over महाराष्ट्र on the गोदावरी ; a. of वर्णाश्रमधर्मदीप, a large work.

कृष्णराज a. of स्मृतिमहाराज. Men- tions मदनरत्न.

कृष्णराम a. of कर्मकालप्रकाशिका or- प्रकाश, उत्सर्गनिर्णय, दानोद्घोत, प्राय- श्चित्तकृत्यसूत्र.

कृष्णराम (of काश्मीर), a. of महा- क्षिप्ररात्रिनिर्णय.

कृष्णविग्रह a. of com. on आनन्दविवेक of कृष्णमिश्र.

कृष्णवर्मन्, son of नरसिंह ; a. of सुविचन्द्रिका (composed at the bidding of छोटाराव).

कृष्णदेव a. of प्रवरदीपिका. Later than 1350 A. D.

कृष्णदेवराय a. of हरिवंशकल्पलता.

कृष्णदेवराय a. of com. प्रभा on सुवि- क्षिप्त of श्रीमिवाह.

कृष्णदेवराय, son of कृष्णदेवराय ; a. of स्मृतिमुद्रावली.

कृष्णदेवराय a. of ज्ञानानन्दतरङ्गिणी.

कृष्णानन्द वागीश्वरभट्टाचार्य a. of वद- कर्मदीपिका.

कृष्णानन्दसरस्वती a. of अनुयागपद्धति.

केदार, m. in स्मृत्यर्थसार. Earlier than 1150 A. D.

केदारनाथदत्त a. of दत्तककौस्तुभ.

केशव a. of सन्तानदीपिका.

केशव a. of केशवार्णव.

केशव, son of सोमेश्वर ; a. of कौशिक- युहसूत्रपद्धति.

केशवकवीन्द्र a. of संख्यापरिणामसंग्रह. He was the chief pandit of the परिवत् of a king of Tirhut.

केशवजीवानन्दशर्मन्, a. of आनन्दकारिका.

केशवतर्कपञ्चानन a. of ज्योतिषरत्न.

केशवदास, son of जीवन्नाम. About 1770-1790 A. D. ; a. of अहल्या- कामचन्द्र and रामार्चनरत्नाकर.

केशवदीक्षित, son of सदाशिव ; a. of प्रयोगरत्न.

केशवदेवराय of नादिग्राम. About 1500 A. D. ; a. of गोत्रप्रवरनिर्णय or -मञ्जरी.

केशवदेवराय, son of कमलाकर of नादि- ग्राम ; a. of सुवर्ततत्त्व and कायस्थवि- चर्मपद्धति. About 1500 A. D. He is probably the same as the preceding.

केशववदु a. of अन्वेषिप्रयोग हिरण्यकेशीय (from his प्रयोगमणि), प्रयोगमणि.

केशवभट्ट son of अनन्त, of पुण्यसम्भ (Punāmbe) on the मोदावरी ;

a. of अन्वेष्टिपद्धति. Later than 1450 A. D.

केशवभट्ट a. of आचारप्रदीप (probably same as that m. in भास्वतत्त्व of रज्जु), छल्यप्रदीप, प्रायश्चित्तप्रदीप and ह्यदिप्रदीप.

केशवभट्ट a. of जातकर्मपद्धति.

केशवभट्ट son of गोपालदीक्षित, a. of कुण्डमण्डपाविधि.

केशवभट्ट, son of नारायण अमयंकर ; a. of प्रयोगसूत्र.

केशवभट्टगोस्वामी a. of com. on क्रम-दीपिका.

केशवभट्ट a. of छन्दोगपरिशिष्ट.

केशवभट्ट a. of द्वैतनिर्णयपरिशिष्ट. वाचस्पतिमिश्र was his परमगुरु. So about 1540 A. D.

केशवराय, son of गोविन्दराय, son of रामराय of भास्वजगोत्र ; a. of धर्म-चन्द्र. Mentions स्वतुल्यसार and पारिजात. Ms. dated संवत् 1810 (Baroda O. I. no. 5860).

केशवशर्मन् a. of स्मृतिसार.

केशवशर्मन् a. of बौधायनसूत्रपद्धति, m. in त्रिकाण्डमण्डन. Before 1100 A. D.

केशवशर्मा or केशवभट्ट काश्मीरि a. of क्रमदीपिका, (pr. Ch. S. series). About 1500 A. D.

C. विष्णु by गोविन्दभट्ट (pr. Ch. S. series).

केशवशिवभट्ट a. of स्मृतिचन्द्रिका.

केशवशर्मा, son of रज्जु ; a. of विवाह-पद्धति. (Ms. dated 1398-99 A. D. 87.

A. D.). The com. is by मन्मथ, son of केशवदेवज्ञ.

केशवीकार m. in निर्णयसिन्धु and भावि-प्रकाशितप्रायश्चित्त (probably केशव, the author of the जातकपद्धति or केशवी).

केशवेन्द्रस्वामिन a. of साधनचन्द्रिका.

कैलासपति a. of त्रैवर्णिकसंन्यास.

कौकिल a. of मात्रादिभास्वनिर्णय (No. 641 of Visrāmbāg collection I and D. C. No. 104 of 1895-1902). He mentions कर्कोपाध्याय, चिन्तामणि, कामधेनु, स्मृतिप्रदीप, मञ्जरी, चन्द्रिकादिनिबन्ध, विज्ञानेश्वर. Later than 1400 A. D.

कोण्डभट्ट a. of व्रतराज.

कोनेरिभट्ट a. of तत्त्वसंग्रह

कोनेरिभट्ट, son of केशव, a. of स्मृति-सूत्र.

कोलाप्याचार्य a. of दत्तचन्द्रिका.

कोशीधर a. of ह्यदिप्रदीपिका (B. O. Mss. cat. vol. I. No. 380 p 435)

कोकिल (reputed) a. of a स्मृति (D. C. No. 223 of 1879-80 is a different work on भास्व from above).

कोण्डिन्य m. in व्यवहारमातृका of जीवत-वाहन (prose passage on limita- tion for recovering a debt) and in भास्वमयस.

कोत्स m. in आप. घ. सू. I. 6. 19. 4 and 7 and I. 10. 28. 1 and in कालविवेक of जीवतवाहन (p. 304).

कौशुमि m. in हेमाद्रि, कृष्णमाधव (p. 76).

लौकिक a. of स्तुति ; m. in स्तुति-
चान्निका and हेमाद्रि.

लौकिक आदित्य Vide under आदित्या-
चार्य.

लघु a. of स्तुति ; m. in मिताक्षर (on
वाङ्. III. 28), अपरार्क (pp. 487,
1086, 1187), स्तुतिचान्निका.

लेमह्वर a. of विद्याहरनसंक्षेप.

लेमह्वर a. of निर्जयसार.

लेमराज a. of रामपूजापद्धति.

लेमराम, son of श्रीवचनन्द, son of
बाहू called द्विपञ्चाशद्ग्रन्थिन् ; a. of
प्रेतसुक्तिदा, रामनिबन्ध (composed
in 1720 A. D.). Vide Ulwar cat.
No. 1431.

लेमराम, son of कुलमणि, son of लोक-
मणि, son of दीक्षित बाहू लक्ष्मी-
कर्त्त (who is styled पञ्चाशद्ग्र-
न्थिसोमवाजि) or Kanoj ; colophon
of आह्वयपद्धति gives this pedigree,
but the verse before it says
that the parents of लेमराम were
श्रीवचमण्डन and पद्मिनी. So this
man may be the same as
above.

लेमराम a. of आह्वयपद्धति for Sama-
vedins (vide B. O. mss. cat.
vol. I. No. 33 p. 32).

लेमराम a. of सुहृत्संक्षेप.

लेमवर्मन् a. of लेमप्रकाश composed
in 1512 A. D. when he was a
governor of वीरसिंहपुर. Aufre-
cht (II. pp. 26-27) is wrong
in saying that he composed the
work in 1612.

लेमेन्द्र 2nd and 3rd quarter of 11th
century ; a. of नीतिकल्पक and
नीतिकता, चारुचर्चा, लोकमकार्क.

लेमेन्द्र a. of दानपारिजात.

लखनबु, son of मङ्गरेन्द्र, surnamed
अपाधित ; a. of संस्कारमास्कर, कर्ना-
मुष्ठानप्रयोग.

लखण्डेराय, son of नारायणपण्डित. Bet-
ween 1400-1600 A. D. ; a. of
परमुरामप्रकाश, first part of which
is आचारोद्भास.

लखण्डेराय, son of हरिबहु, son of
नारायण, who belonged to महो-
पाध्यायवंश honoured by the king
of विदर्भ ; a. of कृत्यरत्न or कृत्य-
रत्नाकर. Mentions हेमाद्रि, माधव,
रत्नाकर. So later than 1400 A. D.
Also wrote संस्काररत्न.

लखिर a. of ब्राह्मणचर्या.

लखण्ड a. of चातुर्वर्ण्यविचार.

लखनबास द्विवेदिन् a. of तिथिप्रकाश.

लखनवर्त्तन् or लखनवर, son of श्रीवीनाय-
मिन् ; a. of स्तुतिचिन्तामणि. About
1450-1500 A. D.

लखनवर a. of आचारतिलक or आह्विक.
(The D. C. ms. No. 135 of
1886-92 though described as
आचारतिलक appears to be a
different work. It quotes आचार-
तिलक (folio 6a) and explains
sacrificial terms like प्रक्षीता,
श्रोतृणी and sacrificial materials
like कुक्ष.

लखनवर a. of वाक्यकल्पवृत्ति, प्रयोगवृत्ति
(वीराचरणीय),

गङ्गाधर a. of आङ्घ्रिक, काठकाङ्घ्रिक.

गङ्गाधर a. of कायरयोत्पति, चातुर्वर्ण्य-
विवरण.

गङ्गाधर a. of आशौचगङ्गाधरी, संस्कार-
गङ्गाधरी.

गङ्गाधर a. of तिथिनिर्णय, दायभागटीका.

गङ्गाधर a. of निर्णयमञ्जरी.

गङ्गाधर a. of उत्सवनिर्णयमञ्जरी (com-
posed in 1632 A. D.).

गङ्गाधर a. of प्रतिष्ठाचिन्तामणि and
प्रतिष्ठानिर्णय.

गङ्गाधर a. of विधिरत्न.

गङ्गाधर a. of षोडशकर्मपद्धति.

गङ्गाधर a. of तीर्थकाशिका.

गङ्गाधर, son of नारायण. About 1600
A. D. ; a. of मनोरमा, a com. on
कुण्डमण्डपदर्पण of his father.

• गङ्गाधर, son of भैरव वैद्य ; a. of सुवर्त-
भैरव, सुवर्तलङ्कार (composed in
1633. A. D.).

गङ्गाधर, son of अग्निहोत्रिराम ; a. of
संस्कारपद्धति.

• गङ्गाधर, son of रामचन्द्र ; a. of प्रवास-
कृत्य (composed at Khambayat
or Cambay in 1606-7 A. D.).

गङ्गाधर son of सदाशिव महाडकर ; a.
• of प्रपञ्चसारविवेक or भवसारविवेक
(ms. dated 1784 A. D.).

गङ्गाधर चक्रवर्ति a. of com. भावार्थ-
दीपिका on आशुतत्त्व of रघुनन्दन.

गङ्गाधर द्वितीय a. of संस्कारमङ्गलधरी ;
probably same as preceding.

गङ्गाधरसरस्वती, pupil of रामचन्द्रसर-
स्वती ; a. of वक्राक्ष com. on प्रपञ्च-
कृत्य.

गङ्गाधर a. of चर्मप्रदीप.

गङ्गाधर a. of आपस्तम्बप्रयोगसार.

गङ्गाधराम, son of सदाशिव महाडकर ;
probably the same as गङ्गाधर
महाडकर above ; a. of आरामादि-
प्रतिष्ठापद्धति.

गङ्गाधराम a. of com. on दायभाग.

गङ्गाधराम a. of निबन्धसिद्धान्तबोध.

गङ्गाधराम a. of युद्धजयोत्सव.

गङ्गाविष्णु, patronised by त्रिविक्रम ; a.
of आचारदीपक. Earlier than 1750
A. D.

गङ्गाधर m. in आशुतत्त्व of कुल्लूक.

गङ्गाधर a. of व्याख्याननीतिदर्पण.

गणपति, son of धीरेन्द्र (धीरेन्द्र?) ; a. of
गङ्गाधरकवितरङ्गिणी ; says his grand-
father was patronised by king
नान्य of मिथिला. If नान्य is identi-
cal with the कर्णोद king of
मिथिला of that name, then गणपति
flourished about 1350 A. D.
Vide B. O. mss cat. No. 86 p.
88.

गणपति, son of हरिश्चन्द्र रावण ; a. of
पर्वनिर्णय (composed in 1685-
86 A. D.), सुवर्तगणपति, शान्तिगणपति
and संबन्धगणपति, ग्रहशान्तिपद्धति,
दशकर्मपद्धति.

गणपति a. of com. on राजमार्तण्ड of
भोज.

गणेश m. in. सुसिंहप्रसाद. Earlier
• than 1500 A. D.

गणेश, son of ज्ञानेश्वर, son of महादेव,
son of लालबट्ट ; a. of तिथिचञ्चरी.

गणेश a. of इरिवाकदीपिका.

गजेश्वर a. of देवदत्तसंनिधेय, कश्चि-
विकसलविद्वत्.

गजेश्वर, son of केदार, of मन्त्रिग्राम ;
about 1520 (in which year he
composed his ग्रहलाघव); a. of
मङ्गलनिर्णय, of a com. on सुहृत्-
तत्त्व and on विवाहवृन्दान्न.

गजेश पाठक a. of प्रयोगकौस्तुभ.

गजेशमठु a. of उद्वाहविवेक.

गजेशमठु a. of स्मृतिचन्द्रोदय.

गजेशमठु a. of दायभागव्यवस्थासंक्षेप
(part of व्यवस्थासंक्षेप) or दाय-
संक्षेप.

गजेशमिश्र महामहोपाध्याय a. of प्राय-
श्चित्तपारिजात (N. vol. V. p. 222).

गजेशाचार्य a. of निर्णयदर्पण.

गजेश्वर मन्त्रिन्, son of देवादित्य (who
was father of वीरेश्वर) and uncle
of चण्डेश्वर ; m. in हरिनाथ's स्मृति-
सार, श्रीदत्त's आचारादर्श ; about
1300-1325 A. D. ; a. of सुगति-
सोपान and मङ्गलपत्रलक (B. O. mss.
cat. No. 84 p. 85).

गजेश्वर (महामहोपाध्याय महत्तक) a.
of आह्निकोद्धार for राजसनेयशास्त्रा.
B. O. mss. cat. vol I No. 38, p.
36. Probably same as the
preceding.

गङ्ग, surnamed द्विवेदिन् ; a. of संप्रदाय-
अदीप composed in संवत् 1610
(1553-54 A. D.) - in हृन्दावन,
while गिरिधर and other grand-
sons of बल्लभाचार्य were living.

गङ्गाधर a. of रावसिंहप्रकाश.

गङ्गाधर a. of कालोद्भवप्रदीपिका.

गङ्गाधर a. of कालोद्भवप्रदीपिका ; m. by वाच-
स्पति. Earlier than 1500 A. D.

गङ्गाधर, son of, चामन ; later than
1550 A. D. ; a. of com. on आद्य-
कल्पसूत्र or नवकण्ठिकाभाष्यसूत्र, of
com. on वारस्तरयसूत्र, of com.
on आम्बलायनपक्षसूत्र ; mentions
कर्क, जयरामभाष्य, मदनपारिजात, राम-
बाजपेयिन्, हरिहर.

गङ्गाधर, son of राघवेन्द्र ; a. of तन्त्र-
प्रदीप a com. on शारदातिलक ;
about 1450. A. D.

गङ्गाधर, son of नीलाम्बर. About 1450-
1500 A. D. ; a. of कालसार (pr. in
B. I. series), आचारसार, व्रतसार,
सुद्धिसार.

गङ्गाधर a. of ग्रहयोगवृत्ति (B. O. mss.
cat. vol. I. p. 113).

गङ्गाधर a. of वासिष्ठीशान्ति.

गङ्गाधर a. of com. लघुदीपिका on रामा-
र्चनचन्द्रिका by आनन्दवन.

गङ्गाधर दीक्षित a. of व्रतार्क.

गङ्गादेवल, m. in. प्रायश्चित्तमयल.

गङ्गाविष्णु, m. in. नि. सि.

गङ्गाव्यास, m. in कालविवेक of जीवत-
बाहम, by इलायुष in ब्राह्मणसर्वस्व.

गङ्गासि a. of a स्मृति ; m. by अन्नार्क
(p. 549), स्मृतिचन्द्रिका, हेमाद्रि
(III. 2. 50).

गङ्गा a. on politics ; m. in com. on
नीतिवाक्यावुल.

गङ्गा a. of a स्मृति ; m. in अन्नार्क
(pp. 124, 196, 368), in स्मृतिच-
न्द्रिका.

गङ्गा a. of. गङ्गावृत्ति on वारस्तरयसूत्र.

नर्त, a. of दक्षप्रवृत्तनर्तनाप्ति.

गोपालाचर्य— Vide under विश्वेश्वरभट्ट.

गार्ग्य a. of a स्मृति ; sec. 20.

गालव a. of a स्मृति ; m. by हेमाद्रि.

गिरिभट्ट, son of गल्लभट्ट ; a. of संस्कार-
कौस्तुभ.

गीर्वाणयोगीन्द्र a. of com. on प्रपञ्च-
सार.

गीर्वाणेन्द्र सुरस्वती, pupil of विश्वेश्वर
सरस्वती ; a. of गायत्रीपुराणविधि.

गुह्यविष्णु, son of द्यामुक ; a. of छान्दोग्य-
मन्त्रभाष्य ; m. by रघुनन्दन in
उत्तरतत्त्व, आद्यतत्त्व, मठप्रतिष्ठातत्त्व.

गुरुनाथ vide पञ्चाक्षर गुरुनाथ.

युरुप्रसादशर्मन् a. of मन्मासार्थसंग्रह.

युरुप्रसाद न्ययसूत्रभाष्यभाष्य a. of
com. on सुदिततत्त्व.

श्वडभल्ल a. of विवाहपद्धति.

• गोकुलचन्द्रवर्मन्, a. of आह्निकचन्द्रिका.

गोकुलजित, son of हरिजित ; a. of
संक्षेपतिथिनिर्णयसार (composed in
1632-33 A.D.).

गोकुलदेव, son of अनन्तदेव ; a. of तीर्थ-
कल्पलता, गयाआद्यविधि.

गोकुलनार्थ महामहोपाध्याय, son of
विधानिधि ; a. of कुण्डकादम्बरी and
कुण्डकादम्बरिसारोद्धार (B. O. mss.
cat. vol. I No. 65-66 pp. 59-60),
of प्रदीप or कादम्बरी a com.
on द्वैतनिर्णय of वाचस्पति and of
मासमीमांसा (B. O. mss. cat. vol. I
No 54 p. 50 gives कादम्बरीप्रदीप
as the name of the com.).

गोविन्दमिश्र, son of हरपति under
king बाहुदेव son of रविकर (of
मिहिराष्टक) ; a. of ब्राह्मणविवेकपद्धति ;

ms. copied in ल. सं. 592 (1611
A. D.), .

गोपाल a. of आश्वलायनश्रुतकारिकावली.

गोपाल a. of कामधेनु. Vide pp. 294-
296 above.

गोपाल, m. in आद्यकल्पतरु of श्री-
दत्त ; probably the same as the
author of the कामधेनु.

गोपाल a. of गोपालपद्धति.

गोपाल a. of सत्क्रियासारदीपिका ;
between 1500-1565 A. D.

गोपाल, a. of कुण्डसूदृक्.

गोपाल a. of मूल्यनिरूपण, a. of com.
on मूल्याध्याय of कात्यायन.

गोपाल a. of आचारनिर्णय, आशौचनिर्णय
(composed in 1613 A. D.), तिथि-
निर्णय, शुद्धिनिर्णय, विवादनिर्णय.

गोपाल a. of आचारकौस्तुभ.

गोपाल a. of चातुर्मास्यकारिका.

गोपाल, son of हरिवंशभट्ट, a द्वाविड ; a.
of कालकौस्तुभ.

गोपाल a. of प्रायश्चित्तकारिका or प्राय-
श्चित्तशतद्वयीकारिका.

गोपाल a. of रत्नाकर.

गोपालजित a. of com. on मूल्याध्याय
of कात्यायन.

गोपालदेशिकाचार्य, son of आत्रेय कृष्णार्थ.
Later than 1620 A. D. ; a. of
आह्निक and जयन्तीनिर्णय, शुद्धि-
जयन्तीनिर्णय, रामनवमीनिर्णय, अश्व-
• द्वादशीनिर्णय.

गोपालन्यायपञ्चानन a. of सदाचारसंग्रह
(according to रामानुज).

गोपालन्यायपञ्चानन About 1570-1600;
composed com. on the तत्त्व of

रघुनन्दन called निर्जय viz. आचार-
निर्जय, उद्वाहानिर्जय, कालनिर्जय,
सिधिनिर्यय, दाम्नि०, हुबोत्सवनि०, प्रा-
वक्षितनि०, विचारनिर्जय, विवादिनि०,
हृदिनि०, भावनि०, संक्राप्तिनि०,
संवन्धनि०, and प्रायश्चित्तकर्मनि०.

गोपालपण्डित a. of युद्धभाष्य.

गोपालभट्ट, son of कृष्णभट्ट, sur-
named उवास ; a. of अष्टपञ्चति
(Vide Baroda O. I. ms. No.
8975). He quotes हृदिनिर्यय and
मयस. Later than 1650 A. D.

गोपालभट्ट, pupil of प्रबोधनानन्द; a. of
हरिमङ्गलविलास (B. O. mss. cat.
vol. I. No. 454 p. 534) and
a. of भगवद्भक्तिविलास. About
1560 A. D.

गोपालभट्ट a. of सत्कियासारदीपिका.

गोपालर्यष्य (गार्ग्य) a. of पितृमेघ-
सार, पितृमेघव्याख्या or- भाष्य.

गोपालम्बास a. of नवरात्रनिर्जय.

गोपालसिद्धान्त m. in आचाररत्न of
कृष्णभ. Earlier than 1640 A. D. ;
a. of आश्वमेधमाला.

गोपालसिद्धान्तबाणीश a. of व्यवहारा-
लोक, विवादव्यवहार.

गोपालचार्व a. of पितृपञ्चति. Later
than 1450 A. D.

गोपालानन्द a. of निपाचारपञ्चति.

गोपीनाथ a. of गोत्रप्रवरनिर्जय.

गोपीनाथ, son of महादेव ; a. of
दीपिका com. on स्वामय्य of
कृष्णायन.

गोपीनाथ a. of सिन्धुवादिनिर्जय.

गोपीनाथ a. of उद्वाहानिर्जय.

गोपीनाथ, son of हुबोत्सव, son of
विष्णुनाथम्बास of पालिहोत्र who
was one of the four sons of
सामराज and resident of प्रतुण्डपुर;
a. of जातिविशेष. Earlier than
1600 A. D. Ulwar cat. No. 1323
and I. O. cat. p. 518 cause con-
fusion and make it appear that
there were two writers of जाति-
विशेष of the same name.

गोपीनाथ अग्निहोत्रिण a. of संन्यास-
दीपिका.

गोपीनाथदीक्षित a. of भावजीकर्म
(हिरण्यकेशीय).

गोपीनाथपाठक, son of अग्निहोत्रिपाठक,
son of काशीपाठक ; a. of प्रणयो-
पासनविधि.

गोपीनाथभट्ट a. of निर्जयरत्नाकर.

गोपीनाथभट्ट a. of आश्विनचन्द्रिका,
तुलापुरुषमहादानपञ्चति, प्रेतदीपिका,
मासिकभाष्यपञ्चति, संस्काररत्नमाला.

गोपीनाथमिश्र a. of कृष्णकौस्तुभ.

गोपीनारायण, son of कृष्णभ.; a. of
निर्जयावृत (written at the bidding
of prince सूर्यसेन). Probably
there is some confusion. The
author of निर्जयावृत was अमृत-
नाथपुरि who wrote under-सूर्यसेन.

गोमिश्र a. of युद्धचूड and of a स्तुति
(also called कर्मचूड of कृष्णायन).
Vide pp. 218-220 above).

गोमिश्र (reputed) a. of उर्वरचर्मसंज्ञ.

गोमिश्रभट्ट a. of युद्धासंग्रह.

गोवर्धन उपाध्याय a. of उद्वाहचन्द्रिका.

गोवर्धन कविभट्टन a. of भावसाधनाद्वि.

गोविन्ददीक्षित, son of बेनीदास ; a. of
कन्दोनामिका.

गोविन्द पाठक a. of पुरुषसर्वस्व (com-
piled in हंके 1396 under Bengal
Zamindar बीसत्य).

गोविन्द, son of सुहर्षाचार्य, son of
बाहुदेव ; a. of आंशोचनिर्णय.

गोविन्द, son of सदाशिवमिश्र ; a. of
संग्रहचर्चाकर.

गोविन्द a. of पूजाप्रदीप m. in दीक्षा-
तत्त्व. Probably the same as the
next.

गोविन्द a. of प्रायश्चित्तश्लोकपद्धति.

गोविन्द, son of केशव. Earlier than
1550 A. D. ; a. of पूजाप्रदीप m. in
the दीक्षातत्त्व of रघुनन्दन. He wrote
पूजाप्रदीप at the bidding of भवान-
न्दराय (B. O. mss. cat. No.
264 p. 287 dated छ. सं. 432 i. e.
1551 A. D.).

गोविन्द a. of स्मार्तधामपद्धति

गोविन्द, son of पुरुषोत्तम ; a. of लक्ष-
होमपद्धति

गोविन्द, son of नीलकण्ठ ; a. of पंच-
चारा com. on मुहूर्तचिन्तामणि of
राम who was his uncle ; com.
composed in हंके 1550.

गोविन्द उपाध्याय m. by हेमाचरि.

गोविन्ददास, son of गणेश्वरमान्निन,
who was younger brother of
सीरेश्वर and son of देवादित्य who
was minister of king हरसिंह ;
a. of मानसोद्भास (?). A work called
गोविन्दमानसोद्भास is mention-
ed in मलमासतत्त्व (p. 822) and
वृत्तान्तसूत्र (p. 12) of रघुनन्दन.

(Vide B. O. mss. cat. vol. I.
pp. 107-109). About 1300-
1370 A. D. .

गोविन्द देवज्ञ, son of गदाधर of the
माध्यन्दिनशास्त्रा and गौतमगोत्र ; a.
of कण्ठमार्तण्ड (composed at
Junnar in 1691-92 A. D.).

गोविन्दपण्डित, son of रामपण्डित ; a. of
आश्वपद्धति.

गोविन्दपण्डित a. of आश्वदीपिका. Ear-
lier than 1560 A. D. ; m. in आश्व-
कल्पलता of नन्दपण्डित.

गोविन्दभट्ट a. of com. on क्रमदीपिका.

गोविन्दभट्ट, m. in आश्वसागर of
कुल्लूकभट्ट (on आश्व). Earlier
than 1250.

गोविन्दभट्ट m. in मलमासतत्त्व (p. 787)
by रघुनन्दन as भाष्यकार of पराशर.
Earlier than 1500 A. D.

गोविन्दभट्ट a. of दर्शनाश्वप्रयोग.

गोविन्दभट्ट बुद्धिल a. of तिथिनिर्णय.

गोविन्दराज, son of माधव, a. of com.
on मनुस्मृति and of स्मृतिमञ्जरी.
Sec. 76. सहगमनविधि is ascribed
to him.

गोविन्दराय a. of परश्वप्रकरण (compos-
ed between 1740-49 A. D.).

गोविन्द बाहुदेवभट्ट a. of दत्तपुत्रविचार.

गोविन्दस्वामिन् a. of com. on बौध्दा-
यनधर्मसूत्र.

गोविन्दानन्द कविकङ्कणाचार्य, son of
गणपतिभट्ट. Sec. 101. Flourished
between 1500-1540 A. D. ; a. of
दानकौस्तुभ, वर्षक्रियाकौस्तुभ, शुद्धि-
कौस्तुभ, आश्वकौस्तुभ and of अर्थ-

श्रीकृष्ण com. on बुद्धिचिन्ता of
जीविनस and तत्त्वार्थकोशदी (com.
on कृष्णार्थि's प्रायश्चित्तविशेष).

नोविन्दोपाध्याय a. of मलमासे निषेध-
विचार (B. O. mss. cat. No.
292 p. 332).

नोरथामिद a. of निर्णयसार.

नौतम a. of चर्मसूत्र (sec. 5) and
quoted as a writer on politics
in the com. to नीतिवाक्यावृत.

नौतम a. of आह्निकसूत्र, पितृमेघसूत्र.

नौतम a. of दानशास्त्रिका.

नौरीकान्त (and others) a. of विवा-
दाधीनमजन.

नौरीवत् son of रामभद्र; a. of वाग्वती-
तीर्थयात्राप्रकाश.

नौरीनाथचक्रवर्तिन a. of कालभाष्यनिर्णय,
नवाक्षभाष्यनिर्णय.

नौरीपति son of दामोदर; a. of com.
on आचारदर्श of श्रीदत्त. Compos-
ed at Benares in 1640 A. D.

नौरीरामनृ son of दामोदर, son of
नायकपण्डित. दामोदर was born
in महाराष्ट्र on the banks of a holy
river in Yajñabhūmi, but studied
at Benares and was honoured at
the court of Akbar. नौरीराम-
नृ wrote अनुसरणप्रदीप. He com-
posed it after 67 years of
Akbar's era (अकबरमहोदय गते-
हृष्टवर्षावसरे । प्रसिद्धः कार्तिकेय्या
कादा नौरीरामनृना), i. e. 1609
A. D. He mentions राजकोट
(राजकोट ?), शिकम, कृष्णार्थि, मेदन-
पण्डित, अनुसरणविशेष and several
other works. He mentions

also विद्वत्पण्डित of his father.
Vide D. C. Ms. 76 of 1892-95.

नौरीरामनृ a. of विवाहपद्धति.

नौरीरामनृ m. as a jurist in विवाह-
रत्नाकर of नौरीरामनृ (pp. 46, 483)
and in वर्धमान's वृद्धविशेष where
his work seems to be called
व्यवहारतरङ्ग. Earlier than 1300
A. D.

नौरीराम (reputed) a. of नीतिसार.

नौरीराम a. of वैतुक्तियिनिर्णय.

नौरीरामपाठक a. of com. on तिथि-
प्रकाश of गङ्गादास. Ms. (in B. O.
mss. cat. vol. I. No. 163 p. 178)
is dated शके 1700.

नौरीरामनृ a. of व्यकारादर्श.

नौरीरामनृतत्त्वामिद a. of हरिदिनतिलक.

नौरीरामनृ son of दामोदर; a. of सक्षि-
ताह्निकपद्धति (composed at the
desire of रणबीरसिंह of काश्मीर).

नौरीरामनृ a. of स्मार्तकर्मानुष्ठानाधिरण
or नौरीरामनृनिरूपण (vide Baroda O. I.
ms. No. 296 dated संवत् 1593,
ज्येष्ठ शु. 93 शुक्ले). He is styled
'महामात्य and सन्नाद.

नौरीरामनृ son of बीरेश्वर. Sec.
90; a. of स्थातिरत्नाकर (divided in-
to seven parts on कृत्य, गृह्य,
दान, पुजा, विवाह, व्यवहार and शास्त्र)
and of कृत्यचिन्तामणि, राजनीति-
रत्नाकर, दानवाक्यावृत्ति and शिव-
वाक्यावृत्ति, शेषमानसोद्धार.

नौरीरामनृ a. of रामनिवाचनपद्धति.

नौरीरामनृ a. of विवाहपद्धति.

नौरीरामनृ a. of अनुसरणप्रदीप and of
अनुसरणविशेष.

चतुर्दश a. of कल्पवृक्षसंहिता.

चतुर्दश m. in ह्युदितस्व (p. 243) by रघुनन्दन.

चतुर्दश m. in भट्टाचार्य a. of आशौचप्रकाश and आशौचसंग्रह (both works are probably identical). He is probably the same as the चतुर्दश m. by रघुनन्दन.

चतुर्दश m. in गङ्गाभक्तिरत्नप्रणी.

चन्द्र a. of स्मृति, m. in निर्णयदीपक.

चन्द्रभट्ट or चन्द्रशेखरशर्मन्, son of उमापति (alias डमणभट्ट), son of धर्मेश्वर or धर्मभट्ट पौराणिक. Between 1575-1650 A. D., a. of कालविवाकर, कालसिद्धान्तनिर्णय, गृह-वास्तुनिर्णय, पाकयज्ञनिर्णय पिण्डपितृ-यज्ञप्रयोग, आशुनिर्णय, संस्कारनिर्णय alias चन्द्रचूडय.

चन्द्रमौलि a. of आचारसार or आचार-रत्न.

चन्द्रशेखर a. of धर्मविवेक.

चन्द्रशेखर a. of पुराणरणदीपिका.

चन्द्रशेखर मुहम्मदहोषाध्याय a. of स्मृति-प्रदीप.

चन्द्रशेखर वाचस्पति, son of विद्याभूषण; a. of धर्मनिर्णय or -निर्णयसंग्रह, धर्म-दीपिका or स्मृतिप्रदीपिका, स्मृतिसार-संग्रह.

चन्द्रशेखरशर्मा a. of धर्मभजन or स्मृति-विहर्गभजन or सङ्कल्पस्मृतिविहर्गभजन.

चण्डरिसिन्धुपञ्च, son of लक्ष्मणभट्ट; a. of बह्मचर्याधिका.

चाणक्य m. as a writer on राजनीति by मोक्षिनाथ on एतु. V. 50.

M. B. 88.

चाणक्य a. of राजनीतिशास्त्र in verse (various recensions) pr. in Dr. N. Law's Calcutta Oriental Series; and of the कोटिलीय. Hultsch's R. II. No. 993 (and p. 85 extract) is a चाणक्यसप्तति the last verse of which is 'श्लोकानामिति सप्तत्या नीतिसाम्प्रदायिक्यं चन्द्रगुप्ताय चाणक्यः संक्षेपेणोपादिष्ट-वान्'. Vide under चाणक्यनीति and similar works.

चारायण m. in the com. on the नीतिवाक्यावृत.

चारायण a. of गृहसूत्र.

चित्रपति, son of नन्दीपति, son of मधुसूदन, a Pandit of Colebrooke; a. of व्यवहारसिद्धान्तपीठ (composed in 1803 A. D.; vide B. O. mss. cat. vol. I No. 356).

चिदम्बेश्वर a. of स्मृतिमुक्ताफलसंग्रह.

चिदानन्दनाथ, pupil of स्वयंप्रकाश-नन्दनाथ; a. of ललितार्चनपद्धति.

चिदानन्दनाथ a. of कर्मपद्धति.

चिन्तामणि न्यायवागीशभट्टाचार्य, a गौड; a. of स्मृतिव्यवस्था (divided into parts on उद्वाह, तिथि, दाय, प्रायश्चित्त, ह्युदित and आशु). Earlier than 1680 A. D.

चूडामणि, son of राघवेश्वरभट्ट; a. of ज्ञानाङ्कुर.

चूडभट्ट (sometimes said to be) a. of कीर्तिचन्द्रोदय composed by दामोदरपण्डित in the 2nd half of 16th century in Akbar's reign.

चेतन्यगिरि a. of महाविष्णुपूजापद्धति and दत्तात्रेयपद्धति, देवीपूजापद्धति.

चौण्डवार्ध, son of चिन्तावार्ध and कामन्ध्या and pupil of भारतीतीर्थ ; a. of सम्प्रदाय (आम्बकायन), composed at request of चाण्डारिह, son of मानु. Bows to भारतीतीर्थ and चिन्तातीर्थ as भाष्यकार and describes them as प्रथमयमहार्णवौ. Probably flourished about 1350-1375 A. D. Vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4214.

अचन Sec. 21; a. of a धर्मसूत्र.

छत्तारिनारायण a. of स्तुतिसंग्रह.

छत्तारि or छत्तारि वृत्तिह (or नरसिंह) son of नारायण ; a. of स्तुत्यर्थसागर (of which कालतरङ्ग is first part) and आक्षिप्त for मारुत. Later than 1675 A. D.

छान वासिकचक्रबुद्धाधिनामाधि a. of com. on स्नानसूत्र.

छानक or छानकेय a. of स्तुति m. in मिताक्षरा (on याज्ञ. III. 290, 326), कल्पतरु, स्तुतिच^०, अपरार्क pp. 442, 533, 932,

अनवानन्द a. of कल्पकोटदी.

अनदीक्ष a. of आचार्यदीप com. on छत्रपाणि's आश्वमेधेक.

अनन्ताथ a. of अनुमोनकल्पतरु.

अनन्ताथ a. of विवाहपद्धति.

अनन्ताथ तर्कचिन्तन. Sec. 113; a. of विवाहपद्धति.

अनन्ताथ वासिक, son of कङ्कणभट्ट ; a. of संस्कारकल्पसूत्र.

अनन्ताथदुरि a. of सुहृदावप्रकरण.

अनन्ताथ (reputed) a. of नीलिवका-
क्षिप्त (which is said to have

been imparted to him by वैशम्पायन).

अमल्लग्न a. of a स्तुति m. by मिताक्षरा (on याज्ञ. I. 256 in prose), by हरदत्त, कल्पतरु, अपरार्क (pp. 267, 468, 501, 880, 1064) and स्तुतिचन्द्रिका.

अम्बनाथ सभाजीश, son of हेमाद्रि ; a. of प्रायश्चित्तपद्धति.

अयकृष्ण a. of गङ्गास्नानसङ्ख्येयदीप (B. O. mss. cat. vol. No. 90 p. 91).

अयकृष्ण or श्रीकृष्ण तर्कालङ्कार a. of दीप com. on दायमान and of दायधिकारक्रमसंग्रह.

अयकृष्ण तर्कचिन्ता a. of आश्वमेधेय alias आश्वदीप.

अयतीर्थ pupil of आनन्दतीर्थ ; a. of com. on कर्मनिर्णय of आनन्दतीर्थ, of पूजापद्धति, For latter vide ms. No. 8685 of Baroda O. I.

अयतुङ्ग (Is he an author ?) m. in टोडरानन्द and निर्णयसिन्धु.

अयनारायण तर्कचिन्तन a. of नीरामन-
प्रकाश (composed for शिवाचार्य-
यण चोप), सुरसंक्रान्तिदीपिका.

अयनत or अयनतस्वामिन्, son of कल्याणस्वामिन्. He was father of अभिनन्द. End of eighth century ; a. of आम्बकायनीय पञ्चकारिका and विमलदोषमाहा com. on आम्बकायनपद्धति. हेमाद्रि (III. 1. 1339) says that हरिहर refuted the view of अयनतस्वामिन् on the verse अयनतस्वामिन् विप्रस्य. He is m. by नृपाक्षर in his वाच्य on पारस्करसूत्र, in आश्वमेधेय

- of रघुनाथ and, प्रयोगरत्न of नारा-
यणभट्ट. For विमलोदय (com. on
आम्बकायनयुद्ध vide D. C. ms.
No. 45 of 1899-1915).
- जयराम a. of क्षतचण्डीविधानपद्धति.
जयराम a. of com. on कामन्दकीय-
नीतिसार.
- जयराम a. of दानचन्द्रिका (abstract
of हेमाद्रि's work).
- जयराम a. of सुहृत्तलङ्कार.
- जयराम, son of बलमन्त्र, son of दामो-
दर of मारवाजगोत्र. Between 1200-
1400 A. D. ; a. of सज्जनवल्लभा (a
com. on पारस्करयुद्धसूत्र). In Ul-
war cat. extract No. 39 the date
(of composition probably ?)
is संवत् 1611 (1554-5 A. D.).
- जयशर्मन् m. in तीर्थचिन्तामणि of
वाचस्पति.
- जयसिंहदेव, king of गोरक्षपुर. Earlier
than 1750 A. D. ; (reputed) a. of
जयभाष्यमानसोल्लास.
- जयस्वामिन् • m. in मलमासतत्त्व
(p. 782) of रघुनन्दन,
- जयानन्द d. of सुहृत्तदीप.
- जानुकर्ण्य- vide sec. 22.
- ज्ञानकीरुणसार्धभौम a. of सत्स्युतिसार.
- जार्जल or -लि a. of a स्मृति m. in
मिताक्षरा (on याज्ञ. III. 24, 260,
263-64, 315, 322, 326), अपराकं
p. 736.
- जिकन Earlier than 1250 A. D. ; m.
in आश्वसानर of कुल्लुभट्ट, in शूल-
पाणि's दुर्गोत्सवविशेष and प्रायश्चित्त-
विशेष, by रघुनन्दन in सुहृत्ततत्त्व
(p. 237 vol. II. refers to his
अन्येष्टिविधि and अनुमरचरित्र)
and in मलमासतत्त्व (vol. I.
p. 774).
- जितामित्र Earlier than 1250 A. D. ;
m. in एकादशीतत्त्व (vol. II.
p. 46) of रघुनन्दन as referred to
by श्रीदत्त.
- जितेन्द्रिय Sec. 66 ; flourished about
1000-1050 A. D.
- जीयूतबाहन Sec. 78 ; a. of कालविशेष,
व्यवहारमातृका, दायभाग.
- जीव a. of दुर्गसङ्गमनी a com. of भक्ति-
रसास्यतसिन्धु.
- जीवदेव, son of आपदेव and younger
brother of अनन्तदेव ; latter half
of 17th century ; he names निर्णय-
सिन्धु and मयूर ; a. of आशौच-
निर्णय and गोत्रप्रवरनिर्णय (ex-
tracted in संस्कारकौस्तुभ).
- जीवनाथ देवज्ञ a. of वास्तुरत्नावली.
- जीवराम a. of स्वस्तिवाचनपद्धति.
- जैत्रसिंह a. of भैरवार्चापारिजात.
- जैमिनि a. of स्मृति m. in मिता० (on
याज्ञ. III. 20), कालमाधव (p.
259), एकादशीतत्त्व, नि. सि.
- जैमिनि a. of स्मृतिमीमांसा (m. by
अपरार्क).
- जैमिनि a. of युद्धसूत्र (pr. in Punjab
Oriental series).
- जोरेस्वर महामहोपाध्याय a. of द्वैतनिर्णय
(B. O. mss. cat. vol I. No.
235 p. 237.)
- जोग्लोक- vide योग्लोक.
- ज्ञानभास्कर a. of आह्निकसंक्षेपं and
आह्निक. •

ज्ञानसंस्त 2. of com. on प्रपञ्चसार.

ज्योतिर्वै m. in निर्णयसिन्धु.

ज्योतिर्वाच्य m. in स्मृतिचन्द्रिका.

ज्योतिर्नारद m. in निर्णयसिन्धु.

ज्योतिर्नाथ 2. of शैबरन्नाकर.

ज्योतिर्वसिष्ठ m. by भट्टोजि in चतुर्विंशतिमतव्याख्यान.

ज्योतिर्वसिष्ठ m. by हेमाद्रि (III. 2. 472), in निर्णयदीपक.

ज्योतिर्वसिष्ठ m. in संस्कारकोस्तुभ.

ज्योतिष्पराशर m. in कालचिबेक of जीवतबाहन, कालमाधव (p. 91), in एकादशीतत्त्व of रघुनन्दन.

ज्योतिष्मितामह m. in कालमाधव (p. 91).

ज्वालानाथमिश्र 2. of सुकृत्यप्रकाश and उदक्यास्तुतिप्रकाश.

शिङ्गप्य कीचिद् (or शिङ्गप्य), son of वेङ्गल मञ्जनाचार्य ; 2. of प्रयोगपद्धति (for आपस्तम्बीय, also called शिङ्गप्य-मटीय).

टीकाराम 2. of वायल्लकावली.

टीकाकारभर्मन् 2. of पिष्टपञ्चसण्ढन (ms. No. 2436 of Baroda O. I.). He was of नार्यनोत्र and followed पारामर्त्यवेतवेदान्त.

डोडरमह Sec. 104 ; (reputed) 2. of डोडरामन्द (several parts of which are separately noted, as कलानिर्णयसौक्य &c.).

डाण्डू (or मिश्रजीडाण्डू) ; 2. of आन्ध्र-विधि for आन्ध्रविनीय. Mentions कर्क, कस्तुर, श्रीकण्ठ, हंसगुण (BBRAS. cat. p. 236 No. 736).

डाण्डू 2. of मोक्षनिर्णय and आसादिनिर्णय.

दाण्डिराज son of इन्द्रोत्तम and pupil of रामचण्डित father of नन्दराण्डित. About 1600 A. D ; 2. of कुण्ड-कल्पलता.

दुण्डू (or दुण्डू). Earlier than 1555 A. D. ; 2. of पञ्चुति m. in अम्येष्टि-पद्धति of नारायणभट्ट and in आन्ध्रतत्त्व.

दोण्डू 2. of आन्ध्रविधि (माध्वविनीय) Same as डाण्डू above. Between 1200-1500 A. D.

दोडामिश्र son of प्राणकृष्ण ; 2. of आन्ध्र-विबेक.

नकनलाल Later than 1686 A. D ; 2. of com. on अत्रिस्मृति, of com. on आचारार्क, of com. on दशस्मृति, com. on दशकचान्द्रिका, com. on हारीतस्मृति.

तर्कतिलक vide under मोहनमिश्र.

तातयार्य 2. of स्मृतिरत्नाकर.

तातादास 2. of प्रपञ्चमतिदीपिका.

तात्याशास्त्रिण 2. of दत्तकनिर्णय.

तानपाठक 2. of संस्कारसुकावली.

ताम्रपर्णाचार्य 2. of स्मृतिरत्नाकर.

तालहन्तनिवासिन् 2. of आपस्तम्बपरि-प्रयोगहृति ; follows देवस्वामि-कपर्विन्, कुमारसिन्धुमित्र.

तिगलाभट्ट 2. of श्रीरथप्रकाश.

तिष्णामह, son of रामभट्ट, son of बाल-भट्ट surnamed नन्दूर ; 2. of स्मार्तप्राय-श्चित्त, संस्कारनिर्णय ; wrote संग्रह-दीपिका in 1776 A. D.

तिम्भजभट्ट 2. of स्मृतिशोधदीपिका.

तिम्भजभट्ट चण्डूरि 2. of पुरुषार्थचन्द्रिका. तिम्भजभट्ट of पराशरयोग 2. of प्रायश्चित्तदीपिका.

- तिरुमलसुन्दर a. of संज्ञावन्दनभाष्य.
 तिरुमलसुन्दर, son of तिरुमल-
 यन्त्र; a. of आम्बलायनप्रयोगदीपिका.
 तिरुविल्लुरि a. of प्रयोगहस्तावली.
 तिरुमल of पराशुरगोत्र a. of धर्मसेतु.
 नुरगवदनपाण्डित a. of शालग्रामलक्षण.
 नुलजाराग a. of उत्सवनिर्णय.
 नुलाजिराज Tanjore king (1765-
 1788 A. D.); (reputed) a. of
 •आदिधर्मसारसंग्रह, राजधर्मसारसंग्रह.
 He is said to have com-
 posed सङ्गीतसाराधृत also.
 तोडकाचार्य a. of कान्तिनिर्णय.
 तोळप्पर, son of श्रीनिवासाचार्य, a. of
 दत्तकचन्द्रिका.
 त्रिकाण्डमण्डन (भास्कर). Between 1100
 and 1250 A.D.; a. of आपस्तम्बसूत्र-
 ध्वनितार्थकारिका (pr. in B. I.
 series) m. by हेमाद्रि, मदन-
 पारिजात and he wrote प्रवरनिर्णय.
 Mentions कर्क, केशवसिद्धान्त, दामो-
 दर, हर्षभाष्य, रुद्रदत्त, वामन.
 त्रिलोचनमिश्र earlier than 1450
 A. D.; a. of धर्मकोश.
 त्रिलोचनशिख a. of प्रायश्चित्तसमुच्चय.
 त्रिविक्रम. Earlier than 1550 A. D.;
 a. of त्रिविक्रमपद्धति or त्रैविक्रमी or
 प्रतिष्ठापद्धति (on the consecra-
 tion of idols &c.) m. in टोडरा-
 मन्द and निर्णयसिन्धु.
 त्रिविक्रम a. of न्यासपद्धति.
 त्रिविक्रम, pupil of श्रीरामभारती ; a.
 of शृङ्गारदीपिका (or सुशृङ्गार) com.
 on शारदातिलकं.

- त्रिविक्रमद्वि, son of रघुद्वि ; a. of
 आचारचन्द्रिका ; m. in टोडरामन्द.
 Probably the same as above.
 त्रैविक्रम a. of आम्बलायनसूत्रप्रयोग.
 त्र्यम्बक, pupil of यज्ञेश ; a. of नाईस्य-
 दीपिका.
 त्र्यम्बक a. of तत्त्वदीप.
 त्र्यम्बक a. of श्रीधर्मपद्धति.
 त्र्यम्बक, son of नारायण, surnamed
 माटे ; a. of आचारेन्दु. (composed
 in 1838 A. D.), प्रतिष्ठेन्दु.
 त्र्यम्बक, son of राम, surnamed ओक ;
 a. of आचारदूषण (composed in
 1819 A. D.)
 त्र्यम्बक पण्डित, son of नारायण of the
 आङ्गिरससुब्रह्मल्लगोत्र; about 1760 A.D.;
 a. of आशौचनिर्णय.
 त्र्यम्बकमठ्ठ मोल्ह, son of लुष्णमठ्ठ ; a. of
 जातिविवेक, प्रायश्चित्तसार, प्रायश्चित्त-
 प्रयोग.
 दक्ष sec. 43 ; a. of स्मृति.
 दत्त vide गौरीदत्त.
 दत्तपण्डित a. of चूडाकर्म्म.
 दत्तात्रेय m. in. स्मृतिचन्द्रिका, अपराई
 (p. 971), मदनपारिजात, निर्णयसिन्धु.
 दयाराम a. of दानप्रदीप, पदचन्द्रिका,
 स्मृतिसंग्रह
 दयाशङ्कर, son of धरणीधर; a. of उपाकर्म्म-
 विधि, और्ध्वदेहिकपद्धति, तिथिनिर्णय,
 दर्शभाद्रप्रयोग, दानप्रदीप, नीतिविवेक,
 प्रयोगदीप (or -रत्नाकर), शाङ्करयन्त्रप्र-
 सुद्धिरत्न, आश्वपद्धति, आश्वप्रयोग,
 दलपतिराज, son of बल्लभ; sec. 99; a.
 of हस्तिप्रसाद (several parts of
 which are separately noted in

the catalogues, such as आश्रितार, काकनिर्णयसार).

दशरथ (probably this is only the surname) a. of मलमासनिर्णय.

दादा, son of माधव son of कुंतिह, surnamed Karajgi. He was a माधव and of बसिहगोत्र and resided at Nasik; mentions मयूर and कौस्तुभ; a. of दत्तार्क (composed in शके 1691 शशिग्रहर-समुद्रकशाककेवे). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of इष्टिकाल.

दामोदर a. of लघुकालनिर्णय.

दामोदर a. of आतकर्मपद्धति.

दामोदर a. of आरूपपद्धति.

दामोदर a. of मांसविशेषक.

दामोदर, son of शङ्करभट्ट and eldest brother of मीलकण्ठ. About 1610 A.D.; a. of कलिचर्यनिर्णय, द्वैतनिर्णय-परिशिष्ट.

दामोदर भार्गव a. of प्रयोगपद्धति (alias संस्कारपद्धति) following पारस्करसूत्र. Names कर्क, मङ्गलधर and हरिहर.

दामोदर ठाकुर Earlier than 1575 A.D.; a. of दिव्यनिर्णय (compiled under संग्रामसिंह) and विश्वदीपक; N. vol. V. p. 282 speaks of दिव्यदीपिका (compiled under श्रीमङ्गलसूत्र), while N. vol. VI p. 40 says that दिव्यनिर्णय was compiled under संग्रामसाह; but the works appear to be the same.

दामोदरठाकुर a. of प्रायश्चित्तनिर्णय (B. O. mss. cat. Vol. I No. 276 p. 313).

दामोदरपाण्डित. Latter half of 16th century; a. of कीर्तिचन्द्रोदय (under the patronage of भूदह-महं).

दामोदरीय m. in ह्यदिमयूर and निर्णय-दीपक.

दारिल a. of com. on कौशिकसूत्रम्.

दाल्म्य a. of धर्मशास्त्र (D. C. ms. No. 267 of 1887-91) in verse (with a few prose passages about प्रयोग) on प्रेतक्रिया, एकादशाहभान्द, मयकभान्द, सपिण्डीकरण, ह्योत्सर्ग (मैत्रेय asks दाल्म्य) and of a पद्धति.

दाल्म्य a. of नारायणबलिपद्धति.

दिनकर son of कुंतिह from the दशार्ण country. Earlier than 1600 A. D.; a. of गोपालपद्धति.

दिनकर a. of प्रायश्चित्तसहित.

दिनकर alias दिवाकर, son of रामकृष्ण-भट्ट; a. of कर्मविपाकसार, प्रायश्चित्त-सार, ह्यमितसार, दिनकरीद्वीप (completed by his son विन्देश्वर alias गानाभट्ट). Between 1575-1640 A. D.

दिवाकर son of महादेव, son of बीर-कृष्ण, of the भारद्वाजगोत्र. His maternal grand-father was मीलकण्ठ author of the twelve मयूरस; a. of धर्मशास्त्रसुचामिनि of which अथे-ष्टिमकाश, आचारार्क (composed in 1686 A. D.), दामोदरीपाण्डित्यादि, आरूपपद्धति, तिथ्यर्क, प्रायश्चित्तसूत्रा-वली, ह्योदितप्रवृत्तमयसिद्धापद्धति and others were parts. Aufrecht (part I. p. 253) confounded

this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काले in Marathi). He was daughter's son of रामकृष्णभट्ट, father of कमलाकर. About 1620-1670 A.D.; a. of दानचरित्रिका (or दानसंक्षेपचाम्निका), आह्निकचाम्निका or संक्षेपाह्निकचाम्निका, कालनिर्णयचाम्निका, स्मार्त-प्रायश्चित्तोद्धार, पतितत्यागविधि, पुनरुपनयनप्रयोग.

दिवाकर, son of दिनकर ; a. of दानदिनकर.

दिवाकरभट्ट a. of त्रिवेणीपद्धति.

दिवोदास Earlier than 1550 A. D.; a. of दिवोदासप्रकाश; m. by कालनिर्णयचाम्निका of दिवाकर and seems to be the same as दिवोदासीय m. by निर्णयसिन्धु, विधनपरिजात, श्राद्धमूल.

दिव्यसिंह महापात्र a. of कालदीप (or-प्रदीप), आश्वदीप and of दिव्यसिंहकारिका (which summarises the two preceding).

दीक्षित About 1050-1100 A. D.; m. by दायभाग (on daughter's succession) and कालविवेक (pp. 92, 102, 237, 264, 541). Earlier than 1100 A. D.

दीनदयालु पाठक a. of सुहृत्तमेरव.

दीर्घतन्त्र m. in मिताक्षरा (on याज्ञ. III. 260) and by मस्करीव (on नीलमधर्मसूत्र).

दुःसमजान a. of सुहृत्तकस्याकर, सुखजय-प्रकाश.

दुर्गदन a. of शुद्धदीपिका.

दुर्गय, son of बाह्यदेव ; a. of com. on दायदशश्लोकी or दायसंग्रहश्लोकदशक.

दुर्गाचहाय a. of सुहृत्तरचना.

दुलाल a. of दूलालीय.

देवकीनन्दन a. of एकादशीव्रतनिर्णय.

देवजानि (?) a. of देवजानीयभाष्य on निर्णयदीपक.

देवणभट्ट, son of केहावभट्ट. Sec. 85; a. of स्मृतिचाम्निका.

देवदासमिश्र, son of नामदेव, son of अर्जुन of the गौतमगोत्र and honoured by मालव king; between 1250-1500 A.D.; mentions कल्पतरु, कर्क, अर्णव (महार्णव), मिताक्षरा, स्मृतिसार, विन्वादर्श ; a. of देवदासप्रकाश or सद्यग्रन्थचूडामणि, तिथिनिर्णय. निर्णयासूत and विधानपारिजात mention a देवदासीय which is probably the देवदासप्रकाश.

देवनाथ ठक्कर. Earlier than 1620 A. D. ; a. of स्मृतिकौमुदी, दिव्यतन्त्र or तन्त्रकौमुदी. B. O. mss. cat. vol. I No. 60 p. 54 is a कालकौमुदी of देवनाथ, which is probably a part of the स्मृतिकौमुदी.

देवपाल, son of हरिपाल ; a. of भाष्य on काठकथ्यसूत्र.

देवबोध a. of com. on याज्ञवल्क्यस्मृति, m. by रघुनन्दन in सुहितसूत्र (p. 236).

देवभद्र a. of पार्वणभाष्यप्रयोग (for बाजसनेयस).

देवभद्र पाठक a. of दशसुलोकेशिखरप्रयोग.

देवभद्र पाठक, son of बल्लभद्र ; a. of प्रयोगसार (कात्यायनीय).

देववाणिक vide याज्ञिकदेव.

देववाणिक a. of सूतकसिद्धान्त.

देववाणिक a. of a पद्धति (यजुर्वेदीय); pr. in Kashi S. series.

देवराज a. of com. on नीतिमञ्जरी of पाद्मिषेदिन.

देवराज a. of प्रायश्चित्तसंग्रह (compiled under orders of prince चेतसिंह of Benares, 1770-1781 A. D.).

देवराज a. of सुहृत्परीक्षा.

देवराज a. of आश्वलाशौचीयदर्पण.

देवराज a. of a work on धर्मशास्त्र (probably a निबन्ध) m. in स्मृति-चन्द्रिका for the view that सुहितरः in याज्ञवल्क्य's verses, on inheritance means पुत्रिका. The सरस्वतीविलास (p. 414, Mysore ed.) attributes the same view to him along with चारुधर, देव-स्वामिन् and श्रीकर.

देवराम a. of आश्विकचन्द्रिका.

देवराम a. of सुहृत्सुकावली.

देवदत्त vide sec. 23.

देवस्वामिन्. Vide sec. 65. About 1000-1050 A. D.; a. of भाष्य on आश्वकायनसूत्र and of a निबन्ध on धर्मशास्त्र.

देवीदास a. of राजनीति.

देवीदासपण्डित a. of कर्मविपाकचिह्नि-सङ्ग्रहसामर.

देवेन्द्राश्रम, pupil of विजुदेन्द्राश्रम. Earlier than 1696 A. D.; a. of

पुरश्चरणचन्द्रिका (D. C. ms. No. 33 of 1898-99 is dated संवत् 1753).

पादुमिन्ना a. of प्रेतमञ्जरी.

पाद्मिषेदिन, son of लक्ष्मीधर, son of अग्नि, son of सुकुन्ध of मानन्दपुर ; a. of नीतिमञ्जरी and com. thereon (composed in 1494 A. D.). Aufrecht (I. p. 263) said that पाद्मिषेदिन composed in 1054 but corrected himself later (II. p. 56).

प्रविष्ट m. as an author in the स्मृत्यर्थसार of श्रीधर.

प्राज्ञायण a. of प्राज्ञायणसूत्रसूत्र (attributed to स्वादिर).

प्रेमण Earlier than 1100 A. D. ; a. of रत्नकरण्डिका.

प्राकरानाथयज्वन्, son of टीकाभट्ट ; a. of उपाकर्मप्रयोग.

प्रेमायन (reputed) a. of धनकदर्पण.

प्रेमायनाचार्य a. of स्मार्तपदार्थावुक्तमणिका.

धनजय Earlier than 1500 A. D.; a. of धर्मप्रदीप and सन्ध्याविशेषपरिणिष्ट; m. in संस्कारतत्त्व (vol. I p. 891) of रघुनन्दन). In उद्वाहतरु (vol. II. p. 145) we have only सन्ध्याविशेष of धनजय.

धनपति, son of रुचिपति, son of विष्णुनाथ, son of रत्तिधर of लौजालबंश ; a. of आश्वदर्पण. The author resided at वैजोक्ति and is later than 1500 A. D.

धनराम son of गोवर्धन ; a. of आश्वप्रदीप. Earlier than 1750 A. D.

धनिराम a. of सिद्धान्तधेयवत्सा.

धरणीधर Earlier than 1250 A. D.; a. of com. on मनुस्मृति m. by कुल्लुक.

धरणीधर son of रेवाधर a. of सापिण्डय-
तत्त्वप्रकाश (probably same as
next).

धरणीधर, son of सुररि; a. of एकादशी-
निर्णयसार composed in शके 1408
(1492 A. D.); ms. No. 12052
(Baroda O. I.) was copied in
संवत् 1620 मार्गशीर्ष (Dec. 1553
A. D.). It recites that the work
was composed during the reign
of king वीसूलदेव and mentions
विज्ञानेश्वर, अनन्तभट्ट, विश्वरूप and
बोपदेवपण्डित.

धरणीधर पन्थ a. of com. on काल-
निर्णय (of माधव), of चातुर्वर्ण्यविवेचन,
of चातुर्वर्ण्यव्यवस्था.

धर्म a. of भाष्य m. in स्मृतिचन्द्रिका
and हेमाद्रि (III. 2. 747).

धर्मकरोपाध्याय a. of तडागादिप्रतिष्ठा-
पद्धति, पुष्करिणीपत्तलक (B. O.
mss. cat. vol. I. No. 263
p. 286). Both works are pro-
bably the same.

धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र ;
a. of दत्तरत्नाकर. Later, than
1650 A. D.

धर्मेश्वर, son of रामेश्वर ; a. of
सुहृत्तेशिमणि.

धर्मेश्वर a. of com. on याज्ञवल्क्यस्मृति ;
m. in झलपाणि's प्रायश्चित्तविवेक.
(p. 529).

धर्मेश्वर a. of com. on चमत्कारचिन्ता-
मणि of नारायणभट्ट.
H. D. 89.

धवल Earlier than 1050 A. D. ; m.
in कालविवेक of जीमूतबाह्वन
(pp. 134, 264, 543).

धवल a. of a निबन्ध ; धवलनिबन्ध is
m. in the अन्त्येष्टिपद्धति of नारा-
यणभट्ट, in निर्णयासूत. Probably
the same as the preceding.

धारेश्वर. Vide sec. 64.

धीरमति (queen of नरसिंहदेव of
मिथिला) reputed author of
दानवाक्यावली (real author being
विद्यापति) and दानार्णव. About
first half of 15th century.

धीरेन्द्रपञ्चीभूषण, son of धर्मेश्वर ; a. of
नित्यकर्मलता.

धौम्य a. of a स्मृति ; m. in मिताक्षरा
(on याज्ञ. III. 290).

नन्द, son of देवशर्मेन ; a. of ज्योतिः-
सारसमुच्चय, स्मार्तसमुच्चय.

नन्दन a. of आश्वचन्द्रिका.

नन्दन, younger brother of लक्ष्मण ;
a. of नन्दिनी, com. on the
मानवधर्मशास्त्र.

नन्दनमिश्र a. of रुद्रविलासानिबन्ध.

नन्दपण्डित alias विनायकपण्डित, son
of रामपण्डित धर्माधिकारिन्. Sec.
105 ; a. of काशीप्रकाश, तत्त्व-
मुक्तावली, तीर्थकल्पलता, दत्तकमीमांसा,
नवरात्रप्रदीप, प्रमिताक्षरा (com. on
मिताक्षरा), विद्वन्मनोहरा (com. on
पराशरस्मृति), वैजयन्ती alias केशव-
वैजयन्ती (com. on विष्णुधर्मसूत्र),
सुखिचन्द्रिका (com. on पञ्चशीति of
कौशिकादित्य), आश्वकल्पलता, स्मृति-
सिन्धु (of which संस्कारनिर्णय is
a part), हरिवंशविलास (of which

काव्यविमर्श is a part). He probably composed ज्योतिःसार-सङ्ग्रह and त्मार्तसङ्ग्रह.

मन्वन्तु a. of विवाहमन्त्रव.

मन्त्रात्मिका, son of दीपचन्द्रिका ; a. of निर्णयसार (composed in 1780 A. D.).

मन्त्राज्य vide under मन्त्राज्य.

मन्त्रिण a. of मन्त्राज्यमन्त्रिण.

मन्त्रिण a. of आपस्तम्बयज्ञसूत्रकारिका-सूत्रि ; composed in 1614 A. D.

मन्त्रिण vide उद्धारि सूत्रि.

मन्त्रिण a. of मुकुटीकाडमाहाचार्यनिवेद्य.

मन्त्रिण or सूत्रिण उद्धार About 1300-1325 A. D. ; a. of प्रमाणपञ्चक (vide B. O. mss. cat. vol. I. No. 270 p. 209).

मन्त्रिण (reputed) a. of दुर्गावक्ति-तत्त्विणी or दुर्गावक्ति. About 1425-50 A. D.

मन्त्रिण a. of चतुर्वेदविज्ञानाभि.

मन्त्रिण राजपेयि, son of हुरारि of कोलसंघ. Later than 1400 A. D. ; a. of मित्याचार्यदीप. Pr. in B. I. series.

मन्त्रिण सोमयाज्य, son of माधवाचार्य ; a. of विष्णुप्रतिष्ठाविधिदर्पण.

मन्त्रिण a. of विवाहपद्धति.

मन्त्रिण a. of संस्कारपद्धति.

मन्त्रिण उपाध्याय a. of तैत्तिरीय (B. O. mss. cat. vol. I No. 223 p. 236).

मन्त्रिण सार्वभौम a. of मन्त्रपञ्चमसूत्रं and com. प्रवृत्तिः thereon and of a work on वाणिज्य ; m in com. on वाणिज्य कल्याणिका.

मन्त्रिण a. of तैत्तिरीय.

मन्त्रिण a. of मन्त्राचार्य (for followers of वैष्णव).

मन्त्रिण a. of आचार्यकर.

मन्त्रिण a. of मन्त्राचार्यसंग्रह or सङ्ग्रहाचार्य.

मन्त्रिण, son of देवसिंह of the श्रेष्ठ family ; a. of दामपञ्जी and दामपञ्जी and दामपञ्जावलि. The real author was सूर्यकर. Often read as मन्त्राज्य in the catalogues, vide Peterson's 5th Report p. 177 extract and B. O. mss. cat. vol. I No. 195 p. 210 where we have both मन्त्राज्य and सूर्यकर.

मन्त्रिण flourished before 1435 A. D., a. of आचार्यदीप or- प्रदीप (ms No. 3858 Baroda O. I. copied in 1491 शके माघे) and निर्णय-तत्त्व ; m. in आचार्यमन्त्र and मन्त्रकर्मकार.

मन्त्रिण a. of सुहृत्सिद्धि and सुहृत्दीपक.

मन्त्रिण, son of शिव. Later than 1612 A. D. ; a. of तैत्तिरीयनिर्णय based on निर्णयसिन्धु.

मन्त्रिण, son of शिव ; a. of निर्णय-तत्त्व (which is an abstract of निर्णयसिन्धु), आचार्यदीप, प्रवृत्ति-विधिनिर्णय. Most probably the same as the preceding.

मन्त्रिण, son of वेङ्कटेश of Haldipur in North Canara ; about 1741-1782 A. D. ; a. of अथर्वमन्त्र, तान्त्रिकसूत्रावलि, सूर्यसङ्ग्रहावलि.

मन्त्रिण or मन्त्रोक्ति, son of शिव-भट्ट and सती. Sec. 110 ; a. आचार्य

निर्णयसार, अक्षरनिर्णय, आक्षेप-
हेतु, कुण्डपञ्चति, तिथिगुण-
तिथिनिर्णय, विषयलीसेतु or- सारसंग्रह,
नोदप्रवरनिर्णय, खण्डीप्रयोग, तीर्थगु-
ण-हेतु, प्रायश्चित्तगुण-हेतु, प्रायश्चित्त-
सारसंग्रह, आक्षेपगुण-हेतु, संस्काररत्न-
माला, सापिण्डीमञ्जरी or सापिण्ड-
वर्गिका, सापिण्डनिर्णय (probably
same as preceding).

माहीजङ्ग m. as a स्मृतिकार in नित्या-
चारप्रदीप (p. 20).

नारद Sec. 36.

नारद (reputed) a. of मयूरवित्रक
or मेघमाला.

नारायण a. of a. स्मृति m. in अपराकं
pp. 135, 146, 500, 508. In the
Mad. Govt. Oriental Library
there is a नारायणस्मृति in 9
chapters, where नारायण asks
दुर्वासस about sins.

नारायण m. in आश्वलायन of कुल्लुकभट्ट.

नारायण, son of अनन्त, son of हरि ;
a. of कुण्डमण्डपदर्पण (composed
in 1578 A. D.) and of मूर्त-
मार्तण्ड and its com. मार्तण्डवल्लभा
(composed in 1572 A. D.).

• नारायण a. of a. पञ्चति ; m. in ज्योति-
स्तरत्न (p. 616) and मलमासतरत्न (p.
746) of रघुनन्दन.

नारायण, son of कृष्णजीविदेव, son
of भीषति. Probably earlier
than 1570 A. D. He was from
भीषटलपुरी in गुजरात ; a. of com.
सहस्रप्रदीपक on शाङ्गनयनसहस्र and
of a सहायपञ्चति also,

नारायण a. of प्रदीपभाष्य on वाचस्पत्य.

• नारायण Earlier than 1600 A. D. ; a.
of समस्कारविन्तामणि.

नारायण Earlier than 1450 A. D. ; a.
of .com. अपेक्षितार्थचोतिनी ; m.
in मन्दरतलप्रदीप (शान्ति portion).

नारायण, son of महाबल. Earlier than
1500 A. D. ; a. of भाष्य on नोमिल-
यज्ञ ; m. in आश्वतरत्न and कुन्दो-
द्घोषोत्सर्गतरत्न of रघुनन्दन.

नारायण, son of लक्ष्मीधरभट्ट, sur-
named आरुह ; a. of यज्ञाश्रितान्न
or प्रयोगसार and आश्वसार, आश्व-
पञ्चति. Later than 1650 A. D.

नारायण, son of दिवाकर of the नेत्रुच-
गोत्र ; a. of com. on आश्वलायन-
यज्ञ. It is probably this नारायण
that is m. in पराशरमाधवीय.

नारायण a. of आश्वलायनसूत्रपञ्चति.

नारायण a. of चलाचारपञ्चति. Later
than 1450 A. D.

नारायण a. of दिनत्रयमीमांसा (for
माध्व followers).

नारायण a. of सुबोधिनी. .

नारायण a. of स्मृतिसर्वस्व. Before
1675 A. D.

नारायण a. of मातृगोत्रनिर्णय.

नारायण a. of दक्षिणहारनिर्णय.

नारायण a. of com. on शारदासिद्ध.

• नारायण, pupil of विश्वानेश्वर ; a. of
व्यवहारशिरोमणि. About 1100 A. D.

नारायण a. of नीतिमाला.

नारायण (कलारि) a. of स्मृतिचुम्बक and
स्मृतिसार.

List of Authors on Dharmatātra

नारदभाष्य 2. of शिवाचनशिरो-
मणि.

नारायणार्थ 2. of com. on गोत्रप्रवर-
निर्णय of अभिनवमन्नाचचार्य.

नारोजिपण्डित, son of विश्वनाथ ; 2. of
लक्षणशतक and com. लक्षणरत्नमा-
लिका thereon.

निजानन्द 2. of प्रयोगसार.

नित्यानन्द 2. of क्रमदीपिका.

नित्यानन्द 2. of षट्कर्मव्याख्यानचिन्ता-
मणि.

निधिराम 2. of आचारमाला.

निग्रन्धनकार m. in सरस्वतीविलास
(pp. 51, 349).

निम्बार्कशिष्य 2. of संन्यासपद्धति.

निर्वचयचिद्योक्ते m. in the दायभाग-
of जीसूतवाहन.

निर्दुर्बिबसवोपाध्याय 2. of व्याख्यानदी-
पिका com. on मिताक्षरा of विज्ञा-
नेश्वर.

निर्भयरामभट्ट 2. of ब्रतोपवाससंग्रह and
संबन्धसरोत्सवकालनिर्णय.

नीलकण्ठ 2. श्रीपति ; 2. of वैजयल्लभ.

नीलकण्ठ 2. of आशौचशतक.

नीलकण्ठ 2. of कुण्डमण्डपसिद्धि or-
शिषान.

नीलकण्ठ, son of शङ्करभट्ट ; 2. of
कुण्डमण्डपनिर्णय.

नीलकण्ठ 2. of com. on दायभाग.

नीलकण्ठ 2. of प्रतिभाप्रतिष्ठा.

नीलकण्ठ 2. of com. on आशुविवेक of
शुद्धपाणि.

नीलकण्ठ 2. of निर्णयसूत्र.

नीलकण्ठ son of अनन्त, son of चिन्ता-
मणि. About 1600 A. D. ; 2. of

तिथिरत्नमाला and com. on
चिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec.
107 ; 2. of भगवन्तभास्कर (divided
into 12 मयूख), व्यवहारतत्त्व, कुण्डो-
द्घीत.

नीलकण्ठ son of भास्कर ; 2. of दान-
दीधिति.

नीलकण्ठ 2. of आशौचशतक.

नीलकण्ठ 2. of दानचन्द्रिका.

नीलकण्ठ 2. of दानपरिभाषा.

नीलकण्ठ 2. of कुण्डमण्डपविधान and
कुण्डमण्डपसिद्धि.

नीलकण्ठदीक्षित son of अप्ययदीक्षित
अद्वैताचार्य, of the भारद्वाजगोत्र ; 2.
of अधविषेक.

नीलकण्ठ यतीन्द्र 2. of यतिधर्मप्रबोधिनी.

नीलकण्ठसूरि 2. of परशुप्रकरण.

नीलकण्ठाचार्य 2. of स्मृत्यर्थसार.

नीलकमल (लाहाडी) 2. of काव्यचर्न-
चन्द्रिका.

नीलाम्बरभट्ट son of गदाधर (author
of कालसार). Before 1500 A. D. ;
2. of कालकौमुदी ; m. in ह्यदि-
कौमुदी (p. 275) of गोविन्दानन्द.
He is probably the same as
नीलाम्बर m. as भाष्यकार of काव्यायन
in the यजुर्वेदिभाष्यतत्त्व of रघुनन्दन
(vol. II. p. 496).

नीलसूर (?), son of सङ्कर्षण ; 2. of
com. on आशुकल्पसूत्र or नवकण्ठ-
काव्य of काव्यायन. It is probable
that नीलसूर is a misreading of
नीलाम्बर meaning हलायुध.

सुसिंह (कम्भासूर). Later than 1400
A. D. ; 2. of आशौचदीपिका and
तिथिप्रदीपिका.

नारायण उपाध्याय ; m. in एकादशीतत्त्व (p. 30), ज्योतिस्तत्त्व (p. 708) where his explanation of the last सूत्र of आपस्तम्बधर्मसूत्र is given, in आश्वसागर of कुल्लूक, in आश्वक्रियाकौस्तुभ of गोविन्दभानु.

नारायण उपाध्याय son of गोन ; a. or परिशिष्टप्रकाश com. on कर्मप्रदीप. नारायणचक्रवर्तिन a. of शान्तिकतस्वाश्रुत. नारायणठक्कुर a. of ब्रह्मसंस्कारमञ्जरी or संस्कारमञ्जरी.

नारायणतर्काचार्य a. of बोलायाश्रुत.

नारायणदीक्षित, son of चायम्भट्ट. Later than 1400 A. D. ; a. of प्रयोगदर्पण.

नारायणदीक्षित a. of स्मार्तस्फुटपद्धति.

नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव. He was pupil of नागेश. About 1750-80 A. D. ; a. of com. on साविण्ड्यकल्पलतिका of his grandfather.

नारायणपण्डित, son of विश्वनाथपण्डित, pupil of मधुनीलकण्ठ. Earlier than 1720 A. D. ; a. of पितृपशुसङ्गहन-मीमांसा (ms. No. 8831 of Baroda O. I. is पितृपशुमीमांसा of नारायण, son of विश्वनाथ), पितृ-पशुमीमांसाकारिका.

नारायणपण्डित, son of विश्वनाथचरि (acc. to Stein's cat p. 107) and son of हितार्थचरि (acc. to Bik. cat. p. 449) ; a. of सदाचारस्तुति-टीका.

नारायणपण्डित a. of संन्यासबन्धनाध्य.

नारायणभट्ट, son of रामेश्वरभट्ट. Sec. 103. ; a. of अमयेष्टिपद्धति, अयन-निर्णय, आराजोत्सर्गपद्धति, आतुरसंन्यास-

विधि, जीवच्छास्त्रप्रयोग, त्रिस्थलीसेतु, प्रयोगरत्न, आहिताग्निर्मरणदाहाधिपद्धति, महाकल्पपद्धति or कल्पपद्धति, काशीमरण-हंकिविशेष, गोत्रप्रवरनिर्णय, तिथि-निर्णय, तुलापुरुषदानप्रयोग, दिव्याष्टुष्टान-पद्धति, मांसमीमांसा, कालनिर्णय-कारिकाध्याख्या, सुषोत्सर्गपद्धति, लक्ष-होमपद्धति, विष्णुआश्वपद्धति. Portions of his प्रयोगरत्न and other works are separately entered in the catalogues as distinct works.

नारायणभट्ट a. of दशकर्मपद्धति.

नारायणभट्ट between 1400-1600 A. D. ; a. of धर्मप्रवृत्ति.

नारायणभट्ट a. of जातिविशेष (ms. No. 11147 of Baroda O. I.).

नारायणभट्ट a. of प्रायश्चित्तसंग्रह.

नारायणभट्ट a. of विधानरत्न.

नारायणभट्ट, son of राम, son of नारायण ; a. of काशीरहस्यप्रकाश (composed by order of कामदेव).

नारायणयस्वन् a. of आपस्तम्बप्रयोगरत्न.

नारायणवन्द्योपाध्याय a. of ह्यद्विकारिका.

नारायणशर्मन् a. of धर्मसंग्रह.

नारायणशर्मन् a. of व्यवस्थासंस्कार (a different work from व्यवस्था-सारसंग्रह).

नारायणशर्मन्सिद्धान्तवागीशमहाचार्य a. of व्यवस्थासारसंग्रह.

नारायणसर्वज्ञ a. of, अम्वर्धविहित com. on मनुस्मृति, of कामधेनुदीपिका, of ह्यद्विदीपिका. As रायचक्रवर्ती (1431 A. D.) mentions him, he is earlier than 1400 A. D. Vide Bhandarkar's Report for 1883-84 p. 62.

नारायणानन्दनाथ a. of शिषार्चनशिरो-
मणि.

नारायणार्य a. of com. on गोत्रप्रवर-
निर्णय of अभिनवभूषणवाचार्य.

नारोजिपण्डित, son of विश्वनाथ ; a. of
लक्षणशतक and com. लक्षणरत्नमा-
लिका thereon.

निजानन्द a. of प्रयोगसार.

नित्यानन्द a. of क्रमदीपिका.

नित्यानन्द a. of षट्कर्मव्याख्यानचिन्ता-
मणि.

निधिराम a. of आचारमाला.

नियन्धनकार m. in सरस्वतीविलास
(pp. 51, 349).

निम्बार्कशिष्य a. of संन्यासपद्धति.

निरवधविद्योद्भूत m. in the दायभाग-
of जीवतवाहन.

निर्दुरिबसवोपाध्याय a. of व्याख्यानदी-
पिका com. on मिताक्षरा of विज्ञा-
नेश्वर.

निर्भयरामभट्ट a. of व्रतोपवाससंग्रह and
संवत्सरोत्सवकालनिर्णय.

नीलकण्ठ a. श्रीपति ; a. of देवज्ञवल्लभ.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of कुण्डमण्डपसिद्धि or-
त्रिधान.

नीलकण्ठ, son of शङ्करभट्ट ; a. of
कुण्डमण्डपनिर्णय.

नीलकण्ठ a. of com. on दायभाग.

नीलकण्ठ a. of प्रतिभाप्रतिष्ठा.

नीलकण्ठ a. of com. on आशुविशेष of
शूलपाणि.

नीलकण्ठ a. of निर्णयसार.

नीलकण्ठ son of अनन्त, son of चिन्ता-
मणि. About 1600 A. D. ; a. of

तिथिरत्नमाला and com. on द्यूत-
चिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec.
107 ; a. of भगवन्तभास्कर (divided
into 12 मयूखs), व्यवहारतत्त्व, कुण्डो-
द्घात.

नीलकण्ठ son of भास्कर ; a. of दान-
दीधिति.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of दानचन्द्रिका.

नीलकण्ठ a. of दानपरिभाषा.

नीलकण्ठ a. of कुण्डमण्डपविधान and
कुण्डमण्डपसिद्धि.

नीलकण्ठदीक्षित son of अप्यदीक्षित
अद्वैताचार्य, of the भारद्वाजगोत्र ; a.
of अधविशेष.

नीलकण्ठ यतीन्द्र a. of यतिधर्मप्रबोधिनी.

नीलकण्ठसूरि a. of परशुप्रकरण.

नीलकण्ठाचार्य a. of स्मृत्यर्थसार.

नीलकमल (लाहाडी) a. of काव्यचर्न-
चन्द्रिका.

नीलाम्बरभट्ट son of गदाधर (author
of कालसार). Before 1500 A. D. ;
a. of कालकौमुदी ; m. in ह्यदि-
कौमुदी (p. 275) of गोविन्दानन्द.
He is probably the same as
नीलाम्बर m. as भाष्यकार of कात्यायन
in the यजुर्वेदिआशुतत्त्व of रघुनन्दन
(vol. II. p. 496).

नीलसूर (?), son of सङ्कर्षण ; a. of
com. on आशुकल्पसूत्र or नवकण्ठि-
कासूत्र of कात्यायन. It is probable
that नीलसूर is a misreading of
नीलाम्बर meaning हलादुष.

सुसिंह (कम्भासूर). Later than 1400
A. D. ; a. of आशौचदीपिका and
तिथिप्रदीपिका.

हुसिंह a. of विष्णुचक्रिरोमणि.

हुसिंह, of the कौण्डिन्यनोत्र, son of रामचन्द्राचार्य. Between 1360-1435 A. D. ; a. of प्रयोगवारिजात.

हुसिंह of अग्रिनोत्र, resided on the बलमती near चम्पनगिरि in वेराटवेश. Earlier than 1565 A. D. and later than 1300 A. D. ; a. of विद्यानमाहा. He mentions चतुर्वर्गचिन्तामणि.

हुसिंह a. of श्रौतस्मार्तकर्मप्रयोग.

हुसिंह, son of माधवाचार्य बाजपेय-बाजिन् ; a. of com. on वैशालसप्तम-प्रश्न and वैशालसप्तमवर्णन.

हुसिंह, son of रामचन्द्राचार्य surnamed शेष. 1400-1450 A. D. ; a. काल-निर्णयदीपिकाविषय, and of com. on तिथिनिर्णयसंग्रह (of रामचन्द्र), तिथिप्रदीपिका, गोविन्दार्चन or धर्म-तन्त्राचलोक ; ms. 10410 (Baroda O. I.) gives date of composition (?) as शशाङ्ककालानुवर्ति-संज्ञिते विरोधिवर्ये (i.e. 1330 शके).

हुसिंहटुकर a. of प्रमाणपञ्चव.

हुसिंहपण्डित a. of नोत्राचत.

हुसिंहनहु, son of सिद्धनहु of कण्व-शास्त्रा ; a. of संस्काररत्नावलि.

हुसिंहनहु a. of दत्तकपुत्रविधान.

हुसिंहनहु, son of सोमनहु ; a. of विष्णुधर्ममीमांसा.

हुसिंहनहु (मीमांसक) a. of रत्न-निबन्ध.

हुसिंहनहु, son of नारायणनहु. Between 1500-1600 A. D. ; a. of प्रयोगसूत्र.

हुसिंहवाजपेयि a. of कुत्तिमीमांसा.

हुसिंहारण्य or हुसिंहार्य. Earlier than 1440 A. D. Vide Bhandar-
kar's Report, 1883-84 p. 76 ; a. of विष्णुचक्रिचन्द्रोदय.

हुसिंह a. of शास्त्रप्रदीप alias निबन्धसार. Before 1607 A. D. •

हुसिंह, surnamed पैण्डरपुर ; a. of प्रासादप्रतिष्ठा.

हुसिंह, pupil of मध्व ; a. of सदाचार-रत्नप्रदीपिका.

हुसिंह अग्निहोत्रिन् a. of शास्त्रप्रदीप. •
न्यायप्रधानन (probably गोपाल) a. of दुर्गोत्सवनिर्णय.

पक्षधरमिश्र, son of महामहोपाध्याय बटे-
श्वर. Earlier than 1600 A. D. ; a. of तत्त्वनिर्णय (N. vol. V. p. 155).

पक्षधरमिश्र a. of तिथिनिर्णय. Prob-
ably he is identical with the preceding.

पक्षधरमिश्र a. of तिथिचन्द्रिका ;
ms. of विष्णुपुराण was copied in
1464 A. D. by him ; probably
the same as above (B. O.
mss. cat. vol. I. No. 145.
p. 146).

पञ्चाक्षर गुरुनाथ a. of कर्मप्रकाशिका.

पञ्चानन m. in काकसार of नन्दाचर.

पञ्चाननसिंह m. in जटमङ्गलिका.

पञ्जिकाकारमिश्र m. in काकविषेक
(p. 63) of जीवन्मोक्ष.

पण्डितपरितोषकार m. by हेमाद्रि (H.
2. 481) as refuting गोविन्दार्य's
view. Between 1075-1225 A. D.

पद्मनाभ a. of माध्वविनीवाचस्पत्य-
दीपिका.

रघुनाथ, son of बलमह. Between 1460-1550 A. D. ; a. of दुर्गावती-प्रकाश or समयालोक (under दुर्गावती, queen of दलपति, king on the नर्मदा).

रघुनाथ a. of गोब्रप्रवरनिर्णय.

रघुनाथ Earlier than 1700 A. D. ; a. of तिथ्यादिनिर्णय.

रघुनाथ a. of संन्यासरत्नावली (according to मध्वमत).

रघुनाथदत्त, son of दामोदरदत्त, son of श्रीदत्त. Between 1340-1400 A.D., as he composed his सुपद्यव्याकरण in 1367 A. D. ; a. of आचार-चन्द्रिका.

रघुनाथदीक्षित, son of गोपाल, son of नारायण, residing on the banks of the प्रवरा at निवासपुर ; a. of प्रतिष्ठादर्पण and प्रयोगदर्पण. (Vide Bhandarkar's Report 1883-84 p. 355 for both).

रघुनाथमिश्र a. of व्यवहारप्रदीप.

रघुनाथभट्ट, son of लक्ष्मणभट्ट ; a. of सम्यककृतक.

रघुनाथ, son of सीताराम. Later than 1685 A. D. ; a. of com. on सुहृत्-गणपति.

रघुनाथ a. of वास्तुपूजनपद्धति.

रघुनाथशर्मा a. of दुर्गाचौलुषी.

रघुनाथ a. of व्यवहारनिर्णय (on मत्स्यादिमक्षजामक्षज).

रघुनाथचन, pupil of शिवानन्दब्रह्मेन्द्र-सरस्वती ; a. of सुहृत्गणपति and प्रयोगरत्नावली.

रघुनाथपरिव्राजक a. of अमल a com. on दौर्वाचनचर्मसूत्र.

रघुनाथ a. of दिक्कल्पलता or संन्या-त्रयभाष्य.

रघुनाथ a. of सुपालवल्लभ.

रघुनाथ, son of कर्ण, an उदीच्यमाह्वय ; a. of महाकृतपद्धति composed in 1458 A. D.

रघुनाथमिश्र. Later than 1685 A. D. ; a. of com. on सुहृत्गणपति.

राशर. Sec. 35 ; a. of स्मृति.

राशर a. of जातिविवेक.

राशर or पाराशर m. as an author on politics in com. on नीति-वाक्यावृत.

राघवपति, minister of लक्ष्मणसेन and son of चनचय. About 1160-1200 A. D. ; a. of प्रवराध्याय, दश-कर्मदीपिका or दशकर्मपद्धति, आश्व-पद्धति and पाकयज्ञपद्धति.

राघवपुर, son of चिन्तामणि, sur- named टकले ; a. of प्रतिष्ठासार-दीपिका (composed in 1780 A. D.) at पञ्चवटी near Nasik and यज्ञ-शास्त्राभेदतत्त्वनिर्णय.

राघवपुर मोरेस्वर भट्ट a. of कालचन्द्रिका

पारस्कर a. of सुहृत्गणपति.

पाराशर्य m. in the प्रायश्चित्तमसूत्र.

पालकि m. as a writer on politics in com. on नीतिवाक्यावृत.

पितामह. Sec. 44 ; a. of a स्मृति.

पिताम्बर son of काश्यपाचार्य. Between 1500-1675 A. D. ; a. of चर्मोर्णव and स्मार्ताचार्यप्रयोग.

पिताम्बर a. of दानवाक्यावली (B. O. mss. cat. vol. I. No. 193 p. 208).

पतिम्बरसिद्धान्तवाचीन 2. Of वाच-
कौहरी and विवादकौहरी. About
1604 A. D.

उरुपोत्तम 2. of पुण्याहवाचनप्रयोग.

उरुपोत्तम 2. of पुराजसर्वस्व.

उरुपोत्तम 2. of उत्सवप्रदान, संबत्सरनिर्णय-
प्रदान.

उरुपोत्तम 2. of संबत्सरोत्सवकालनिर्णय
(D. C. mss. No. 177 of 1884-
86 is dated संबत् 1816 i. e. 1759
A. D.). It deals with उत्सवस
from भाद्रपद to आषाढ for the
followers of बल्लभाचार्य. Based
upon ब्रजराज's work.

उरुपोत्तम son of पतिम्बर. Born
संबत् 1724 (1668 A.D.) and died
संबत् 1781 (1725 A. D.); a. of
सङ्ख्यचक्रपारम्पर्याद्, प्रत्यङ्मुखिदीपिका,
संन्यासनिर्णयविचरण. He was
7th from the great Vallabhā-
cārya.

उरुपोत्तम 2. of ऊर्ध्वपुण्ड्रनिर्णय.

उरुपोत्तम 2. of संन्यासनिर्णय.

उरुपोत्तम 2. of कर्मसिद्धान्त or कर्म-
सिद्धिसिद्धान्त (ms. No. 8361
Baroda O. I.).

उरुपोत्तम son of देवराजार्थ; 2. of
प्रयोगपारिजात.

उरुपोत्तम 2. of धर्मसार. Earlier than
1673 A. D.

उरुपोत्तम prince of वज्रपति dynasty;
(reputed) 2. of दुक्तिचिन्तामणि.
About 1500 A. D.

उरुपोत्तमसर्वविद्वत् Earlier than
1450 A. D.; 2. of ज्ञोद्यमधर-

महारी or प्रवरमहारी and महाधर
माधव.

उरुपोत्तम विद्यावाचीन 2. of प्रयोगरत्न-
माला.

उरुपोत्तमानन्दसरस्वती pupil of पूर्णानन्द;
2. of यतिधर्म, यमिपत्नीधर्मनिरूपण,
स्मृतिसारसंग्रह.

उलस्य Sec. 45; 2. of a स्मृति.

उलह 2. of स्मृति; m. in स्मृतिचन्द्रिका.

उष्कर m. in संस्कारमण्डल.

उष्करसाहि m. in आप. ध. सू. I. 6. 19.
7. and I. 10. 28. 1.

पृथिवीधरमिश्रान्वार्य m. in कुक्षितत्त्व
(p. 314) by रघुनन्दन.

पृथ्वीचन्द्र, son of नागमल्ल; 2. of
आशौचप्रकाश (part of धर्मतत्त्व-
कलानिधि).

पृथ्वीधर 2. of वृहत्कर्मपद्धति.

पृथ्वीमल्लराज 2. of महार्णव. Probably
the same as the महार्णव attribut-
ed to मान्धातु who was a brother
of पृथ्वीमल्ल and son of मदनपाल.

प्रेक्ष्य 2. of स्मृति; m. in मूर्तिहारा
(on याज्ञ. III. 18. a prose pas-
sage), स्मृतिचन्द्रिका (on आशौच,
Mysore ed. p. 14).

पेडीनसि Sec. 24.

प्रचेतस् Sec. 46.

प्रजापति Sec. 47.

प्रतापकद्वेय Sec. 100; ('reputed')
2. of प्रतापमार्तण्ड or श्रीप्रताप-
मार्तण्ड, सरस्वतीधारा and निर्णय-
संग्रह. His कौकुक्षिन्तामणि (vide

D. C. ms. No. 981 of 1887-91) is not a work on धर्मशास्त्र, but on erotics and poetic fantasies like चित्रवन्द्य, प्रहोलीका and magician's tricks &c.

प्रतिहस्त a. of अ पञ्चति; m. in कृत्य-निर्णय of वर्धमान.

प्रदीपकार m. in सरस्वतीविलास p. 361. Vide sec. 80.

प्रद्युम्नशर्मन्, son of श्रीधरशर्मन्; a. of आनन्दप्रदीप. Earlier than 1525 A.D.

प्रद्योतनभट्टाचार्य, son of बलभट्ट. Latter half of 16th century. He wrote शारदागम or चन्द्रालोकप्रकाश by order of शूरभट्टदेव, a Bundella chief; a. of प्रायश्चित्तप्रकाश.

प्रभाकर a. of काशीतत्त्वदीपिका and काशीखण्डकथाकेलि and गयापद्धति-दीपिका.

प्रभाकर वैद्य a. of वाक्पुष्पमाला a com. on the गोत्रनिर्णय of केशव-वैद्य.

प्रभाकर Earlier than 1600 A. D.; a. of आशौचसार.

प्रभाकरभट्ट a. of प्रभाकराह्निक.

प्रह्लादभट्ट a. of नवरत्नमाला.

प्रेमनिधि a. of नैमित्तिकप्रयोगरत्नाकर.

प्रेमनिधि ठाकुर, son of इन्द्रपति, son of रुचिपति. A रुचिपति lived under जैरवं's reign in मिथिला; a. of धर्माधर्मप्रबोधिनी (completed in 1410, of what era is rather doubtful; probably संवत्). Vide under धर्माधर्मप्रबोधिनी.

B. D. 90.

प्रेमनिधि पन्थ (or पन्त), son of उमा-पति, of the भारद्वाजगोत्र; a. of वृत्त-दानपद्धति, वृत्तप्रदानरत्न, प्रयोगरत्न, प्रायश्चित्तप्रदीप (composed in शके 1675), शब्दार्थचिन्तामणि com. on शारदातिलक, पृथ्वीप्रमोदय (D. C. ms. No. 126 of 1884-86 says it was composed in शके 1659).

प्रेमनिधि a. of प्रयोगरत्नसंस्कार.

फकीरचन्द्र a. of धर्मशास्त्रनिबन्ध.

बहिय wide under वचिय or बहिय.

बभ्रु a. of स्मृति.

बलदेव a. of बलदेवाह्निक.

बलभट्ट a. of नित्यानुष्ठानपद्धति.

बलभट्ट m. in शुद्धिकौमुदी (p. 33) of गोविन्दानन्द and in ज्योतिस्तत्त्व pp. 690 and 686 (where we have कृत्याचिन्तामणौ बलभट्टः). Earlier than 1500 A. D. He is probably the same as the author of आशौचसार.

बलभट्ट a. of आशौचसार.

बलभट्ट a. of आह्निक.

बलभट्ट a. of महारुद्रपद्धति, महारुद्रन्यास-पद्धति.

बलभट्टतर्कबागीशभट्टाचार्य a. of वायमान-सिद्धान्त.

बलभट्टहनु, son of रथावर of the वत्स-गोत्र. He came from सतम्भगिरि (modern Cambay); a. of कुण्ड-तत्त्वप्रदीप (composed in 1623 A. D.) and com. composed in विक्रम 1699 i. e. 1643 A. D. (vide D. C. mss. No. 204 of 1884-87) and of चतुर्मासकौमुदी.

बलनरहरि a. of कुण्डार्कमणिवीथिका.

बलालसेन Sec. 83 ; a. of अनुसूतसागर, आचारसागर, वानसागर and प्रतिष्ठा-संग्रह.

बलपुनायक a. of शिवतस्वरत्नाकरं
बलपुनायक्य vide under निर्द्वि.

बाबेश्वर (and others) ; a. of विद्या-
वार्णवसेतु (compiled in 1773
A. D.).

बाबरायण a. of स्मृति (m. in प्रायश्चित्त-
मयूख) and as a writer on politics
in the com. on the नीतिवाक्यावृत.

बाबरायण a. of सुदूर्तवीथिका.

बाडुमडु a. of सून्याध्याय or सून्यसंग्रह
(N. vol. X. p. 238). Mentions
गोपालभाष्य.

बाडुमडु alias अनन्तामडु ; a. of प्रतिष्ठा-
पद्धति.

बाडुमडु, son of महादेव, surnamed
केलकर (modern Kelakara) ; a.
उत्तरार्जुनोपाकर्मप्रयोग, प्रायश्चित्तमञ्जरी
(composed in 1814 A. D.) and
आर्यमञ्जरी (composed in 1810
A. D.). Vide N. vol. IX p. 302
for the first.

बाडुमडु, son of महादेव, surnamed
केलकर of the विष्णुपावन caste ; a.
of कृत्यमञ्जरी (composed in सवे-
रसङ्क्रांते i. e. śake 1640) at
कुसुमविहार on southern bank
of the river कुन्ना. Vide N. vol.
X. pp. 217-219. Therefore
either this date is wrong, or
there were two बाडुमडु केलकर,
whose father's name also was
the same. कृत्यमञ्जरी further says

that बाडुमडु was originally an
inhabitant of कनकशीखाम (in the
Ratnagiri District). Baroda O.
I. No. 8447 gives the date
as सवेदस्वरसङ्क्रांते (i. e. 1740)
and seems to be the correct
date. This would show that he
is the same as the above. In
the कृत्यमञ्जरी he refers to आर्य-
मञ्जरी as his work.

बाप्यजमडु or बोप्यजमडु a. of स्मार्तप्रयोग
and of बोप्यजमडुवीथ, जातकर्म (जाप-
स्तम्बीय).

बाबदेवमडु, surnamed आटके (modern
Āthlye). About 1740 A. D. ; a.
of परभूषकरण.

बाबा alias काशीनाथ बाबा. Sec. 112.
Vide under काशीनाथ बाबा above.

बाबूदीक्षित, surnamed अडे ; a. of
कुण्डमण्डपविधि or- सिद्धि.

बाबादेव a. of झालग्रामदानपद्धति.

बालक. Sec. 67.

बालकृष्ण a. of होमविधान.

बालकृष्ण, a वासिनाथ residing in
गोकुलग्राम ; a. of प्रयोगसंग्रह.

बालकृष्ण a. of सुतविवाहमीमांसा.

बालकृष्ण a. of बाक्यवा. com. on
तत्त्वसङ्क्रांति of मन्दारपण्डित.

बालकृष्ण, son of देववद्र, surnamed
कक्रुणितकर ; a. of वसतिस्नानमञ्जरी.

बालकृष्ण a. of जीतस्मार्तविधि.

बालकृष्ण, son of महादेव ; a. of सप्त-
संख्याप्रयोग.

बालकृष्ण विद्याविद, son of काशीनाथ,
of the महाराष्ट्र family ; a. of सुव-
कुञ्जरी (on प्रायश्चित्त).

बालकृष्णदीक्षित a. of निर्णयार्णव.

बालकृष्णभट्ट, son of रत्नोजिमठु ; a. of जीवत्पितृककर्तव्यनिर्णय. Earlier than 1725 A. D.

बालकृष्ण भारद्वाज a. of तिथिनिर्णय.

बालदीक्षित a. of उष्णकर्मप्रमाण.

बालम्मठु a. of शोत्रनिर्णय.

बालम्मठु, son of विम्बनाथभट्ट, sur-named दातार ; a. of आह्निकसार-मञ्जरी.

बालम्मठु or बालकृष्ण, son of वैद्यनाथ, surnamed द्वायगुण्ड. Sec. III ; a. उपाधुतितत्त्व, बालम्मठु (com. on मिताक्षरा of विज्ञानेश्वर), धर्मशास्त्र-संग्रह, जीवत्पितृककर्तव्यनिर्णय.

बालरूप. Sec. 68.

बालशास्त्रिण कागलकर, son of शेषभट्ट, son of नारायण ; a. of प्रायश्चित्त-प्रयोग or सर्वप्रायः.

बालद्यौर, son of शेषभट्ट ; a. of कुण्ड-रचनारीति.

बालद्यौर a. of हेमाद्रिसर्वप्रायश्चित्त.

बालाग्निकोश्विन a. of ब्राह्मणयण्युद्धात्र-कारिका.

बाणिक m. by मिताक्षरा (on याज्ञ. III. 58) and in धर्मप्रदीप of योज.

बुद्धज a. of निर्णयविन्दु.

बुद्धिकरगुप्त a. of द्विविधजलाशयोत्सर्ग-प्रमाणवर्णन (B. O. mss. cat. vol. I. No. 222 p. 235).

बुध. Sec. 25 ; m. by कालविवेक of जीवतवाहन.

बृहच्छङ्ख,

बृहच्छातातप m. in मिताक्षरा (on याज्ञ. III. 290).

बृहच्छोनक.

बृहत्कात्यायन m. by व्यवहारमातृका of जीवतवाहन.

बृहत्कोण्डिन्य.

बृहत्तराक्षर. Vide sec. 35, pp. 195-196 above.

बृहत्चेतन् m. in मिताक्षरा, by हरदत्त on गौ. च. सू. 22. 18, अपराक (pp. 910, 1125, 1171), भास्व-मयूख.

बृहत्संपर्त m. in मिता. (on याज्ञ. III. 256, 265) and in प्रायश्चित्तमयूख.

बृहदक्षिरम् m. in the मिताक्षरा (on याज्ञ. III. 277).

बृहदाम्बलायन.

बृहद्गर्ग m. in स्मृतिचन्द्रिका.

बृहद्गार्ग्य.

बृहदयम् m. in ब्राह्मणसर्वस्व of इलायुच, by हरदत्त on गौ. च. सू. 23. 12, अप-राक p. 1074, मिता. (on याज्ञ. III. 255).

बृहदयज्ञवल्क्य m. in मिताक्षरा (on याज्ञ. III. 290), कालमाचम (p. 140).

बृहद्योगलोक m. by कालविवेक of जीवतवाहन.

बृहद्वारीत m. in मिता. (on याज्ञ. III. 254, 261).

बृहद्वारद m. by रघुनन्दन, in निर्णयसिन्धु.

बृहद्वर्ध्म m. by मिताक्षरा (on याज्ञ. III. 20), कालविवेक of जीवतवाहन, संस्कारमयूख, क्षान्तिमयूख.

रुद्रसिंह m. in मिताक्षरा, काकविषेक (p. 386) of जीवतवाहन, आचार-मयल, काकमाधव (p. 114).

रुद्रसिंह m. in मिताक्षरा (on याज्ञ. II 135 and III. 20), सरस्वतीविलास, प्रायश्चित्तमयल, अपराक pp. 909, 1070, 1243.

रुद्रसिंह m. in मिताक्षरा (on याज्ञ. III. 290), प्रायश्चित्तमयल.

रुद्रसिंह a. of ब्रह्मपूजापद्धति composed at the bidding of king हरिसिंह. (B. O. Mss. cat. vol. I, p. 111).

रुद्रसिंह a. of सुहृत्स्वकम्ब.

रुद्रसिंह Sec. 26, 37.

रुद्रसिंह son of भवदेव; a. of महामास-रुद्रस्य composed in 1681 A.D. and महामासनिर्णय (probably the same as the preceding).

वेजवाय a. of a युद्धसूत्र; m. in the तन्त्रवार्तिक of कुमारिलभट्ट.

वेजवाय m. in अपराक pp. 27, 51, 229, 533, हारलता, स्मृतिचामिका.

वोपदेव- vide under वोपदेव; a. of आचारदर्पण; m. in पुस्तकमलाकर.

वोपदेवपण्डित a. of आशुकाण्डदीपिका or आशुदीपकलिका (com. on वरहमिहिर-मत्ताय), of मोक्षप्रवरनिर्णय com. on तत्त्वबोद्धव्य, चतुर्विंशतिमत, चतुर्विंश-श्लोकी.

वोपदेव a. of युद्धसूत्र and of a धर्मसूत्र; sec. 6; a. of a स्मृति; a. of मानवतिहा; a. of महामासनिर्णय.

ब्रह्मवर्च a. of स्मृति; m. by मिताक्षरा (on याज्ञ. III. 262, 268), अप-राक (pp. 447, 536, 880), स्मृति-चामिका.

ब्रह्मवर्च. Earlier than 1100 A.D.; a. of भाष्य on श्रीसंनयनसूत्र; m. by रघुनन्दन in सुवित्तस्य (p. 312) as referred to by ऊर्यतक.

ब्रह्मविद्यातीर्थ a. of युद्धप्रयोग.

ब्रह्माण्डानन्दनाथ a. of सुसिंहार्चनपद्धति.

ब्रह्माण्डनाथ a. of शिष्यार्चनशिरोमणि.

ब्रह्माण्डभारती, pupil of रामराजसर-स्वती; between 1420-1554 A.D.; a. of पुरुषार्थप्रबोध.

ब्रह्माण्डविद्य a. of संन्यासपद्धति.

ब्रह्मार्क, son of मोक्षेश्वर; a. of प्रश्न-ज्ञानदोषपृच्छाप्रकरण.

ब्रह्मजबल, son of माधवाचार्य; a. of com. on काठकण्डसूत्र.

ब्रह्मवच m. in मिता^० (on याज्ञ. III. 257).

भजीभट्ट a. of हेमाद्रिसंक्षेप (कालनिर्णय, Stein's cat. p. 110).

भट्टयुक्त a. of मयूरचिह्नक.

भट्टस्वामिन् a. of com. प्रतिपदपञ्चिका on कौटिलीय.

भट्टाचार्य. Earlier than 1520 A.D.; ms. No. 3883 (Baroda O. I.) is dated संवत् 1579 (1522 A.D.); a. of com. on विश्वकोटी and com. on आश्विनसंग्रह or शीत-संग्रहविहृति (same as the preceding work).

भट्टारिभट्ट a. of com. on कौटिलीयसूत्र.

भट्टोजिदीक्षित, son of कृष्णदीक्षित and brother of भट्टोजिदीक्षित. About 1575-1650 A.D.; a. of आचारप्रदीप, of com. on विश्वकोटी, आश्विन-निर्णय, आश्विन, काकविषेक (संक्षेप),

तिथिनिर्णय or तिथिनिर्णयसंक्षेप, तिथि-
प्रवीपक, त्रिस्थलीसंतुसारसंग्रह, of com.
on दशश्लोकी, of धर्मशास्त्रसर्वस्व,
प्रायश्चित्तविनिर्णय, भ्रातृनिर्णय, सर्व-
सारसंग्रह, प्रयोगरत्न, सापिण्ड्यनिर्णय,
सूतकनिर्णय. हेमाद्रिकालनिर्णयसंक्षेप.

भरत, son of सूर्यदास and brother of
रामचन्द्र; a. of com. on समरसार
by his brother रामचन्द्र.

भरत (reputed) a. of कर्मविपाक.

भरद्वाज. Sec. 27; a. of गृह्यसूत्र and
of a work on politics.

भरद्वाज a. of शिल्पमेघसूत्र.

भर्तृयज्ञ. Sec. 59; a. of आश्वकल्प and
of com. on पारस्करगृह्य.

भल्लु m. in निर्णयदीपक.

भवदेव styled बालबलभीभुजङ्ग, which
may (apart from what is said
on p. 305 above) also mean a
young gallant of बालबलभी (pos-
sibly the village where भवदेव
lived). Sec. 73; a. of कर्मा-
नुष्ठानप्रवर्ति or दशकर्मपद्धति, दत्तक-
तिलक (part of व्यवहारतिलक),
प्रायश्चित्तनिरूपण, व्यवहारतिलक, सम्ब-
न्धविशेष.

भवदेवभट्ट, son of कृष्णदेवसन्मिभ
मैथिल. Earlier than 1635 A. D.;
a. of दानधर्मप्रक्रिया or दानप्रक्रिया
(composed a bidding of रुद्र-
दासभोजन, son of दामोदर). b. O.
mss. cat. vol. I No. 189 p. 203.

भवदेवशर्मन् भ्यायालुवर, son of हरिहर;
a. of स्तुतिचन्द्र (composed in
1720-22 A. D.), its parts being
called कला such as आश्वकला.

भवनाथ a. of com. on आश्व-
विंशच्छ्लोकी. (B. O. mss. cat. vol.
I. No. 175 p. 186). This is
probably a misreading for भट्टा-
चार्य. Baroda O. I. ms. No.
769 by भट्टाचार्य has the same
opening verses and opening
words.

भवशर्मन् of the खौपालवंश. First half
of 14th century; a. of पौडस-
महादानपद्धति (written at the
bidding of रामदत्त, minister of
king नृसिंह of मिथिला of the
कार्णाटवंश). I. O. cat. p. 549.
It is probably he who is re-
ferred to in the सुगतिसोपान as
गणेश्वर's contemporary.

भवानन्दशर्मन् a. of प्रायश्चित्तवारीधि.

भवानीप्रसाद a. of पूजनमालिका.

भवानीशङ्कर a. of स्तुतिचरण.

भागुणिमिश्र a. of जलाशयप्रतिष्ठा and
प्रासादप्रतिष्ठा.

भागुरि m. in कालविशेष (p. 14) of
जीवतवाहन and वि. र. (p. 104),
where he appears to be regard-
ed as earlier than कल्पतरु and
even मेघातिथि.

भागुचन्द्रगणि a. of com. on वसन्त-
राजीय or शकुनार्णव. Between
1550-1600 A. D.

भागुजिदीक्षित, son of भट्टोजिदीक्षित.
About 1650 A. D.; a. of दान-
विशेष.

भागुदत्त a. of सुहृत्सार.

भागुदत्त a. of पारिजात (B. O. mss.
cat. vol. I. No. 257 p. 278).

बाबुबाबू देवज्ञ, son of चन्दनानन्द, of the बौधायनवंश. He was a मैथिल ; a. of व्यवहाररत्न (astrology in relation to religious rites, foundation of houses &c.). N₁ vol. V. p. 191.

बाबुबाबू, son of नीलकण्ठबाबू, son of कृष्णबाबू. 1620-1680 A. D. ; a. of एकवचनस्तोत्रविधि, द्वैतनिर्णयसिद्धान्त-संग्रह and होमनिर्णय.

भारतीतीर्थ a. of व्रतकालनिर्णय.

भारद्वाज. Sec. 27 ; a. of युद्धसूत्र, of a work on अर्थशास्त्र and of a स्मृति (in verse on व्यवहार). Possibly these are the compositions of three different authors.

भाकधि. Sec. 61.

भार्गव m. in स्मृतिचन्द्रिका and आश्व-
मेधसूत्र and in the com. of नीति-
वाक्यार्थत. In some cases भार्गव
probably stands for बृहत्'s work
on politics.

भार्गवराम a. of वर्षसङ्ग्रहजातिमाला or
वराहरपञ्चति.

भास्कर (?) बट्ट m. in छान्दोग्यिका
(p. 31) of मन्त्रपण्डित.

भास्कर m. in काव्यविवेक of जीवत-
वाहन.

भास्कर a. of com. on मोक्षप्रवर.

भास्कर of the बौधायनवंश ; a. of
अष्टमोक्षनिर्णय, सिद्धादितरुनिर्णय.
Later than 1400 and earlier
than 1680 A. D.

भास्कर a. of प्रायश्चित्तदीपिका, प्राय-
श्चित्तविधि, प्रायश्चित्तसूत्रादी or-
प्रायश्चित्त, प्रायश्चित्तसङ्ग्रहक.

भास्कर a. of छान्दोग्यिकापदी.

भास्कर, son of आपाति or आपातिभट्ट,
son of हरिभट्ट of काश्यपवंश ; a.
of आचारप्रकाश, छान्दोग्यिकापदी,
छान्दोग्यिकापदी (composed in 1695-
96 A. D.), यज्ञवल्क्यभास्कर (under
the patronage of यज्ञवल्क्यदेव, king
of Bundelkhand), स्मृतिप्रकाश,
संवत्सरकृत्यप्रकाश (part of यज्ञवल्क्य-
भास्कर).

भास्करदीक्षित a. of तत्त्वज्ञानाविचरण.

भास्करदीक्षित, pupil of राघवेन्द्रारण्य ;
a. of पारस्करयज्ञपञ्चति and com.
on पारस्करयज्ञ.

भास्करदीक्षित, son of रामकृष्ण ; a. of
उग्रपञ्चति (शाङ्खायनीय).

भास्करभट्ट पण्डित a. of वृत्तसिद्धान्त-
मञ्जरी.

भास्करमिश्र त्रिकाण्डमण्डन, son of कुमार-
स्वामिन्. Between 1000-1200 A.D. ;
a. of आपस्तम्बसूत्रप्रमाणितार्थकारिका
and प्रवरनिर्णय.

भास्करराम son of जम्बीररामदीक्षित ; a.
of सहस्रनाममन्त्रप्रणाल्या.

भास्करविरल a. of सरोजकणिका.

भीमनाथ m. by रघुनन्दन in छान्दोग्यिकापदी.

भीमनाथमहोपाध्याय of काशीविश्वविद्यालय
(in राधा) ; a. of छान्दोग्यिकापदी,
आश्वमेधिका.

भीमसेनकवि a. of वृत्तसंग्रह.

भीमनाथसूत्रप्रणाल्या a. of संन्याससङ्ग्रहप्रणाल्या-
माला.

भुजवल्क्यमीन said to be a. of अतीतार-
निर्णय.

सूपातिमिन्न a. of तिथिनिर्णय. Mentions
हेमाद्रि and भोज. (B. O. mss.
cat. vol. I. No 157 p. 171).

सूपाळ or राजा refers to भोजदेव. Vide
under भोज ; m. in समयप्रदीप of
अदीप्त, दानरत्नाकर, कृत्यरत्नाकर (as
a. of कृत्यसहस्रय).

सुबनेश्वर son of श्रीमानन्द ; a. of हरि-
भाक्त्यास्कर. About 1827 A. D.

सुबाळ son of विशाखभट्ट, a. of युद्ध-
कौरिका (सामवेदीय).

सुबळ m. in आह्निकतत्त्व (p. 417).

सुबळभट्ट a. of बायत्रीपद्धति,

सुब sometimes treated as the pro-
mulgator of मनुस्मृति. In many
works verses are quoted as सुब's
which are not found in the
मनुस्मृति ; (reputed) a. of कर्म-
विपाक.

सुबदेव a. of प्रबराध्याय.

सुबामह, son of भट्टारकभट्ट ; a. of धर्म-
रत्न ; ms. No. 12524 (Baroda O.
I.) is आह्निकदीपिति from it.

सुबेरभट्ट a. of संहिताहोमपद्धति.

सुबेरभट्ट (reputed) a. or महादाननिर्णय
or महादानप्रयोगपद्धति (the real
author being वाचस्पतिमिन्न) and
of विष्णुपूजाकल्पलता (vide B. O.
mss. cat. vol. I. No. 340 p.
383). About 1440-1460 A. D.

भोज a. of विविधविद्याविचारचतुरा (ms.
dated 1490 A. D.)

भोजदेव Sec. 64 ; a. of सूपाळपद्धति,
सूपाळसहस्रय or सूपाळकृत्यसहस्रय,
सुबबलमीन, चारुचर्या, शुद्धिकल्पतरु,

राजनीति, राजमार्तण्ड, शिवतत्त्व-
प्रकाशिका.

भोजदेव son of भारमल्ल, king of कच्छ.
Between 1400-1600 A. D.; a.
of धर्मप्रदीप. Vide p. 279 above.

भोलानाथ a. of वैष्णवावृत.

मञ्जनाचार्य a. of आश्वलायनसूत्रप्रयोग-
दीपिका.

मञ्जरदास a. of धर्मपरीक्षा.

मणिराम a. of अन्त्यक्रियाविधि. Probably
the same as the author of अनुप-
विलास.

मणिराम a. of धर्मसिन्धु or- सिन्धुसार.
Probably same as author of
धर्माभ्योधि above.

मणिराम दीक्षित, son of गङ्गाराम, son
of शिवदत्त. About 1630-1660
A.D.; a. of अनुपविलास or धर्माभ्योधि,
आचाररत्न (a part of अनुप-
विलास), सुखिरत्न, and समयरत्न,
सुखबोधिनी com. on मानवधर्मशास्त्र
(Stein's cat. pp. 98, 313).

मणिराम दीक्षित a. of कृतिचत्सर.

मणिरामदीक्षित a. of कुण्डनिर्माणश्लोक-
दीपिका. Later than 1640 A. D.

मणिरामदीक्षित a. of गयापात्राप्रयोग.

मणेश्वर a. of com. on दायमान.

मथुरानाथ चक्रवर्ति a. of सुखिरत्नाकर.

मथुरानाथतर्कवागीशभट्टाचार्य a. of पाणि-
ग्रहणादिकृत्यविवेक.

मथुरानाथभट्ट a. of अक्षयविवेचन,
अक्षयपट्टि, आचारमञ्जरी, आचारार्क,
आचारोद्भास, आशौचनिर्णयदीपिका,
कालमाधवचन्द्रिका (com. on काल-
माधव), कृत्यसार, क्रियाकौस्तुभ, तिथि-

निर्णय, विष्णुसत्त्वहृदयिका, दुर्गाचरणा-
वृत्तसङ्ग्रह, मलमासतत्त्वटीका, मिताक्षरा
(com. on वाङ्मयस्यस्युक्ति), दुष्-
खयोत्सवविष्णुनी, शारदातिलकप्रकाश
(com. on शारदातिलक).

महाराजाधर्मद a. of छुन्दिदीपिकादिति.

महाराजाधर्मद a. of छुन्दिदीपिका
written to please prince माधव-
सिंह (B. O. ms. cat. vol. I
p. 126).

महुरेक a. of ज्योतिःसागरसार.

मदनपाल Sec. 93 ; (reputed) a.
of मदनपारिजात, स्तुतिकौस्तुभ (or
स्तुतप्रमोचिनी), महार्थवर्मविपाक,
तिथिनिर्णयसार.

मदनमोहन or मदनमोहन, son of
मधुसूदन पण्डितराज, son of
रामचन्द्र. Both names occur
in mss. (vide B. O. mss.
cat. vol. I No. 252 p. 274 and
No. 253 p. 275); a. of पल्लवी-
वृत्तता and आनन्ददीप. One ms.
of पल्लवीवृत्तता is dated शके 1694
(B. O. mss. cat. No. 253 A
p. 275).

मदनसिंह, son of शक्तिसिंह. Sec. 94 ;
(reputed) a. of मदनरत्न alias
मदनरत्नप्रदीप, the several parts
of which such as आचारविशेष
are separately entered in the
catalogues.

मदनसिंह a. of आनन्दविधि (com-
posed at the bidding of his
mother's sister's son हृदयनाथ
and based on आनन्दरत्न and विष्णु-
सत्त्वहृदयिका). Later than 1600
A. D.

मधुमिश्र or मधुसूदनमिश्र m. in चतुर्वर्ण-
चिन्तामणि (III. I. 1134 and
1343).

मधुसूदन a. of नीतिसारसंग्रह.

मधुसूदन a. of आनन्दवर्णन.

मधुसूदनगोस्वामी, son of ब्रजराज ; a.
of गोदानविधिसंग्रह, जीवस्विकृति-
भागव्यवस्था and व्यवस्थासारसंग्रह
and तद्भागवतिविधिविधि, निर्णय-
संग्रह, मिताक्षरसार (com. on
मिताक्षरा), व्यवहारसारोद्धार or व्य-
वहारार्थसार. Ulwar cat. extract
No. 306 gives for जीवस्विकृतिसंग्रह
the date संवत् 1812.

मधुसूदन गोस्वामी a. of न्यासपञ्चति.

मधुसूदनगोस्वामी a. of पञ्चकशामन्त्रविधि,
शूलशामन्त्रविधि.

मधुसूदन दीक्षित, son of महेन्द्र ; a. of
स्तुतिरत्नावली.

मधुसूदनमिश्र a. of छुन्दिदीपिका.

मधुसूदनमिश्र ठाकुर. Later than 1500
A. D. and earlier than 1624 A. D.,
a. of हितनिर्णयप्रकाश or हितनिर्णय-
जीर्णोद्धार and जीर्णोद्धार com. on
समयप्रदीप of श्रीधर.

मधुसूदनबाचस्पति मधुआर्य a. of मधुआ-
र्यसंग्रह.

मधुसूदन बाचस्पति of the मधु family ;
a. of मधुआर्यसंग्रह.

मधुसूदन बाचस्पति a. of दुर्गाचरणा-
निष्कर्ष, आनन्दकानिर्णय, व्रतकाल-
निष्कर्ष.

मधुसूदनसरस्वती a. of कर्मव्यवहारायन.

मधुसूदनमिश्र a. of वसिष्ठविधि.

मधुसूदनमिश्र m. by मिताक्षरा (on वाङ्-
III. 243, 247, 257, 260).

मह्य vide under आनन्दतीर्थ.

मह्य Vjide sec. 31.

मनोहरमह्य son of महादेव; a. of आश्वि-
प्रयोग (हिरण्यकेशीय).

मय a. of वास्तुशास्त्र.

मयाराममिश्र गौड. • First half of 18th
century; a. of व्यवहारनिर्णय
(under orders of जयसिंह), व्यव-
हारसार, मिताक्षरासार, व्यवहारा-
स्तुतिसर्वस्व.

मरीचि Sec. 48.

महाराष्ट्रिदक्षित भौमिन् a. of आश्वि-
प्रयोगन्यासः.

मस्करिन् a. of भाष्य on गौतमधर्मसूत्र.

महादेव a. of सुस्तानदीपिका.

महादेव, son of मतिनाथ and nephew
and pupil of मोविन्; a. of विदु-
भाकिचर्या com. on विदुभाकि of श्री-
वत्त.

महादेव a. of तिथिरत्न.

महादेव, son of श्रीपति; a. of निबन्ध-
सर्वस्व (3rd chap. of which is
on प्रायश्चित्त).

महादेव, son of विम्बनाथ, of the
अकृत्यगोत्र; a. of आशौचतत्त्व.

महादेव a. of सुवोचिनी.

महादेव a. of धर्मतत्त्वसंग्रह.

महादेव देवज्ञ a. of बोजनिर्णय and तिथि-
निर्णय.

महादेव द्विवेदिन् a. of com. on लामसूत्र
or विकण्डिकासूत्र of कात्यायन.

महादेवमह्य a. of सूर्यवैदानपद्धति.

महादेव राजवट, son of काहानिवाहव,
who was the guru of हैमराज
H. D. 91.

(Haibatrao, some Maratha chief);
a. of कुण्डप्रदीप and com. thereon,
सुहृत्प्रदीपक (composed in 1661
A. D.) and com. thereon, and of
सुहृत्प्रदीप.

महादेवचित्त, son of कालजित् (which is
probably a misreading for काह-
जित्); a. of कालनिर्णयसिद्धान्त
(composed in 1652-53 A. D.)
and com. thereon. He was ho-
noured by the chief of Girnar
and composed the com. at सुज-
पुर. From these details it appears
that he is the same as the next.

महादेव सोमयाजिन् Earlier than 1650
A. D.; a. of com. प्रयोगवैजयन्ती
on हिरण्यकेशीय and of a com.
on हिरण्यकेशिधर्मसूत्र. Vide pp. 49-
50 above and BBRAS, cat. vol.
II. p. 189.

महादेव, son of विम्बनाथ; a. of
वातिडीशान्ति. Bik. cat. p. 490
shows that he only 'revised'
or 'restored' the वातिडीशान्ति
(संश्लेषां दृष्टिता शान्तिर्वातिडी का
प्रशोधिता).

महायशस्व a. of भाष्य on नेमिजीव-
भाष्यकल्प; m. in आश्वतथ्य (vol.
I. p. 213) by रघुनन्दन.

महाशिवप्रकाशकार m. in आश्वतथ्य of
कुल्लुकभट्ट and in हेमाद्रि (H. D. 1.
1440).

महाशिवोपाध्याय m. in आश्वतथ्य of
कुल्लुकभट्ट. Probably same as the
preceding.

महाशर्मन् a. of आचारपञ्चकिका.

महीधर a. of अष्टतथिवेक.

महेश २. of अतीचारनिर्णय.

महेश, son of सारस्वत दुर्ग; २. of अचार-
चन्द्रोदय OR माधवमहाकाव्य.

महेश २. of व्यवस्थासारसंग्रह OR व्यवस्था-
संग्रह and स्वतितार.

महेश, son of महादेव, surnamed
वैद्यनाथन; २. of प्रयोगरत्न OR स्मार्त-
प्रयोगरत्न.

महेशचक्र २. of तिथितत्त्वचिन्तामणि
(B. O. mss. cat. vol. I. No.
149 p. 153).

महेशचक्र महामहोपाध्याय २. of दाव-
सार (B. O. mss. cat. vol. I. No.
206 p. 221) and ह्युदितरत्न (ibid.
No. 372 p. 423). Later than
1500 A. D.

महेशचक्र महामहोपाध्याय २. of इतिवृत्ति-
दीपिका (ms. in B. O. mss. cat.
vol. I. p. 532 No. 451 is dated
छ. सं. 546 i. e. 1665-1666 A.D.).
Probably the same as above.

महेशचक्रानन्द २. of स्वतितसंग्रहसार.

महेशचक्र, surnamed हर्ष; २. of अन्वये-
द्विपञ्चति and प्रतिष्ठापञ्चति.

महेश्वर, son of अमोरध; २. of वृत्तकालक.
About 1100-1150 A. D.

महेश्वर Later than 1550 A. D.; २.
of com. on दावमान.

महेश्वर २. of com. on चतुर्वर्गश्लोकी
(of यज्ञोप ?). Baroda O. I. ms.
No. 1488 He mentions अचार-
रत्न. So later than 1650 A. D.
महेश्वर simply says that some
hoble soul composed these 14
verses.

महेश्वर २. of ह्युदितरत्नदीपिका.

महेश्वरमिश्र २. of आचारार्णव.

माध्विदेव २. of महोत्सव.

माध्विदेव २. of ह्युदितरत्नदीपिका.

माध्विदेव m. in कालविदेक of जीवन्-
वाहन. Probably an astronomer.

माध्विदेव २. of work in 12 अध्यायों on
the Ganges (vide Tri. cat.
Madras Govt. mss. '1919-22
p. 5161).

माध्विदेव २. of com. on हिरण्यकेशिचक्र-
सूत्र.

माध्व, son of सातर and pupil of
नोपाल; २. of विष्णुदीपिका (B. O.
mss. cat. vol. I p. 225 No. 208
and No. 209 p. 226, which is
dated छद्ममन्त्रसंघ 508). Men-
tions भित्तासरा and रत्नाकर. Be-
tween 1350-1600 A. D.

माध्व २. of दुर्गावलिचक्रदीपिका.

माध्व. Later than 1500 A. D.;
२. of धर्मप्रकाश.

माध्व २. of होमपञ्चति. Later than
1500 A. D.

माध्व, son of कृष्णाचार्य of माध्वान-
गोत्र; २. of ब्रह्मसंहिता of which
होमपञ्चति is a part.

माध्व २. of com. on सारदासिद्ध.

माध्व २. of माध्वीकान्ति.

माध्वपञ्चति २. of दावार्णव.

माध्वपञ्चति २. of ह्युदितरत्नदीपिका.

माध्वचक्र, son of महेश्वर. About
1520-1570 A. D.; २. of अन्वये-
द्विपञ्चति, ह्युदितरत्नदीपिका.

माधवभट्ट a. of com. on सुवर्तवर्ण.

माधव महामहोपाध्याय, son of चिन्मय-
सर्गम् ; a. of दानप्रदीप.

माधवभट्टि a. of com. बोधव्यमहोदय.

माधववर्णन a. of com. नयचन्द्रिका
on अर्थशास्त्र.

माधवसर्गम्, son of रघुनाथ, of the
बुधबाण family ; a. of अङ्गुतवर्णन.
Later than 1200 A. D.

माधवभट्ट, son of कृष्ण, son of व्यास-
माराधन, an औदीच्य ब्राह्मण of
काश्यपगोत्र ; a. of कुण्डकल्पद्रुम.
(composed in 1656 A. D.)
and com. thereon.

माधवस्वामिन् m. in the पृथ्वरत्नकर
of चण्डेश्वर as explaining a सूत्र
of शङ्कराचार्य.

माधवाचार्य a. of कुक्कुटप्रदीप or
-माहात्म्य.

माधवाचार्य, son of मायन and कृतीति.
Sec. 92 ; several works are
attributed to him, but their
authenticity is doubtful ; a. of
वरीशरमाधवीय and कालनिर्णय, दत्त-
कमीमांसा, गोत्रप्रवरनिर्णय, पुरुषार्थ-
मुच्यनिधि, सुवर्तमाधवीय, स्तुतिसंग्रह,
वायव्यस्तोमपञ्चति.

माधवाचार्य (अभिनव) ; a. of गोत्रप्रवर-
निर्णय, अभिनवमाधवीय.

माधवाचार्य a. of सर्वदेवप्रतिष्ठाप्रयोग.

माधवाचार्य a. of कर्मविपाक.

मानसिंह a. of आचार्यविषय and मान-
साधनविषय.

मानसिंहकर्मिन् a. of सर्वदेवप्रयोगस्तोमाला
or प्रयोगमाला ; ms. dated 1477
A. D. (ल. सं. 358).

मान्याद, son of मदनपाल ; (reputed
in some mss. as) a. of महाधर्म-
कर्मविपाक.

मार्कण्डेय m. in मितालसरा (on बाङ्ग.
III. 19).

मार्तण्डमिश्र a. of प्रायश्चित्तमार्तण्ड.
Earlier than 1620 A. D.

मार्तण्डसोमपाणिन् a. of संस्कारमार्तण्ड.

मालजी alias वेदाङ्गराय ; a. of महा-
रघुपञ्चति. About 1627-1655 A. D.

मिश्रमिश्र, son of पराशुराममिश्र, son of
हंसपण्डित. Sec. 108 ; a. of वीर-
मिश्रोदय (com. on बाङ्गवत्सव)
and वीरमिश्रोदय (a digest).

मिथिलार ?) तिर्वि हि a. of प्रयोगमुक्ता-
वलि. Later than 1650 A. D.

मिसरमिश्र a. of विवादचन्द्र (compos-
ed by order of लक्ष्मीदेवी, wife
of prince चन्द्रसिंह of मिथिला).
Sec. 97.

मुकुन्द, son of माधवाचार्य वर ; a. of
पुराणरत्नकोषदी.

मुकुन्दलाल a. of तीर्थमञ्जरी, प्रजवाचन-
चन्द्रिका, प्रायश्चित्तमुद्राल, प्रायश्चित्तच-
न्द्रिका, मार्तण्डार्चनचन्द्रिका, of com.
on मितालसरा, समयप्रकाश, मञ्ज-
मञ्जरी, स्तुतिसार, स्तुत्यर्थसार.

मुकुन्दलाल a. of पदकर्मदीपिका.

मुवाकरद्वारी a. of कृष्णरत्नाकर. Earlier
than 1700 A. D. ; as it is men-
tioned in रामनिबन्ध of देवराज.

son of विश्वामित्र; a. of **सुवि-
मित्र**. Baroda O. I. ms. No.
11950 (in Telugu characters).

सुतार a. of सर्वमित्र.

सुतार, son of **सुतार**, son of **हरि-
हर** who was chief judge of देव-
सिंह, eldest son of यश. So
about 1425-1450 A. D.; a. of
सुविमित्र.

सुतारमित्र, son of वेदमित्र, son of
विश्वरूपदीक्षित; a. of माधव on बार-
करसुखमन्त्र. Earlier than 1370
A. D.

सुतारमित्र, son of कुञ्जमित्र and
pupil of राममित्र and केशवमित्र.
About end of 15th century; a.
of माधवसमनोहर, सुनकरमित्र,
of com. on पितृमन्त्र of श्रीराम
(vide B. O. mss. cat. vol. I.
No. 262 pp. 285-286).

सुतार a. of सुतारमित्रयोग.

सुतार कोटिल a. of सुतार and
com. प्रज्ञा thereon.

सुतार, of the family of सर्वज्ञ; a.
of सुतारमित्रयोग.

सुतारमित्र, son of वीरस्वामि. Sec. 63;
a. of माधव on मनुस्मृति and of
सुतारमित्रयोग.

सुतार a. of सुतार; m. by निर्मलसिंह.

सुतार or **सुतार**, king. Earlier than
1580 A. D.; a. of कर्णविराट;
m. in सुतारमित्रयोग and in सुतार-
मित्रयोग by the son of सुतारमित्र.

सुतारमित्र, son of वीरस्वामि. Sec. 63;
a. of माधव on मनुस्मृति and of
सुतारमित्रयोग.

सुतारमित्र a. of निर्मलसिंहयोग.

सुतारमित्र तर्कसिंह, son of वीरस्वामि;
a. of com. on कर्णविराट of माधव
(composed in 1614 A. D.).

सुतार m. in बो. च. द्व. II. 2. 67.

सुतार m. in सरस्वतीविद्या (p. 362).

सुतार a. of संज्ञाकारिका; m. in
माधव's माधव on बारकरसुखमन्त्र, in
मदनपारिजात (pp. 543, 576).

सुतार, son of विश्वनाथ; a. of
कुञ्जमित्रयोग.

सुतारमित्र a. of com. on वनिजधर्म-
सूत्र (according to श्रीविश्वनाथमित्र
on बो. च. द्व. II. 2. 51).

सुतार a. of निर्मलसिंहयोग (ms.
No. 5247 Baroda O. I.). Later
than 1550 A. D.

सुतार a. of वीरस्वामि and वीरस्वामि
(composed in विदुषमित्रयोग-
मित्रिते i. c. 1840 संवत् i. c.
1784 A. D.). He was son of
वैद्यनाथ and belonged to सुतार
and was of कर्णविराट (Stein's cat.
p. 314). Wrote under विजय-
पाल, son of अक्षयपाल.

सुतारमित्रयोग a. of सुतारमित्र (com-
posed in 1670 A. D.).

सुतार Sec. 49.

सुतार a. of सुतारमित्र, सुतारमित्र,

सुतार, son of सुतार; a. of सुतारमित्र,
वैद्यनाथ.

सुतारमित्र a. of सुतारमित्रयोग.

सुतारमित्र a. of सुतारमित्रयोग.

योगेश्वर a. of विष्णुसहस्रनाम, Earlier than 1500 A. D.

योगेश्वर a. of, com. on श्रीविष्णु ; m. in दामोदरसहस्रनाम (p. 77) and by रघुनन्दन.

याज्ञवल्क्य Sec. 34 ; a. of स्मृति. Also reputed author of जन्म-दीपिका.

याज्ञिकदेव Or देवयाज्ञिक son of महादेव alias प्रजापति, son of गङ्गाधर. Earlier than 1595. A. D. ; a. of स्नानविधिपद्धति, com. on the स्नान-विधिपद्धति of कात्यायन, of स्मृतिसार, वास्तुधनपञ्चति, उत्तरादिपापपद्धति, वाहादिकर्तृपद्धति, आशुक्रम, स्मृति-सारसंग्रह (probably same as स्मृति-सार).

यादवप्रकाश said to have been a disciple of रत्नायुज ; a. of यतिधर्म-समुच्चय.

यादवेन्द्रशर्मन a. of छद्माज्ञिकाचारसार (under orders of रघुदेव prince of गौड.).

यादवेन्द्रभट्ट Or यादवविद्याभरण Earlier than 1600 A. D. ; a. of स्मृतिसार.

येलुभट्ट (कच) a. of स्मृतिकदम्ब.

योगीश्वर a. of छतुर्तुलकावली.

योगीश्वर Earlier than 1537 A. D. ; a. of दानवाक्यसहस्रय. D. C. ms. No. 332 of 1880-81 is dated संवत् 1594 ज्येष्ठ व. 12 Sunday (1537 A. D.).

योगेश्वर (different from राजायोगेश्वर) ; m. in कालाविवेक of श्रीकृष्णदास (p. 237), दानरत्नाकर of चण्डेश्वर, कृष्णरत्नाकर (pp. 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

explaining a passage of the महाभारत (vol. I. p. 820).

योगीश्वर a. of दानवाक्यसहस्रय. Earlier than 1530 A. D. Probably same as above.

योगकोट Sec. 69.

योगेश्वर a. of ग्रहशान्तिपद्धति.

योगेश्वर (?) a. of आपस्तम्बपुस्तक.

रत्नायुज a. of पिष्टपशुमण्डनव्याख्या-दीपिका.

रघु देवज्ञ a. of com. on पीयूषचारा (which is a com. on छतुर्विंशतामि).

रघुनन्दन a. of आशौचनिर्णय.

रघुनन्दन a. of विष्णुद्विपर्वण, व्यवस्थार्णव (on pre-emption), सङ्कल्प-चन्द्रिका.

रघुनन्दनभट्टाचार्य a. of स्वर्गसाधन.

रघुनन्दनभट्टाचार्य, son of हरिहरभट्टाचार्य and pupil of श्रीनाथआचार्य-बृहदान्धि, Sec. 102 ; a. of स्मृति-तत्त्व (divided into 28 तत्त्वा, for which see. p. 416 n above), com. on दायभाग, तीर्थतत्त्व Or तीर्थयात्राविधितत्त्व, द्वादशयात्रातत्त्व, त्रिपुष्करशान्ति-तत्त्व, गयायात्रापद्धति and रामयात्रापद्धति.

रघुनन्दनमिश्र. Latter half of 16th century ; a. of दोहदप्रकाश.

रघुनन्दन वैद्य a. of अक्षिप्रकाश.

रघुनाथ a. of जयामिषेकप्रबोध.

रघुनाथ. Later than 1640 A. D. ; a. of तिथिनिर्णय.

रघुनाथ a. of com. on अष्टावक्रवैदिक.

रघुनाथ a. of जातिविशेष.

रघुनाथ, surnamed नवहस्त (modern Navāthe); a. of प्रयोगरत्नसूत्र.

रघुनाथ a. of ब्रह्मसूत्र.

रघुनाथ a. of धर्मसेतु.

रघुनाथ a. of कूर्तमाता.

रघुनाथ, son of बनेश्वर and pupil of अनन्तदेव ; a. of शास्त्रविमलसूत्र.

रघुनाथ a. of कूर्तमाता.

रघुनाथ, pupil of विहसैल ; a. of com. on संन्यासनिर्णय of बह्मनाथ.

रघुनाथ a. of यत्नस्तकर्मवृत्ति.

रघुनाथ, son of रुद्रभट्ट surnamed अनाथित ; a. of प्रयोगवृत्ति, मानिक-आश्रमप्रयोग, राज्याधिकप्रयोग.

रघुनाथ a. of यज्ञदर्पण, com. on साङ्ख्यकण्ठसूत्र.

रघुनाथ, son of अनन्तदेव ; a. of धर्मोत्तमहोदधि.

रघुनाथ, son of बाबुनि, of शास्त्रिण्यमोत्र ; a. of प्रयोगतत्त्व (composed at Benares in 1656 A. D.).

रघुनाथ, son of विन्ध्यामित्र ; a. of कर्तवीर्याङ्गदीपदानवृत्ति.

रघुनाथ, son of सरस, of the चित्तवाहन subcaste and शास्त्रिण्यमोत्र ; a. of कूर्तमाता.

रघुनाथ, pupil of रामदास ; a. of काशीतत्त्वकोट्टरी (B. O. mss. cat. vol. I. No. 63 p. 57).

रघुनाथदास a. of काशीमाहात्म्यकोट्टरी.

रघुनाथ दीक्षित a. of आनन्दकामसूत्र-कानिका.

रघुनाथभट्ट, styled बृहद्भस्वति, son of माधव, son of रामेश्वरभट्ट. Flourished between 1545-1625 A. D. ; a. of शास्त्रिकर्मवृत्ति, अष्टमहाभाष्य-निर्णय, आश्रमप्रयोग, काशीतत्त्वविशेषण (composed in 1620 A. D.), महाप्रवृत्ति, योगप्रवृत्तिनिर्णय, विश्वकोटीविषयक Or अष्टौपथिनिर्णय, दश-सूत्रोपनिषद् (composed in 1578 A. D.), कर्मवृत्तिभाष्यवृत्ति, आश्रमवृत्ति Or दशसूत्रवृत्ति, धर्मनिर्णय, रचितकानिकादिनिर्णय.

रघुनाथभट्ट a. of अतिरघुनिर्णय.

रघुनाथभट्ट a. of com. on ब्राह्मणतत्त्व-वृत्ति.

रघुनाथभट्ट a. of रत्नसिद्धि.

रघुनाथभट्टाचार्य a. of वृत्तिधर्मसूत्रवृत्ति.

रघुनाथभास्वतिवृत्ति. a. of प्रयोगपरिभाषा and com. on मिताक्षरा of विज्ञानेश्वर (vide Peterson's 6th Report p. 10 for स्वप्नहार portion)

रघुनाथसार्धभोग a. of पञ्चमहाप्रवृत्तिवृत्ति.

रघुनाथसार्धभोग, son of मधुसूत ; a. of स्मार्तमहाप्रवृत्तिवृत्ति (composed in 1661-62 A. D. at the order of king रतनेश्वरराम).

रघुनाथद्वि a. of प्रयोगदर्पण.

रघुनाथेश्वरशिवभोगवृत्ति a. of काशीतत्त्व-प्रकाशिका Or काशीतत्त्वोद्धार.

रघुनाथेश्वरसत्त्वती a. of काशीतत्त्व.

रघुवति a. of तद्वानविधि.

रघुवति a. of कूर्तविमलिका (composed at the bidding of king कर्षादि of वाग्देव). Vide B. O. mss. cat. vol. I. No. 369

रुद्रमणि, said to be the real name of author of दंतकचन्द्रिका. About 1800 A. D.

रुद्रराम a. of सिद्धान्तनिर्णय (probably same as above).

रुद्रराम, pupil of रुद्रमणि; a. of दाय-भानार्थदीपिका.

रुद्ररामतीर्थ a. of कर्मदीपिका.

रुद्ररामचन्द्र, son of जयराम, son of वैकुण्ठ; (collected materials of कलविषयसिद्धान्त).

रुद्रवर a. of सपिण्डीभानु.

रुद्रवीरदीक्षित, son of विठ्ठल, son of हनु; a. of मरीचिमाला com. on the कुण्डलार्क of शङ्कर and of कूर्तसर्वस्व (composed in 1635-36 A. D.).

रुद्रमतकक्षिरोमणि a. of तिथ्यादिविधिसंग्रह.

रुद्रमततीर्थ a. of दुर्गामङ्गिलहरी.

रुद्रनाथ a. of पितृमेघविवरण.

रुद्रनाथदेशिक a. of रुद्रनाथदेशिकाङ्गिक.

रुद्रनाथसूरी, pupil of कृष्णानन्दसरस्वती; a. of पुरुषार्थरत्नाकर.

रुद्रभट्ट a. of खड्गप्रयोगहृत्ति on भारद्वाज-युक्तादयः.

रुद्रोमिश्र a. of तीर्थसामान्यपद्धति, or rather तीर्थलक्ष्मीवती. Vide B. O. mss. cat. vol. I. No. 170 p. 186.

रुद्रधर्ममिश्र a. of स्वस्तिमञ्जरी.

रुद्रनाथबहुआचार्य a. of चम्पनपेठसम्पद्धति.

रुद्रपाणि a. of इतिहासचन्द्रिका (B. O. mss. cat. vol. I. No. 428

p 505). He mentions हरीश्वर. He was a मैथिल.

रत्नपाणिशर्मन्, son of गङ्गोली सञ्जीव-श्वरशर्मन्, patronised by छत्रसिंह of मिथिला. Later than 1550 A. D.; a. of आचारसंग्रह, एकोद्विंश-सारिणी, कृष्णार्चनचन्द्रिका, क्षयमा-सादिविवेक, पार्ष्णचन्द्रिका, प्राय-श्चित्तपारिजात, महादानवाक्यावली, मिथिलशास्त्रिक, रामचन्द्रप्रतिमाप्रतिष्ठा, लक्ष्मीप्रतिष्ठा, व्रताचार (probably his last work as it was written for महेश्वरसिंह grandson of छत्र-सिंह), सुबोधिनी (composed for रुद्रसिंह son of छत्रसिंह). In his रामचन्द्रप्रतिमाप्रतिष्ठा (composed at the bidding of रुद्रसिंह of मिथिला) he says that he follows the प्रतिष्ठातृत्व of रुद्रनन्दन. (Vide B. O. mss. cat. vol. I. No. 300 p. 341).

रत्नाकर a. of दानवाक्यावली (based on दानसुगर). Vide B. O. mss. cat. vol. I No. 196 p. 111. Probably same as above.

रत्नाकर a. of प्रायश्चित्तसारसंग्रह, प्राय-श्चित्तरत्नाकर.

रत्नाकर, son of देवभट्ट; a. of जय-सिंहकल्पद्रुम (composed in 1713 A. D.). The work is also called द्रुमोद्घोत.

रत्नाकरठण्डुर a. of दानपञ्जी.

रत्नाकरभट्ट m. in आख्यासार of कृष्ण.

रत्नेश्वरमिश्र महामहोपाध्याय. N. vol. VII p. 79; a. of आचारचन्द्रिका.

रमाकान्तचक्रवर्तिन्, son of मधुसूदन; a. of स्वस्तिचण्डोपसार.

रामानुज a. of com. on नारदस्मृति.

रामानुजविद्याचरन्ति a. of प्रबोधदर्पण.

रामपति of the वेदाङ्गवङ्ग ; a. of प्राक्-
क्षितचन्द्रिका.

रामपति a. of विद्यालयप्रतिष्ठापिका.

रामपति उपाध्यायसम्मिश्र ; a. of आचार-
चन्द्रिका, आचारचारिणि and विद्या-
चारिणि.

रामपति सिद्धान्त a. of तिथिनिर्णय.

रविनाथमिश्र a. of आचारतरङ्गिणी.

राघवभट्ट a. of निर्णयसार. Mentions
रामकोटुक, माधव, निर्णयसिन्धु and
हेमाद्रि. Later than 1612 and
earlier than 1700 A. D.

राघवभट्ट, son of वृष्णीधर. About
1493-4 A. D. ; a. of हुमाँतल्ल
and com. पदार्थादर्श on सारदा-
सिद्धक m. by हुनन्दन (in ज्योतिस्तत्त्व
p. 380).

राघवभट्ट. Later than 1640 A. D. ;
a. of तिथिनिर्णय and तिथिनिर्णयोद्धार
or लघुतिथिनिर्णय, स्मृतिवर्णन.

राघवभट्ट, pupil of लघुन्द ; a. of
com. called दीप on आसौचवि-
नियमोक्तौ.

राघवाचार्य a. of com. प्रकाश on
लघुदीपिका of श्रीनिवास.

राघवानन्दतीर्थ. Earlier than 1600
A. D. ; m. in आचाररत्न of लक्ष्मण.

राघवानन्दनाथ a. of सिद्धप्रतापसूति.

राघवानन्दसरस्वती, pupil of अङ्गवानन्द.

Later than 1350 A. D. ; a. of
अन्वयचन्द्रिका com. on लघुस्मृति.

राघवेन्द्र, son of काशीनाथ ; a. of
रामानुज and of a comp. on कण्ठ-

विन्ददीपिका also called रामकण्ठ.
Flourished in latter half of 17th
century.

राघवेन्द्र a. of com. on जयतीर्थ's
com. on कर्मनिर्णय and सिद्धाचार-
सूति of आनन्दतीर्थ.

राघवेन्द्र a. of लघुनवज्ञाद्वयानन्दनकारिका.

राजकुमारकेशवमीश्वरभट्टाचार्य a. of आ-
सौचचन्द्रिका.

राजकुमारमणि, son of रत्नसेन श्रीनिवास
दीक्षित ; a. of प्राक्क्षितप्रदीपिका.

राजनारायण हर्षोपाध्याय a. of तुलस-
चन्द्रिका.

राजधुन a writer on politics ; m. in
अङ्गुतसावर and in com. on नीति-
वाक्यावृत.

राजर्षिभट्ट. Earlier than 1550 A. D. ,
a. of सप्तकारचिन्तामणि.

रामाताम, son of लोचनेश्वर. Earlier
than 1725 A. D. ; a. of आचार-
कौमुदी.

राधाकान्तदेव a. of प्राक्क्षितचन्द्रिका.

राधाकान्त a. of प्रतीकावसूति, विद्यालय-
प्रतिष्ठा.

राधानाथसमर्थ a. of जीवोच्चयवर्णो
(part of व्यवस्थादीपिका).

राधामोहन नोस्वामिभट्टाचार्य. About
1800 A. D. ; a. of commentaries
on पदार्थादीतल्ल, दायतल्ल, प्राक्क्षित-
ल्ल, भक्त्याकर्तल्ल, लघुस्मृतल्ल, and
of लघुप्रकाश, of सिद्धान्तसंग्रह a
com. on the सिद्धान्त of विश्वने-
श्वर.

राध a. of लघुदीपिकादीपिकादीपिका.
About 1660 A. D.

राध a. of com. on लघुनवज्ञाद्वयानन्दनकारिका
दीपिका.

राम a. of कुण्डसिद्धि.

राम a. of प्रायश्चित्तदीपिका or -प्रदीपिका.

राम, son of चौण्ड or वाउण्ड ; a. of बौधायिनयज्ञप्रयोगमाला.

राम Later than 1550 A. D. ; a. of com. on गोत्रप्रक्रमञ्जरी of केशव.

राम a. of com. on प्रवरनिर्णय of भास्करमिश्रत्रिकाण्डमण्डन.

राम आचार्य a. of अन्त्येष्टिपद्धति.

रामकिशोर a. of वीक्षातत्त्वप्रकाशिका.

रामकृष्ण a. of कुण्डमण्डपसंग्रह.

रामकृष्ण, son of नारायणभट्ट. Between 1540-1590 A. D. ; a. of अनन्तव्रतोपापनप्रयोग, उत्सर्जनोपाक्रमप्रयोग, कोटिहोमप्रयोग, जीवत्पितृकर्मनिर्णय or कर्तव्यसमुच्चय, विभागतत्त्व or -तत्त्वविचार, मासिकआश्विननिर्णय, वास्तुशान्तिप्रयोग, रुद्रस्नानपद्धति, शिवलिङ्गप्रतिष्ठाविधि.

रामकृष्ण a. of आश्वलायनयज्ञोक्तवास्तुशान्ति.

रामकृष्ण a. of आह्निकैवर्पण.

रामकृष्ण a. of विजयविलास.

रामकृष्ण a. of प्रायश्चित्तप्रकरण and आश्विनप्रभा.

रामकृष्ण a. of आश्विनतर्पणनिर्णय.

रामकृष्ण a. of com. कौमुदी on छलपाणि's प्रायश्चित्तविशेष.

रामकृष्ण a. of विशेषकौमुदी, द्रष्टोत्सर्गकौमुदी, व्रतोपापनकौमुदी. Relies on ईमात्रि.

रामकृष्ण a. of सापिण्डनिर्णय.

रामकृष्ण a. of सङ्कल्पकौमुदी.

रामकृष्ण, son of कोनेर, son of प्रयागभट्ट of भारद्वाजगोत्र. He was patronised by विजयसिंह. Vide I. O. cat. p. 560 footnote ; a. of com. called संस्कारगणपति on पारस्करयज्ञ. About 1750 A. D.

रामकृष्ण, son of कोण्डभट्ट, son of प्रयागभट्ट of the भारद्वाजगोत्र residing in विश्वमण्डलपत्तन on the वसिष्ठा river. He was a student of काण्वशास्त्रा ; a. of आश्विनगणपति or आश्विनसंग्रह (composed at Benares in 1751 A. D.). Aufrecht treats the two रामकृष्ण as different, but this seems to be incorrect, as the grandfather of both is given as प्रयागभट्ट and कोण्डभट्ट is another form of कोनेर.

रामकृष्ण, son of योगीश्वर, surnamed शौच (modern शौचे) ; a. of विनायकपूजा (composed in 1702 A. D.).

रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र. Between 1500-1545 A. D. ; a. of तीर्थरत्नाकर or रामप्रसाद and प्रतापमार्तण्ड.

रामकृष्ण त्रिपाठिन, son of दामोदर. About 1616 A. D. ; a. of com. on सङ्घासंग्रह, of छन्दोगाह्निकपद्धति.

रामकृष्णदीक्षित, son of नारायण ; a. of माधवीसारोद्धार com. on पराशरस्मृति (composed under लक्ष्मणचन्द्रदेव). About 1575-1600 A. D.

रामकृष्ण न्यायालङ्कारभट्टाचार्य ; a. of आश्विनविशेषकौमुदी (com. on आश्विनविशेष and other works of छलपाणि. N. vol. X. pp. 119-

120). Probably same as the preceding.

रामकृष्णपाण्डित 2. of धर्मनिबन्ध.

रामकृष्णभट्ट 2. of प्रयोगदीपिका.

रामकृष्णभट्ट 2. of व्यवहारदर्पण.

रामकृष्णभट्टाचार्य 2. of स्मृतिचौखरी, ग्रह-
यामचौखरी.

रामकृष्णाचार्य 2. of कर्मविपाक.

रामयोगिन्दचक्रवर्तिन्, son of रामयो-
पालचक्रवर्तिन् of the चतुर्वंश and
resident of बालिचामटग्राम ; 2. of
व्यवस्थासारसंग्रह (N. new series
I. No. 345).

रामचन्द्र, son of अनन्त of भारद्वाजगोत्र;
2. of अष्टविशेषन.

रामचन्द्र 2. of पुरश्चरजदीपिका.

रामचन्द्र 2. of कुण्डभट्टोक्तदीपिका.

रामचन्द्र 2. of कुण्डोदधि.

रामचन्द्र 2. of कुरुक्षेत्रतीर्थनिर्णय or
तीर्थनिर्णय.

रामचन्द्र 2. of धर्माष्टवोप.

रामचन्द्र Earlier than 1600 A. D. ;
2. of प्रतिष्ठासार.

रामचन्द्र, son of कृष्ण, son of बृहदि,
son of अमलाचार्य of the शेष
family. About 1400 A. D.
Wrote according to his son
बृहदि three works on काकनिर्णय.
रामचन्द्र's work was गोपाल परमहंस ;
2. of काकनिर्णयदीपिका (com. on
बृहदिर्णय of माधव), तिथिनिर्णय-
संग्रह (a summary of the तिथि-
निर्णय of अमलानन्द), वैष्णवसिद्धान्त-
दीपिका.

रामचन्द्र 2. of काकनिर्णय (vide Ba-
roda O. I. ms. No. 3871).

रामचन्द्र 2. of धर्मचन्द्रिका. B. O.
mss. cat. 399 p. 468.

रामचन्द्र 2. of आशौचनिर्णय.

रामचन्द्र 2. of निर्णयावृत.

रामचन्द्र 2. of शारदाचार्यप्रयोग.

रामचन्द्र 2. of अर्जुनार्चापारिजात, अर्जु-
नार्चनकल्पलता.

रामचन्द्र, son of सूर्यदास ; 2. of प्राय-
श्चित्तपद्धति, समरसार, कुण्डाकृति or
कुण्डलक्षण and com.

रामचन्द्र 2. of कृत्यपूर्तिमञ्जरी.

रामचन्द्र, son of नारायण ; 2. of com.
on चतुर्विंशतिमतस्मृति.

रामचन्द्र, surnamed जडे ; 2. of कुण्ड-
रत्नावलि, composed in śake
1790.

रामचन्द्र, son of पाण्डुरङ्ग of the
अग्निगोत्र ; 2. of com. on शिवयुजा-
सूत्र.

रामचन्द्र, son of विठ्ठल, son of बाल-
कृष्ण, surnamed तत्त्व. He was
daughter's son of स्थानाथ, author
of कालतरङ्गविशेषन. Between 1610-
1690 A. D. ; 2. of कुण्डभट्टोक्त-
दीपिका, कालनिर्णयप्रकाश, कृत्यरत्ना-
वली (composed in 1648-49
A. D.), शाङ्करयनरायणसूत्रपद्धति or
आधानपद्धति. Ms. of काकनिर्णय-
प्रकाश (Baroda O. I. No. 8455)
is dated śake 1603 Magha
(1682 A. D.).

रामचन्द्र, son of विष्णु ; 2. of कुण्ड-
विष्णुप्रयोगिनीपद्धति.

रामचन्द्र, son of विष्णुभट्ट उन्नतकर्म ;
2. of कृत्यपद्धति. Earlier than
1810 A. D. *

- रामचन्द्र a. of विवाहपद्धति.
 रामचन्द्र अलुडीवार a. of राजनीतिप्रकाश.
 रामचन्द्रचक्रवर्तिन् a. of कृत्यचन्द्रिका.
 रामचन्द्रदीक्षित a. of प्रायश्चित्तरत्नमाला.
 रामचन्द्रदेवगजपीति (reputed) a. of
 दुर्गोत्सवचन्द्रिका (really compos-
 ed by भारतीसूषण वर्धमानमहापात्र).
 रामचन्द्रपाठक a. of रुद्रजपसिद्धान्त-
 शिरोमणि.
 रामचन्द्रबुध a. of स्तुतिसिद्धान्तसूत्रा
 com. on अधपञ्चषष्टि.
 रामचन्द्रभट्ट a. of आचारार्क, प्रायश्चित्त-
 सूत्रावली, आश्वचन्द्रिका.
 रामचन्द्रयज्वन् a. of समयप्रकाश.
 रामचन्द्रशेखर, son of वेङ्कटनारायण ;
 a. of आशौचसंग्रह.
 रामचरण a. of कुण्डभोक्तृप्रकाशिका,
 तर्पणचन्द्रिका.
 रामचरण विद्यापञ्चमति a. of com.
 on द्विधितत्त्व of रघुनन्दन.
 रामजय तुर्कीलङ्कार a. of दत्तकौस्तुभ,
 दानकौस्तुभ.
 रामजित् a. of निबन्धनवनीत or नव-
 नीतनिबन्ध and of भागविशेष and
 com. मितवादिनी. He was son of
 श्रीनाथ, son of हरिनाथ, son of
 वेङ्कट, son of यज्ञेश्वर. Later than
 1400 and earlier than 1600 A.D.
 For निबन्धनवनीत vide D. C. ms.
 No. 102 of 1882-83 (dated
 संवत् 1673).
 राम ज्योतिर्विन् a. of बीरसिंहमित्रोदय.

- रामदत्त a. of सुहृत्सूत्रणटीका, सुखजयो-
 त्सवटीका.
 रामदत्त m. in यज्ञवेदिद्वयोत्सर्गतत्त्व
 (p. 640) of रघुनन्दन.
 रामदण्डकुर a. of शूद्राश्रमपद्धति.
 रामदत्तकुर a. of शूद्राचारपद्धति.
 रामदत्त मन्त्रिन्, son of शणेश्वरठङ्कर
 and nephew of बीरेश्वर. First
 half of 14th century ; a. of
 उपनयनपद्धति or व्रतबन्धपद्धति, दान-
 पद्धति or वेदशमहादानपद्धति, नान्दी-
 आश्रमपद्धति, विवाहपद्धति or विवाहा-
 दिपद्धति, गर्भाधानादिदशसंस्कारपद्धति,
 यज्ञोपवीतपद्धति, शूद्राश्रमपद्धति. He
 seems to have written a com-
 prehensive पद्धति for Vājasane-
 yins, parts of which on उपनयन,
 विवाह and other संस्कारs are
 separately noticed in the cata-
 logues. Vide B. O. mss. cat.
 vol. I. Nos. 315A, 316, 317
 and pp. 353-355.
 रामदीक्षित a. of com. on शारदा-
 तिलक.
 रामदेव, son of शम्भु ; a. of तिथिनि-
 र्णयदीपिका.
 रामदेव a. of रामप्रकाश a com. on
 कालतरवार्षिक.
 रामदेवज्ञ a. of आशौचादिनिर्णय, आ-
 शौचेन्दुशेखर.
 रामदेवज्ञ, son of अनन्त, son of
 चिन्तामणि ; a. of सुहृत्चिन्तामणि
 (composed at Benares in
 1600-1601) with com. प्रसिद्ध-
 क्षरा.

रामनन्दिन a. of com. on प्रवरनिर्णय of भास्कर.

रामनवरत्न a. of एकादशीहोमनिर्णय.

रामनाथ a. of संस्कारपद्धतिरहस्य (a com. on संस्कारपद्धति or कर्मानुष्ठानपद्धति of भवदेव composed in 1622-23 A. D.) and रामनाथपद्धति. •

रामनाथ a. of प्रयोगसंग्रह.

रामनाथ a. of व्यवहारसारसंग्रह.

रामनाथविद्यावाचस्पति a. of दायभाग-विशेष or दायरहस्य (com. on दायभाग) which is part of स्मृतिरत्नावलि (composed in 1657 A. D.). He quotes अच्युत, चूडामणि, हरिनाथ.

रामपण्डित, son of विश्वेश्वर of the वत्स-मोत्र. Later than 1400 A. D.; a. of पुत्रस्वीकारनिर्णय.

रामपण्डित शेष a. of com. on धर्मान्मालुबान्धिलोक or श्लोकचतुर्दशी of छण्णशेष.

रामपति a. of सदाचारक्रम.

रामप्रसाद a. of तिथिनिर्णय, यज्ञसिद्धान्त-संग्रह and रत्नाकर.

रामप्रसाद देवशर्मन् a. of सारसंग्रहदीपिका.

रामभट्ट a. of com. on त्रिशङ्खोकी.

रामभट्ट a. of संक्षिप्तहोमप्रकार.

रामभट्ट, surnamed सिंह; a. of सा-पिण्डचर्चनिर्णय (called अनुकल्पः). Discusses the views of श्रीधर in his सापिण्डचर्चदीपिका. (D. C. ms. No. 208 of A 1882-83).

रामभट्ट, son of विश्वनाथ, son of सुहृत्, surnamed होसिद्ध. About 1675 A. D.; a. of जन्मविशेष, दामरत्ना-

कर, आदिताम्रेर्वाहादिनिर्णय, कर्मा-प्रयोग following तीर्थदर्शन, दर्शनानन्द.

रामभट्टाचार्य a. of निर्णयसार.

रामभट्ट a. of पुत्रक्रमदीपिका.

रामभट्टन्यायालङ्कार a. of ह्यधिकारिका or ह्यदितत्त्वकारिका (on रघुनन्दन's ह्यदितत्त्व).

रामभट्टन्यायालङ्कार, son of रघुनाथ; a. of उद्वाहव्यवस्था, स्मृतिसंग्रह (of which the first is a part).

रामभट्ट न्यायालङ्कारभट्टाचार्य, son of श्रीनाथ आचार्यचूडामणि. About 1525 A. D.; a. of com. on the दायभाग and of स्मृतितत्त्वनिर्णय or व्यवस्थार्णव.

रामभट्टशिशु a. of मांसपीडपलता.

रामबाजपोयन् नैमिषस्थ, son of सूर्य-दास, son of शिवदास, son of श्री-धर मालव, of the मारवाजमोत्र; a. of कुण्डमण्डपलक्षण or कुण्ड-निर्माणश्लोक with com. (कुण्डा-दिति composed in 1449-50 A. D.), of तन्मत्सर and of com. on शारदातिलक at the bidding of king रामचन्द्र of रत्नपुर.

रामविद्यावाचस्पति a. of com. on ति-तत्त्व.

रामशङ्कर a. of श्रद्धाविशेष.

रामशर्मन् a. of प्रायश्चित्तप्रदीप.

रामशङ्कराण्यशास्त्रि, son of रामशङ्कर; a. of दत्ताशौचव्यवस्थापद्धति, धर्म-विशेष. About end of 18th century.

रामसेवक a. of यज्ञसिद्धान्तविग्रह.

रामसेवक, son of शोकमणि or केसराम; a. of तिथिचर्चदीपिका or-प्रदीप

रामसेवक, son of देवीदत्त, a. of
सुहृत्दीपिका.

रामसेवक त्रिपाठिय a. of युद्धचिन्तामणि.

रामसेवक त्रिवेदिन ; a. of सुहृत्दीपिका or
मञ्जीर.

रामाचार्य a. of अम्बोष्टिपद्धति.

रामाचार्य a. of com. on सदाचार-
स्थिति of श्रीमध्वाचार्य.

रामानन्द a. of रामार्चनपद्धति.

रामानन्दतीर्थ or रामानन्दयति ; a. of
कुण्डतत्त्वप्रकाशिका, राजभूषणी or
वृषभूषणी, संध्याविधिमन्त्रसमूहटीका.

रामानन्द न्यायवागीश a. of वैष्णव-
चन्द्रिका.

रामानन्दयति a. of दत्तार्चनविधिचन्द्रिका.

रामानन्द वाचस्पति. About 1750 A.D. ;
a. of आह्निकाचारराज.

रामानन्दशर्मन् a. of सुप्रकुलदीपिका.

रामानुज a. of रामार्चनपद्धति.

रामानुजदीक्षित a. of आशौचनिर्णय
com. on आशौचशतक of वेङ्कट
of the हीरीतगोत्र.

रामानुजयज्ज्व a. of दीपिका on अघ-
निर्णय or आशौचशतक of वेङ्कटेश.

रामानुजाचार्य a. of सच्चरितरक्षा and
com.

रामाभ्रम, pupil of महादेव ; a. of
संध्याभाष्य (composed in 1653
A. D.)

रामेश्वर a. of आशौचशतक.

रामेश्वर a. of युद्धपद्धति and मोहश-
संस्कारसेतु.

रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती ;
a. of शिवाष्टवर्तिप्रकाश.

रामेश्वरभट्ट a. of धर्मरत्नाकर.

रामेश्वरभट्ट. Earlier than 1600 A. D. ;
a. of पदार्थादर्श.

रामेश्वर भारती a. of com. on त्रिश-
च्छोकी.

रामेश्वरशास्त्रिय a. of सुदर्शनकालप्रभा.

रामेश्वरह्युक्त a. of com. on दत्तक-
चन्द्रिका of कुबेरपण्डित.

रायहकुट. His com. on the अमरकोश
was composed in 1431 A. D. ;
a. of a पद्धति m. in भास्वतस्व
(p. 213) and सुदितस्व (pp.
281, 283) of रघुनन्दन.

रायभट्ट a. of यतिसंस्कारप्रयोग.

रायसवेङ्कटाग्रि vide under वेङ्कटाग्रि ;
a. of आशौचनिर्णय.

रावणशर्मन् of चम्पहट्टि family ; a. of
वर्षाकृत्य.

रियुजय a. of पूर्णचन्द्र (on प्रायश्चित्त),
प्रायश्चित्तनिरूपण.

रुचिक m. by सरस्वतीविलास p. 307.

रुचिदत्त a. of com. on अघविवेचन.

रुचिदत्त a. of com. on मनुस्मृति.

रुद्र a. of युद्धकौशल.

रुद्रवीन्द्र a. of मातृगोत्रनिर्णय.

रुद्रदेव a. of कौतुकचिन्तामणि.

रुद्रदेव, son of नारायण, surnamed
तोरो, and pupil of अनन्त ; a. of
प्रतापनारसिंह (composed in 1510-
11 A. D.). Several parts of it
such as आपस्तम्बाह्निक, कुण्डप्रकाश,
पाकयज्ञप्रकाश, पुर्तप्रकाश, संस्कार-
प्रकाश are separately entered in
the reports,

कन्नड, pupil of चण्डेश्वर. 1360-1400 A. D. ; a. of कल्पचन्द्रिका, विद्याचन्द्रिका and आनन्दचन्द्रिका.

कन्नड a. of पुष्पमाला.

कन्नडरं महामहोपाध्याय, son of महामहोपाध्यायलक्ष्मीधर and younger brother of इल्लडर. Sec. 96 ; a. of वर्षकल्प, व्रतपञ्चति, ह्युद्धिविषेक, आनन्दविषेक.

कन्नडार्जव, son of राघवराय ; a. of पुराणसार.

कन्नडकन्द, son of नारायण, residing at मल्लबाद ; a. of com. on ब्राह्मणयज्ञ and साधिरयज्ञ (called सामयज्ञवृत्ति).

कन्नडोत्सवमिश्र a. of हरिभक्तिविलास.

कन्नडनारायण. Between 1420 and 1500 A. D. ; a. of महादानपञ्चति (ms. copied in 1530 A. D.).

कन्नडनारायण, son of मन्मानीदास, son of माधवभट्ट ; a. of व्यवहारचमत्कार (composed in 1580 A. D.).

कन्नडनारायण (उदयसिंह), son of शक्ति-सिंह ; a. of कन्नडनारायणीयपञ्चति (of which महादानपञ्चति seems to be a part) ; ms. No. 2393 (Baroda O. I.) is कन्नडनारायणीयपञ्चतिरत्न, wherein कन्नडीधर, भोजराज, हेमाद्रि, and चण्डेश्वर are relied upon. So it is later than 1350 A. D.

कन्नडनीचार्जव, son of मोहेश्वरि, son of सतिश्वर of the शाण्डिल्यश्रौत ; a. of कविकाव्य on पारस्करयज्ञ (composed in 1266 A. D.).

कन्नडनीच, in the com. on the नीति-वाक्यावृत as a writer on politics,

कन्नडनरेशिक्केन्द्र a. of कन्नडनरेशिक्केन्द्र.

कन्नडनरेशिक्केन्द्र, son of श्रीकृष्ण. Probably 12th century A. D. ; a. of कर्तवीर्याहुनदीपदानपञ्चति, क्षारवा-तिलक.

कन्नडन श्रीशैलवेदकोटूरि a. of वसिष्ठन-नादिप्रयोग.

कन्नडनभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Between 1585-1630 A. D. ; a. of आचाररत्न or आचार-सार, गोपबन्धररत्न.

कन्नडनसेन, son of बल्लालसेन. Sec. 83 ; (reputed) a. of दानसागर (which was begun by his father).

कन्नडनोपाध्याय m. in the प्रकाश of हलायुध on the आनन्दकृत्य of कात्यायन.

कन्नडनीचन्द्रमिश्र a. of शैबकल्पप्रभ.

कन्नडनीदास, son of गोपाल ; a. of सुहृत्सुक्तावली (composed in 1618 A. D.).

कन्नडनीदेवी, wife of वेण्णनाथ गाययुण्ड. Sec. 111 ; (reputed) a. of बाल-म्बट्टी (com. on the मीमांसरा) and of कन्नडनी com. on कालमिर्जय of माधव.

कन्नडनीधर, son of भट्टहृदयधर ; a. of कल्पतरु. Sec. 77.

कन्नडनीधर, son of श्रीनन्देव and श्रीदेवी ; a. of विकल्पविधिविषयसं. Earlier than 1525 A. D.

कन्नडनीधर a. of देवीज्ञमोह. Earlier than 1500 A. D.

कन्नडनीधर a. of कन्नडनीधर.

लक्ष्मीचरम २. of कृष्णकारिका.

लक्ष्मीनाराय २. of गोपालार्चनचन्द्रिका.

लक्ष्मीनारायण २. of दायधिकारिकम्.

लक्ष्मीनारायण न्यायालङ्कार, son of-
गदाधर ; २. of व्यवस्थारत्नमाला.

लक्ष्मीनारायणपण्डित २. of कायस्थक्षत्रि-
याचमवलनकुठार.

लक्ष्मीसुसिंह २. of अघशोचिनी com. on
पटशीति.

लक्ष्मीपति २. of com. on सुहृत्संग्रह.

लक्ष्मीपति २. of नीतिगमितशास्त्र.

लक्ष्मीपति ठाकुर, pupil of इन्द्रपति or
महीन्द्रपति ; २. of आखरल. Relies
on श्रीदत्त and वाचस्पति ; ms. No.
401 F (B. O. mss. cat. vol. I.
p. 472) is dated ल. सं. 525
(1644 A. D.). So he flourished
between 1500 and 1640 A.D.

लघुचाणक्य.

लघुनारद m. by निर्णयसिन्धु, संस्कार-
कौस्तुभ.

लघुपराशर m. in प्रायश्चित्तमयूख.

लघुवृहस्पति.

लघुयम m. by अपरार्क on याज्ञवल्क्य
I. 238, by हलायुध in ब्राह्मणसर्वस्व.

लघुविष्णु m. by अपरार्क (pp. 1031,
1080), by हलायुध in ब्राह्मणसर्वस्व.

लघुव्यास (vide Jivananda Sm. part
II. pp. 310-320).

लघुशङ्कर.

लघुश्रुतताप (Anan.Sm. pp. 128-135).

लघुशौनक.

लघुहारीत m. by कालमाधव (p. 88),
अपरार्क (pp. 145, 539, 543,
547).

लघुचित्रम्.

लघुचित्र.

लघुआश्वलायन.

लम्बोदर २. of होमपद्धति.

ललित m. by नन्दपण्डित in शुद्धि-
चन्द्रिका.

लल्ल २. of विधानमाला.

लालबहादुर २. of शुद्धकृत्य.

लालमणि, son of जगन्नाम, son of
गङ्गाराम of अलकपुर ; २. of सुहृत्-
दर्पण.

लालमणि भट्टाचार्य २. of निर्णयसार.

ललित m. by मिता (on याज्ञ. III.
290), by अपरार्क pp. 1183, 38,
138.

लोकनाथ २. of लघुतरलाकर.

लोकनाथ, son of वैद्यनाथ ; २. of प्राय-
श्चित्तदीपिका (part of सकलागम-
संग्रह).

लोहट २. of आश्वप्रकरण. Between
900-1100 A.D. ; m. in सत्यार्थ-
सार, आश्वकलिका of नारायण, in
पटशीति of नन्दपण्डित, in आश्व-
सागर of कुल्लुक.

लोहित २. of सृष्टि.

लौगाक्षि Sec. 50 ; २. of काठकण्ठसूत्र
and प्रवराध्याय ; m. by मिताक्षरा
(on याज्ञ. II. 119 and III. 1-2,
260, 289), अपरार्क (pp. 28, 30,
33, 259, 269, 418, 460, 542,
870, 942 &c.).

लौगाक्षि २. of उपनयनसूत्र.

लौगाक्षि २. of श्लोकार्पण.

लौगाक्षि भास्कर, son of सुबल, son of
रुद्रकवीन्द्र, of लौगाक्षिगुरु. Later

than 1400 A. D. ; a. of माहृगोत्र-
निर्णय, तिथ्यादितत्त्वनिर्णय.

बंशीधर a. of कुशाकण्डिका

बह्मिष्ठेश्वर a. of बह्मिष्ठेश्वरकारिका.

बह्मिष्ठ Or बह्मिष्ठ a. of निबन्धसार (D.
C. ms. No. 123 of 1884-86
was copied in संवत् 1632 i. e.
1575 A. D.).

बह्मेश्वर, son of नरसिंह ; a. of दत्त-
चिन्तामणि and मलमासनिर्णय.

बन्त a. of स्मृति, m. in. कालमाधव
(p. 134), by मस्करिन्.

बन्तराज (It is his son अचल who
composed निर्णयदीपक); a. of
निर्णयदीपिका.

बनमालिदास a. of बनमाला.

बनमालिन् a. of विष्णुतन्त्रप्रकाश.

बनमालिन् a. of प्रायश्चित्तसारकौस्तुभ.

बनमालिमित्र alias कृष्णदत्तमित्र son of
महेन्द्रमित्र and pupil of भट्टोजि.
About 1650 A. D. ; a. of कुरु-
क्षेत्रप्रदीप, ब्रह्मप्रकाशिका (सङ्ख्या-
मन्त्रव्याख्या).

बरह, son of श्रीनिवास ; a. of आशौच-
निर्णय.

बरहराज About 1450-1500 A. D. ;
a. of व्यवहारनिर्णय (of which a
portion is called शास्त्रान्न), It is
probably this author that is
mentioned in सरस्वतीविलास.

बरहराज 18th century ; a. of व्यव-
हारमाहा.

बरहराज a. of नवविधैकदीपिका.

बरहराजभट्टारक a. of com. on कामन्द-
कीयनीतिसार.

बरदाचार्य a. of सारार्थचतुष्टय.

बरदाचार्य of वात्स्यगोत्र ; a. of स्मृति-
चूडामणि or -मणिसंग्रह.

बरदायीशयज्वन, pupil of वेङ्कटाधीश ;
a. of प्रायश्चित्तप्रदीपिका or -प्रदीप.

बररुचि a. of आशौचाष्टक, of नीति-
रत्न, of राजनीति.

बर्ग m. as a writer on politics and
com. on नीतिवाक्यावृत.

वर्णिकुबेरानन्द a. of दानमानवत during
the reign of संग्रामसिंह. Later
than 1300 A. D.

वर्धमान a. of आर्यप्रदीप, धर्मप्रदीप.

वर्धमान a. of दत्तकोज्ज्वल.

वर्धमान a. of कृत्यनिर्णय (B. O. mss.
cat. vol. I. No. 74 p. 66).
Mentions लक्ष्मीधर and प्रतिहस्त-
पद्धति.

वर्धमान भारतीयवर्णनमहापात्र a. of दुर्गो-
त्सवचन्द्रिका.

वर्धमान महामहोपाध्याय, son of मनेश,
of the बिल्हणवंशक family. He was
judge under मनेश and his son
रामभद्र, king of मिथिला. 1450-
1500 A. D. His elder brother
was गण्डकमित्र, and शङ्करमित्र
and वाचस्पति were his gurus;
a. of नवगुणव्याख्येय, दण्डविशेष, धर्म-
प्रदीप, द्वैतविषयविशेष, नामाशास्त्रार्थ-
निर्णय, परिभाषाविशेष. आर्यप्रदीप,
स्मृतिव्याख्येय or स्मृतिव्याख्येय
and its सारोद्धार, स्मृतिपरिभाषा,
नवगुणव्याख्येय, दण्डविशेष, द्वैतविशेष.

He is m. by वाचस्पति in पितृभक्ति^० and by रघुनन्दन in his व्यवहार-तत्त्व, आश्रितत्त्व, एकादशीतत्त्व (generally as नव्यवर्धमान). Parts of स्मृतितत्त्वाश्रित and स्मृत-सारोद्धार are separately labelled in the catalogues, such as व्यवहारकोश and शान्तिपौष्टिक.

बल्लभ a. of सर्वधर्मप्रकाशिका.

बल्लभाचार्य, son of लक्ष्मणभट्ट of भार-द्वाजगोत्र and तैत्तिरीयशास्त्रा. 1478-1530 A. D. His pedigree is यज्ञ-नारायण-गंगाधर-गणपतिभट्ट-बल्लभभट्ट-लक्ष्मणभट्ट (wife इलमा)-बल्लभाचार्य; a. of संन्यासनिर्णय and com. संन्यासविचक्षण.

बल्लभाचार्य of the भारद्वाजगोत्र; a. of जगद्बल्लभा.

बल्लभाचार्य a. of भक्तिवर्धिनी.

बल्लभेन्द्र, pupil of बाह्यदेवेन्द्र; a. of प्रदोषपूजापद्धति; शिवपूजासंग्रह.

वसन्तराज, son of शिवराज and younger brother of विजयराज. Before 1150 A. D.; a. of शकु-नार्णव (composed at request of चन्द्रदेव of मिथिला).

वसिष्ठ a. of अनुवैदसंहिता.

वसिष्ठ reputed a. of नवग्रहमन्त्र.

वसिष्ठ a. of धर्मसूत्र. Sec. 9.

वागीश्वरीदत्त a. of com. on पारस्कर-सूत्र.

वाचस्पति a. of तीर्थकल्पलता (B. O. mss. cat. vol. I. No. 166 p. 181), of कृत्यकल्पलता.

B. D. 93.

वाचस्पति a. of जन्ममरणविशेष or जननमरणविशेष (vide ms. No. 12774 of Baroda O. I.).

वाचस्पति a. of शुद्धिप्रभा.

वाचस्पति a. of स्मृतिसारसंग्रह.

वाचस्पति a. of कुण्डमण्डप.

वाचस्पति (गौड) m. in आश्रितसागर by कुल्लूक.

वाचस्पतिमिश्र. Sec. 98; a. of आचार-चिन्तामणि, आह्निकचिन्तामणि, कृत्य-चिन्तामणि, तीर्थचि^०, द्वैताचि^०, नीति-चि^०, विवादचि^०, व्यवहारचि^०, शुद्धिचि^०, शूद्राचारचि^०, आश्रितचि^०; a. of तिथिनिर्णय, द्वैतनिर्णय, महा-दाननिर्णय, विवादनिर्णय, शुद्धिनिर्णय; a. of कृत्यमहार्णव गङ्गाभक्तितर-ङ्गिणी (extracted from तीर्थचि^०), गयाआश्रितपद्धति, चन्दनधेनुप्रमाण, दत्त-कविधि, पितृभक्तितरङ्गिणी; a. of कृत्यप्रदीप (B. O. mss. cat. vol. I. p. 67 No. 75).

वाञ्छेश्वर son of नरसिंह, son of माधव; a. of दत्ताचिन्तामणि, मलमासनिर्णय.

वाद(दि)भयङ्कर, a follower of विज्ञानेश्वर; 1080-1130 A. D.; m. in कल्पतरु, वीरमित्रोदय (p. 350).

वाधूल a. of सहायसूत्र and of a स्मृति.

वामदेव m. by हेमाद्रि as a निबन्धकार in चतुर्वर्ग^० III. I. 159.

वामदेव a. of आह्निकसंक्षेप (composed for लालाठण्डर).

वामदेव a. of इनिमतमणिमाला.

वामदेव उपाध्याय a. of सुहार्थदीपिका of स्मृतिदीपिका. (B. O. mss. cat. Vol. I. No. 111 p. 104).

- बामदेवभट्टाचार्य a. of स्तुतिचन्द्रिका.
- बामदेव महामहोपाध्याय a. of भावदी-
पिका com. on आश्विन्तामणि of
बाणस्पति.
- बामन a. of सादिरय्यकारिका.
- बामन a. of a पञ्चति m. in आश्वसौख्य
(टोडरानन्द).
- बामनभट्ट a. of बृहत्प्लाकर.
- बामन, भाष्य of, m. in कर्मतत्त्वप्रदीपिका
of कृष्ण.
- बार्णासिनि m. in आप. ध. सू. I. 10.-
28. 2.
- बाल्मीकि a writer on politics; m. in
com. on नीतिवाक्यावृत.
- बासुदेव a. of मलमासनिर्णयतन्त्रसार.
- बासुदेव a. of com. on कौशिकयुद्ध-
सूत्र m. in. टोडरानन्द.
- बासुदेव a. of दत्तपुत्रतत्त्वविवेक.
- बासुदेव a. of परीक्षापञ्चति.
- बासुदेव, son of ईजट; a. of शाङ्खायन-
यज्ञसंग्रह. As ms. is dated संवत्
1428 (1371-2 A. D.), he is
probably identical with the com-
mentator of the पारस्करयज्ञसूत्र.
- बासुदेव a. of वास्तुप्रदीप.
- बासुदेव, son of शिवसुरि, son of
ब्रह्मक surnamed महाजन; a. of
com. on कुण्डबनमण्डति. Between
1680-1760 A. D.
- बासुदेव, son of आपदेव, of the श्वित-
र्यजन caste; a. of प्रयोगमन्त्रमाला or
बासुदेवी.
- बासुदेव, son of जीपति; a. of आर्य-
सूत्रविमर्श. Vide ms. No. 7603
(Baroda O. I.); mentions हेमाद्रि,

- बासुदेवदीक्षित Earlier than 1250 A.
D.; a. of com. on पारस्करयज्ञसूत्र
and of a पञ्चति thereon. He is
m. by हरिहर and रघुनन्दन.
- बासुदेवदीक्षित a. of यज्ञपञ्चति.
- बासुदेवभट्टाचार्य, son of रघुनाथ; a. of
आह्निकावृत (for वैखानस school of
वेष्णवस).
- बासुदेव रथ a. of स्तुतिप्रकाश.
- बासुदेवाभम a. of जौहरेवैदिकनिर्णय,
यतिधर्मप्रकाश.
- बासुदेवेन्द्र a. of आचारपञ्चति.
- बाहिनीपति a. of प्रापञ्चित्यदीपिका or-
प्रदीपिका.
- बिक्रमभट्ट a. of वृद्धार्थसार com. on
शारदातिलक.
- बिसलम् (supposed to be) a. of
वैखानसकल्प (including यज्ञ and
धर्म प्रश्नऽ).
- विजयीन्द्रमिश्र, pupil of सुरेन्द्र; a. of
पञ्चसंस्कारदीपिका.
- विज्ञानेश्वर. Sec. 70; a. of मिता-
क्षरा (com. on याज्ञ.), आशीच-
दशक or दशश्लोकी.
- विहल, son of हस्तिह, son of राम-
चन्द्र; a. of com. on वैष्णवसि-
द्धान्तदीपिका of रामचन्द्र.
- विहल, son of केशव; a. of वैदिक-
रत्नाकर.
- विहल, son of बालकृष्ण, surnamed
वैष्णव and resident of जीर; a.
of com. on यज्ञाध्याय.
- विहल, son of वृद्धार्थ, of the कुम्भ-
विनोद.; a. of कुण्डमण्डपविधि or
कुण्डविधि (composed in
1619-20 A. D.) and com. there-

on and of *सुहृत्कल्पद्रुम* (composed in 1628 A. D.) and com. मञ्जरी thereon.

विह्वल, a. of *गुलादुर्वचनप्रयोग*. Probably the same as above.

विह्वल, son of महादेव; a. of प्रयोग-लाघव.

विह्वलवीक्षित a. of वदपदी.

विह्वलवीक्षित a. of समयप्रदीप.

विह्वलाचार्य a. of आह्निक.

विह्वलेश्वर or विह्वलवीक्षित, son of बलुभाचार्य; born in 1515 A. D. Said to have been a. of आह्निकपद्धति, आश्रयणपद्धति, जन्माष्टमीनिर्णय, रामनवमीनिर्णय, com. on the संन्यासनिर्णय of बलुभाचार्य, समयप्रदीप, यजुर्वेदभूषा (of which आह्निकपद्धति seems to be a part) or कर्मसरणि, भक्तिमार्गमर्यादा, भक्ति-हंस, भक्तिहेतुनिर्णय.

विदुर a. of नीति. (which is taken from the उद्योगपर्व of the महा-भारत chap. 33-40 of the Bombay edition).

विद्याकर वैजयेयिन, son of शम्भुकर. Earlier than 1500 A. D.; a. of आचारपद्धति, नित्याचारपद्धति, आह्निककृत्य; m. in एकादशीतत्त्व (vol. II. pp. 68, 75), देवप्रतिष्ठातत्त्व (vol. II. p. 905), आह्निकतत्त्व (vol. I p. 355), मलमासतत्त्व (vol. I p. 744 speaks of विद्याकराह्निकतत्त्व), सुश्रुतत्त्व (vol. II. p. 312).

विद्याधर a. of व्यापनिर्णय and हेमाद्रि-प्रयोग.

विद्याधर m. in. रूपनारायणीयनिबन्ध.

विद्याधीशस्तुति a. of दिनत्रयनिर्णय.

विद्याधीशस्वामिन् m. in. स्तुत्यर्थसागर.

विद्यानन्दनाथ a. of स्तुतिसारसंग्रह.

विद्यानिधि a. of ज्योतिःस्रगरसार.

विद्यानिधि a. of सन्बन्धदीपिका.

विद्यानिवास a. of दोलरोहणपद्धति, द्वादशयात्राप्रयोग.

विद्यापति, son of गणपति, son of जय-दत्त. Between 1375-1450 A. D. A voluminous and versatile writer; wrote in Maithili also and on moral tales (as in पुरुष-परीक्षा, भूपरिक्रमण); a. of गङ्गा-वाक्यावली (under the patronage of महादेवी विश्वासदेवी queen of पद्मसिंह, son of शिवसिंह), गयापत्तलक, दानवाक्यावली (under patronage of महादेवी धीरमती, queen of नर-सिंहदेव दर्पनारायण), दुर्गाभक्तिरत्नशिखी (probably his last work), वर्ष-कृत्य, विभागसार (under orders of दर्पनारायण, son of हरिसिंह son of भवेन्द्र), शैवसर्वस्वसार (composed at the bidding of queen विश्वासदेवी). Vide Ind. Ant. vol. XIV p. 182 and vol. XXVIII. p. 57. His वर्षकृत्य is m. in मलमासतत्त्व (vol. I, p. 823). He is m. in श्री-नाथ's कृत्यतत्त्वार्णव and by गोविन्दा-नन्द. His पुरुषपरीक्षा (N. vol. V. 245) distinctly says that पद्मसिंह was the son of शिवसिंह (and not brother as some suppose on account of the words in the शैवसर्वस्वसार, N. vol. V. p. 1). Vide Journal of

the Department of Letters, Calcutta University, for 1927 vol. XVI, where there is an informing paper on विद्यापति.

विद्यापतिभट्ट a. of बौधायनाह्निक.

विद्यापतिस्वामिन् m. in स्तुत्यर्थसागर.

विद्यामाधव a. of सुहृत्तर्पण.

विद्यारत्न स्मार्तभट्टाचार्य a. of स्तुतिसार-
व्यवस्था.

विद्यार्थव a. of जातरिष्टादिनिर्णय (which seems to be purely astrological); vide N. (new series) vol. II. No. 69.

विनयानन्द a. of ब्राह्मण्यप्रकाश-
प्रयोग.

विनायकपण्डित vide under नन्दपण्डित.

विद्युन्मोक्षभट्ट a. of पुराणरत्नचन्द्रिका.

विभाकर a. of आचारवेदान्तनिर्णय or-विवेक composed by order of king रामचन्द्रदेव स्नानारायण son of भैरव (vide B. O. ms. cat. vol. I. No. 24, p. 21). About 1500 A. D.

विराज् m. in अपराध (p. 112).

विर्मिडीक m. as a. writer on politics in com. on नीतिवाक्यावृत.

विह्वल m. in हरिनाथ's स्तुतिसार.

विह्वल a. of स्तुति; m. in स्तुति-
चन्द्रिका and in आचारमसूत.

विहारद् earlier than 1500 A. D.; m. in छान्दोग्योपनिषद् of गोविन्दायम् and by रामानन्द in छन्दोग्योपनिषद्-
वर्ण (vol. II. p. 275) and
छान्दोग्य.

विशालाक्ष & writer on politics; m. in the कौटिलीय, महाभारत, by विष्णुरूप on याज्ञ. I. p. 190 (Tri. S. series).

विश्वकर्मन्, son of दामोदर and हीरा and grandson of भीम; a. of धर्म-
विवेक. Between 1450-1525 A. D.

विश्वकर्मन् a. of यतिबल्लभा of संन्यास-
पद्धति.

विश्वकर्मन् m. in com. on नीतिवाक्य-
वृत as propounder of वास्तुशास्त्र; m. by हेमाद्रि (III. 2. 825).

विश्वकर्मन् a. of विधानमाला.

विश्वदास a. of सुहृत्तराज.

विश्वनाथ, son of गोबाल; a. of अन्वेषि-
पद्धति, अन्वेषिप्रयोग, com. on त्रि-
शङ्खोकी, और्ध्वदेहिककल्पवल्ली and
और्ध्वदेहिकक्रियापद्धति.

विश्वनाथ a. of क्रियापद्धति (probably the same as विश्वनाथ, son of गोबाल). It deals with the rites from death to सविष्ठीकीर्ण in the case of the माध्याह्निकप्राणा.

विश्वनाथ earlier than 1668 A. D.; a. of हुण्डप्रताप.

विश्वनाथ son of श्रीपति, surnamed द्विवेदिन्. Between 1450-1615 A. D.; a. of हुण्डप्रताप.

विश्वनाथ a. of महाभारतनिर्णय.

विश्वनाथ, son of नास्कर; a. of विद्या-
नास्कर.

विश्वनाथ, son of कन्दर्पदेव; a. of कर्ण-
पद्धति; probably the same as विश्व-
नाथ, son of कन्दर्पदेव below.

विश्वनाथ, son of कृष्ण a Gurjara ब्राह्मण of नैधुवगोत्र ; a. of द्वायामुष्यायणनिर्णय (ms. No. 12708 of Baroda O. I.) ; mentions गंगाभट्ट, दिनकरोद्घोत, and कौस्तुभ, so later than 1680 A. D. .

विश्वनाथ, son of गोपाल ; a. of व्रतराज or व्रतप्रकाश (compiled at Benares in 1736 A. D.).

विश्वनाथ a. of शाङ्खायनगृह्यसंस्कार-पद्धति.

विश्वनाथ a. of स्मृतिसारसंग्रह.

विश्वनाथ, son of नृसिंह, son of आशाधर ; a. of गृह्यसूत्रप्रकाशिका on पारस्करगृह्य. About 1550 A. D.

विश्वनाथ, son of पुरुषोत्तम, son of श्रिविक्रम ; a. of विश्वप्रकाशपद्धति (आपस्तम्बीय) composed in 1544 A. D.

विश्वनाथ a. of तिथिचक्र or तिथिनिर्णय-चक्र.

विश्वनाथ a. of विधिनिर्णयसार (probably the same as विश्वेश्वर.)

विश्वनाथ, son of हरि ; a. of com. on विधानमाला.

विश्वनाथ, son of हस्मिनाथ, son of मुकुन्द, son of पुरुषोत्तम. He was the younger brother of रामदेव ; a. of कुण्डकौमुदी or कुण्डमण्डप-कौमुदी, कुण्डविषाद. गोत्रप्रवरनिर्णय (composed in 1584 A. D.) or रामदेवप्रसाद.

विश्वनाथ a. of गोत्रप्रवरनिर्णयवाक्यमुषार्णव or वाक्यमुषार्णव. Same as above ; ms. No. 9375 (Baroda O. I.).

विश्वनाथ a. of जातिविवेकसंग्रह.

विश्वनाथ आचार्य a. of काशीमोक्षनिर्णय or काशीस्मृतिमोक्ष.

विश्वनाथ उपाध्याय a. of दत्तकनिर्णय ;

विश्वनाथकवि a. of प्रवराध्याय.

विश्वनाथदीक्षित a. of उपनयनपद्धति.

विश्वनाथ देवज्ञ, son of दिवाकर ; between 1612-1632 A. D. ; a. of मुहूर्तमणि.

विश्वनाथ न्यायपञ्चानन About 1630 A. D. ; a. of मासतत्त्वविवेक or -विचार.

विश्वनाथभट्ट a. of आर्यपद्धति.

विश्वपतिभट्ट a. of आह्निक (बौधायनीय).

विश्वम्भरत्रिवेदिन a. of चक्रनारायणीय-निबन्ध or स्मृतिसारोद्धार. About 1600-1650 A. D.

विश्वम्भरदीक्षित, son of मयूरेश्वरभट्ट, surnamed थिटे, a resident of वैराज (modern Wai) ; a. of आह्निकप्रयोगरत्नमाला. Mentions भट्टोजिदीक्षित. Later than 1650 A. D.

विश्वम्भरझाझिन् m. in सूत्रकमलाकर.

विश्वरूप. Sec. 60 ; a. of बालक्रीडा (com. on याज्ञवल्क्यस्मृति).

विश्वरूप a. of विश्वरूपनिबन्ध and विश्वरूपसमुच्चय.

विश्वरूपाचार्य a. of आर्यकलिकाविवरण.

विश्वस्वामिन् m. by पुरुषोत्तम in गोत्रप्रवर-मञ्जरी.

विश्वामित्र. Sec. 51 ; a. of स्मृति.

विश्वसिद्धी (reputed) a. of गङ्गा-वाक्यावली (really composed by विद्यापति).

विन्धेश a. of तिथिनिर्णय.

विन्धेश्वर a. of पञ्चति on संग्यास (probably the same as the next).

विन्धेश्वर a. of सुहृत्पतिवर्म.

विन्धेश्वर. Earlier than 1500 A. D. ; a. of निर्णयकौस्तुभ.

विन्धेश्वर 2. of स्तुतिसमुच्चय (B. O. mss. cat. vol. I. No. 445 p. 521).

विन्धेश्वर, son of लक्ष्मीधर. Later than 1650 A. D. ; a. of com. on आक्षौचीयवृक्षमष्टोकी.

विन्धेश्वर, son of रामेश्वर, son of नन्दराम, of शाण्डिल्यगोत्र, sur-named महाक्षब्द ; a. of प्रतापार्क (by order of king प्रताप, grand-son of जयसिंह). About 1750.

विन्धेश्वरबहु 2. of अथवाहयु or दानसार.

विन्धेश्वरबहु 2. of आपस्तम्बपञ्चति.

विन्धेश्वरबहु 2. of कुण्डसिद्धि.

विन्धेश्वरबहु, alias नागबहु, son of दिनकर, son of रामकृष्ण, About 1620-1685 A. D. ; 2. of आपस्तम्ब-पञ्चति, आक्षौचीयपिका, कायस्थवर्म-दीप or- प्रकाश or कायस्थपञ्चति, मुक्तादानप्रयोग, दिनकरोद्योत (on आचार, आक्षौच, काष्ठ, दान, धर्म, व्रतिका, व्यवहित, व्यवहार, वर्षकल्प, वृत्त, वृद्ध, आशु and संस्कार), विष्णु-मुद्राप्रयोग, प्रयोगसार, कुशलहर्षो-दय, समवयव, सावित्र्यविविचार. Be-sides he composed on पूर्वमीमांसा the जीमोताकुलमाजिक, शिवाजीव्य भाषी भाषुविनामधि and (on अक्ष-रकारण) राक्षस (a. com. on

the बन्नालोक). He officiated at the coronation of the great Shivaji in 1674 A. D. Ms. No. 9670 (Baroda G. I.) shows that the कायस्थवर्मदीप was com-piled in शके 1599 (1677 A. D.).

विन्धेश्वरबहु, son of वेदिनहु, patroni-sed by मदनपाल. Sec. 93 ; a. of सुबोधिनी (com. on the मित्ताररा of विश्वामेश्वर), मदनपारिजात, महा-वर्मवर्मविपाक, स्तुतिकौस्तुभ, महाभान-पञ्चति and (probably) तिथिनिर्णय-सार.

विन्धेश्वर सरस्वती, pupil of सर्वज्ञ-विन्धेश ; a. of कलियुगवर्मसार or कलिधर्मसारसंग्रह, परमहंसपारिजात-वर्मसंग्रह or यतिधर्मसंग्रह or यति-धर्मप्रकाश or यतिधर्मसमुच्चय, यति-संस्कारप्रयोग (from यन्त्राचारसंग्रह) ; earlier than 1600 A. D.

विन्धु 2. of आम्बलायनप्रयोगहति.

विन्धु 2. of कुण्डमरीचिद्याता.

विन्धु 2. of आह्निकपञ्चति, composed in 1559 (शके ?) मार्गशीर्षसित ? घटी (B. O. mss. cat. vol. I. No. 35 p. 34).

विन्धु (वृद्धस्वामि) ; a. of com. on आम्बलायनप्रयोग.

विन्धुतीर्थ 2. of संग्रहसविधि.

विन्धुवत 2. of आम्बलायन.

विन्धुवत 2. of सुविदीपिकावर्मसार.

विन्धुवत 2. of नेत्रप्रवर्धनी.

विन्धुवती 2. of अथवाह्निकारणदी and com. कान्तिका (composed in 1634 A. D.), इतिवर्णिकावर्णिका.

विष्णुभट्ट (अग्निहोत्रिन्) ; a. of गोमिल-
सूत्रपद्धति and विवाहकर्मन्.

विष्णुभट्ट, son of रामकृष्ण, sur-
named आठबले. Earlier than
1780 A. D. ; a. of पुरुषार्थचिन्ता-
मणि.

विष्णुभट्ट. Same as above ; a. of
प्रदोषनिर्णय (from पुरुषार्थचिन्ता-
मणि).

विष्णुभट्ट, son of, केशवभट्ट, of विदुर-
नगर ; a. of स्मृतिरत्नाकर.

विष्णुराम सिद्धान्तवागीश, son of जयदेव
बियावागीश ; a. of प्रायश्चित्ततत्त्वादर्श
(com. on प्रायश्चित्ततत्त्व of रघु
and आश्रुतत्त्वादर्श (com. on
आश्रुतत्त्व of रघु).

विष्णुशर्मदीक्षित a. of संस्कारप्रदीपिका.

विष्णुशर्मन् m. as a writer on
politics in the com. on नीति-
वाक्याश्रुत.

विष्णुशर्मन्, a. of कीर्तिप्रकाश (for
king कीर्तिसिंह, son of कनकसिंह)
parts of which are समयप्रकाश
etc. .

विष्णुशर्मन् a. of निर्णयचिन्तामणि
(composed at the instance of
श्रीराजजालमदास, son of विदुर, a
वैश्य).

विष्णुशर्मन्, son of यशवन्त ; a. of
आश्रुतलक्षणहोदधि, आश्रुतभास्कर.

विष्णुशर्मन्, son of देवदत्त ; a. of लघु-
कारिका (for माध्यन्दिनशास्त्र).
Earlier than 1450 A. D. He was
माध्यन्दिनीय and yet dwelt in

Gauḍa. He bows to श्रीहराचार्य
and वसिष्ठ and relies on वारस्कर
and याज्ञवल्क्यस्मृति. Later than
1200 A. D.

विष्णुशर्मन् a. of स्मृतिसरोजकलिका.

विष्णुशर्मभिन्न a. of कर्मकौस्तुभ and
महारूपपद्धति.

वीथि (वि) नाथ of the कौशिकगोत्र ; a.
of अघपञ्चषष्टि.

वीरराघव of वसिष्ठगोत्र ; a. of अघनिर्णय.

वीरराघव a. of प्रयोगचन्द्रिका, प्रयोग-
दर्पण, प्रयोगतिलक, प्रयोगसूत्रावलि.

वीरराघव of नैधुवगोत्र ; a. of सत्त्वचित्र-
मुधानिधि.

वीरराघव of बाधूलगोत्र ; a. of सत्त्वचित्र-
परित्राण.

वीरसिंह, son of देववर्मन्, son of
कमलसिंह of the तोमर race ; (re-
puted) a. of वीरसिंहावलोका
(composed in 1383 A. D.).
Aufrecht (I. p. 595) is wrong
in ascribing दुर्गाभक्तिहरिणी to
this वीरसिंह. That वीरसिंह was
नरसिंहदेव of मिथिला of the कामे-
श्वर dynasty. D. C. ms. 85 of
1869-70 is dated संवत् 1572.
(1515 A. D.).

वीरेश्वर m. in छन्दोगदृष्टोत्सर्गतत्त्व (vol.
II. p. 542), संस्कारतत्त्व (fol.
I. pp. 867, 900) of रघुनन्दन.

वीरेश्वर, son of देवावित्य ; a. of साम-
वेदीवदशकर्मपद्धति. About 1300
A. D.

वीरेश्वर, son of हरिविहित at पुण्यस्तम्भ, (modern Puntāmbē) on the गोदावरी; a. of आश्विकमञ्जरीटीका (composed in 1598 A. D.).

वीरेश्वर a. of आश्विकनिर्णय.

वीरेश्वरभट्ट गोडबोले; a. of लघुचिन्तामणि.

वृक्षकाव्यायन m. in दायभाग, सरस्वती-विलास (p. 320).

वृक्षगर्भ m. in अञ्जुतसागर, हेमाद्रि (व्रत-सण्ड), आश्वमयूख.

वृक्षगर्भ (reputed) a. of उन्वातहृन्नि.

वृक्षगर्भ m. by विश्वरूप on याज्ञ. I. 195, in अपराक (p. 880), काल-माधव (p. 326), संस्कारमयूख, आश्वमयूख.

वृक्षगोतम m. by अपराक (p. 550) हेमाद्रि (दानसण्ड), समयमयूख.

वृक्षचानक्य.

वृक्षनारदीय m. in प्रतापनारसिंह.

वृक्षपराक्षर m. by अपराक (p. 1235), पराक्षरमाधवीय (vol. I: part I, pp. 230), आश्वमयूख.

वृक्षप्रचेतन m. in मिताक्षरा (on याज्ञ. III. 265), अपराक (pp. 888, 897, 1090).

वृक्षवृक्षवृत्ति m. in मिताक्षरा (on याज्ञ. III. 261), अपराक (pp. 602-603).

वृक्षवीरचानन m. in हेमाद्रि (III. 2. 440).

वृक्षम m. in मिताक्षरा and विश्वरूप (on याज्ञ. I. 60).

वृक्षम.

वृक्षपात्रविष्णु m. by विश्वरूप (on याज्ञ. I. 4-5), मिताक्षरा, अपराक (p. 33).

वृक्षवृत्ति m. in विश्वरूप (on याज्ञ. I. 19), हरदत्त on गो. व. द. (23. 20), हेमाद्रि, सरस्वतीविलास p. 467, अपराक (pp. 198, 420, 446).

वृक्षविष्णु m. in मिताक्षरा (on याज्ञ. III. 267).

वृक्षव्यास m. by रघुनन्दन, अपराक p. 751.

वृक्षशङ्ख m. in स्मृतिचन्द्रिका, हेमाद्रि.

वृक्षशातातप m. in मिताक्षरा (on याज्ञ. I. 221), दायभाग, व्यवहारमातृका of जीवतबाहन, स्मृतिचन्द्रिका, हेमाद्रि (दानसण्ड); pr. in Anan. Sm. pp. 232-235.

वृक्षशौनक.

वृक्षहारीत m. in मिताक्षरा (on याज्ञ. III. 254), अपराक (pp. 1072, 1107).

वृक्षप्रियम्.

वृक्षम m. by हरदत्त.

वृक्षपुस्तक m. in the ब्राह्मजलसंस्कृत of इलाडुप.

वृक्षचानन a. of वृक्षचाननवृत्ति.

वृक्षचानन a. of वृक्षचाननवृत्ति.

वृक्षचाननवृत्ति a. of तीर्थसेतु, of com. on दत्तकमीमांसा, of com. on दाय-तत्त्व, प्रतिष्ठाकल्पकता, of com. on मनुमासतत्त्व.

वेनरान a. of वेनरानसंहिता (composed in 1503 A. D.).

वेनरानाथ a. of सन्ध्याविरहः.

- वेङ्कटनाथ a. of वृत्ताहारविवेक.
 वेङ्कटनाथ a. of सञ्चरितरक्षा.
 वेङ्कटवज्रवन्धु a. of सदाचारसंग्रह.
 वेङ्कटवज्रवन्धु a. of कालाचत and com.
 उज्ज्वला.
 वेङ्कटयोगिन्, son of कोण्डपाचार्य; a.
 of वैखानससुब्राह्मणमदीपिका.
 वेङ्कटराय a. of सर्वपुराणार्थसंग्रह.
 वेङ्कटविजयिन् a. of कर्मप्रायश्चित्त.
 वेङ्कटाचार्य, son of शतक्रतुताताचार्य;
 a. of आचार्यछायादर्श.
 वेङ्कटाचार्य a. of प्रणवदर्पण.
 वेङ्कटाचार्य a. of सञ्ख्याभाष्य.
 वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ
 of the द्वारीतगोत्र. Later than
 1200 A. D.; a. of com. on
 आशौचवशाक, of आशौचशतक or
 अचर्निर्णय and com. thereon,
 of स्मृतिरत्नाकर, दर्शनार्णय, दर्श-
 निर्णय and गृह्यरत्न and its com.
 विबुधकण्ठधरण, of पितृमेघसार and
 its com.
 वेङ्कटाचार्य a. of स्मार्तप्रायश्चित्त-
 विनिर्णय.
 वेङ्कटाग्रि a. of स्मृतिकौस्तुभ.
 वेङ्कटाग्रि रायस a. of आशौचनिर्णय or
 स्मृतिकौस्तुभ or स्मृतिसारसर्वस्व.
 वेङ्कटेश a. of आशौचसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसर्वस्व or
 आशौचनिर्णय.
 वेङ्कटेश a. of स्मृतिसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसंग्रह; possibly
 the same as above.

- वेङ्कटेशभट्ट a. of सङ्कृतचिन्तामणि.
 वेङ्कटेश वाजपेयिन् of वत्सगोत्र. Earlier
 than 1580 A. D.; a. of com.
 on प्रायश्चित्तशतद्वयी.
 वेङ्कटराम a. of स्मृतिरत्नावलि.
 वेणीदत्त a. of औदीच्यप्रकाश.
 वेणीदत्त a. of com. on तुल्यसुतावली
 of नन्दपण्डित.
 वेणीराम शाकद्वीपिन् a. of जातिसाङ्ख्य-
 वाद, मांसभक्षणदीपिका.
 वेतालभट्ट (reputed) a. of नीतिप्रदीप.
 वेदचूडालक्ष्मण a. of वैष्णवप्रक्रिया.
 वेदमिश्र, son of विश्वरूपदीक्षित.
 Earlier than 1500 A. D.; a. of
 com. प्रकाश on पारस्करगृह्य and of
 वासिष्ठी (a. com. on astrological
 वासिष्ठस्मृति), which is also
 called शान्तिभाष्य.
 वेदाङ्गराय (formerly called मालाजिह्व)
 son of तिगलभट्ट or त्यगलभट्ट, son
 of रत्नभट्ट of श्रीस्थल in Gujerat.
 About 1643 A. D.; a. of आशौच-
 चन्द्रिका, महारूपपद्धति or रुद्रार्चन-
 मञ्जरी, आश्वदीपिका.
 वेदाचार्य (between 1250-1500 A.
 D.); a. of स्मृतिरत्नाकर (written
 under the patronage of the king
 of कामरूप).
 वेदान्तदास (वात्स्य) a. of वृत्तरत्न-
 दीपिका.
 वेदान्तदेशिक a. of हरिविनतिलक. Later
 than 1400 A. D.
 वेदान्तरामानुज तातदास a. of संन्यासि-
 सापिण्ड्यविधि and आशौचनिर्णय.
 वेदान्तवागीशभट्टाचार्य a. of हरितोषध.

वेङ्कटनाथचार्य a. of सुहृदरसिंह.

वेत्तान (reputed) a. of सुहृद and वर्मभक्ष.

वेदिकसार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रत्ननाथ.

वेदिकसार्वभौम an epithet applied to several scholars e.g. सुधीषिलोचन is ascribed to a वेदिकसार्वभौम, so also प्रयोगवर्णन, स्वतिसिद्धिका.

वेद्यनाथ a. of स्वमत्कारचिन्तामणि (of which तिथिनिर्णय is a part). D. C. ms. No. 112 of 1895-1902 was copied in संवत् 1719 (1662-63 A. D.).

वेद्यनाथ a. of दत्तात्रेय.

वेद्यनाथ, son of दिवाकर, son of महादेव. About 1675 A., D.; a. of अनुक्रमणी to several works of his father, such as आचारार्क, तिथ्यर्क, दानदीरावलि, प्रायश्चित्तसुतावली, धातुचन्द्रिका (all parts of दिवाकर's वर्मशास्त्रप्रधानि).

वेद्यनाथ a. of कालनिरूपण, विवाह-निरूपण.

वेद्यनाथ a. of उपाकर्मपद्धति (कात्यायनीय).

वेद्यनाथ a. of स्वतिसारसंग्रह.

वेद्यनाथ, son of महादेव पद्मसुन्दर and वेङ्की and pupil of नागोजिबुद्ध and father of बाळसुन्दर Sec. III. Aufrecht (I. p. 612) is wrong in identifying वेद्यनाथ with बाळसुन्दर (who was really वेद्यनाथ's son); a. of com. on पराशरस्वति.

वेद्यनाथ, son of रामचन्द्र तंजवर, son of विहङ्ग; a. of अतिदीप्तनाथचन्द्रिका and of com. on काङ्गमाधवकारिका. He composed his उदाहरणचन्द्रिका in 1683 A. D.

वेद्यनाथ, son of रत्नेश्वर, son of केदार; a. of संस्थापद्धति.

वेद्यनाथ a. of भार्गवचन्द्रिका.

वेद्यनाथदीक्षित About 1600 A. D.; a. of रत्नसिद्धिकाफल (parts of which are आङ्गिक, दायमान, संस्कार etc.), दशाहविवाह.

वेद्यनाथदीक्षित a. of प्रक्रियाजननीका.

वेद्यनाथदीक्षित a. of वर्मसारमणि, वर्मभ्रमचर्म (both are probably identical).

वेद्याग्रपाद or वेद्याग्रपथ a. of a स्वति; m. in मिताक्षरा (on याज्ञ. III. 17), अपरांक p. 41.

वेद्याभ्यासन (reputed) a. of नीतिप्रकाशिका.

वेद्याभ्यासन a. of a स्वति; m. in मिताक्षरा (on याज्ञ. III. 326).

वोपदेव, son of केदार, and pupil of धोत्रा and protegee of वेत्तात्रि; vide under वोपदेव.

वोपदेव a. of आशीषसंग्रह or विश्वश्लोकी.

व्यङ्कटेश a. of हरिवास्तुनिर्णय.

इरावत see under वेद्याग्रपाद m. by मिता०, अपरांक (pp. 132, 133, 145, 521, 524, 1144, 1202), स्वतिसिद्धिका, हरदत्त on नौ. व. व. (23. 11). D. C. mss. No. 163 of 1884-86 contains a स्वति

स्मृति in 388 verses of daily duties such as स्नान, तिलक, आचमन, ब्रह्मयज्ञ, तर्पण, अतिथिपूजा, संध्याबन्धन and आरु &c. A ms. in the Bhadkamkar collection has an incomplete text in 260 verses.

व्याघ्रकण्ठ m. as स्मृतिकार (distinct from व्याघ्रपाद) in नित्याचारप्रदीप (p. 20).

व्याघ्रपाद or -पाद. Probably same as व्याघ्र; m. by मिताक्षरा (on याज्ञ. III. 30), अपरार्क (pp. 112, 467, 892).

व्यास a. of स्मृति Sec. 52

व्यास a. of बृहन्तीहिता.

व्यास a. of तीर्थपरिभाषा.

व्यास, pupil of वृत्सिह; a. of सन्ध्याभाष्य.

व्यासदेव a. of दायभागनिर्णयविवेक or -निर्णय.

व्रजनाथ द्विषांसि a. of दत्तदायप्रकाश.

व्रजराज a. of आह्निक (पुष्टिमार्गीय for followers of बल्लभाचार्य).

व्रजराज a. of संवत्सरोत्सवकल्पलता, संवत्सरकल्पलता. He was a devotee of विठ्ठलेश son of बल्लभाचार्य; probably same as the preceding.

व्रजराजशुक्ल a. of दानमञ्जरी, नीतिविलास.

शङ्कर, son of बल्लभ, surnamed चारे of the क्षत्रपावन subcaste; a. of गायत्रीपुरावरण, तीर्थकौमुदी, तीर्थोपापन-कौमुदी and व्रतोपापनकौमुदी (com-

posed in 1753 A. D.), देवस्थापन-कौमुदी, रुद्रानुष्ठानपद्धति (referred to in व्रतो).

शङ्कर a. of सदाचारविवरण.

शङ्कर a. of वास्तुशिरोमणि (at the bidding of स्यामसाह, son of मान-नरेन्द्र).

शङ्कर a. of कुरुक्षेत्ररत्नाकर.

शङ्कर, son of रत्नाकर, of the शाण्डिल्यगोत्र; a. of आरुपद्धति.

शङ्कर a. of प्रतिष्ठाकौमुदी and प्रतिष्ठापद्धति.

शङ्कर तान्त्रिक a. of गोत्रप्रवरमञ्जरी; probably same as the preceding. Vide ms. No. 7659 (Baroda O. I.). Mentions ज्योतिर्निबन्ध and प्रवरदीपिका.

शङ्कर दैवज्ञ, son of शिव; a. of गोत्रप्रवरमञ्जरीसारोद्धार.

शङ्कर दैवज्ञ a. of शालग्रामपरीक्षा.

शङ्करपण्डित a. of मतोद्धार.

शङ्करभट्ट, son of नारायणभट्ट; flourished between 1540-1600 A. D.; a. of द्वैतनिर्णय or धर्मद्वैतनिर्णय, निर्णयचन्द्रिका, धर्मप्रकाश or सर्वधर्मप्रकाश, आरुकल्पसार and its com. (Stein's cat. p. 316).

शङ्करभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. Flourished between 1620-1680 A. D.; a. of कर्म-विपाक, कुण्डार्क, कुण्डभास्कर or कुण्डोद्योतदर्शन (composed in 1671 A. D.), व्रतार्क, संस्कारमण्डल (of his father was revised by him), सदाचारसंग्रह (of which एकादशीनिर्णय is a part).

सङ्करमिश्र a. of स्मृतिप्रकाश. Vide
सङ्करमिश्र or ओझासङ्कर below.

सङ्करमिश्र, son of मधनाथ. He was
probably the सङ्करमिश्र, who was
a *guru* of वर्धमान. If so he
flourished about 1450-1475
A. D.; a. of छन्दोनाम्निकोद्धार,
माधवमिश्रपदीय, आश्वमेधाय. Aufrecht
(I. 625) assigns आश्वमेधायति to
him, but it is a work of दया-
सङ्कर.

सङ्करसर्मद a. of सुवर्णवृत्तकृत्यादिपद्यति.
सङ्करसर्मद or ओझासङ्कर, son of
सुधाकर, son of सुषिकर; a. of
-वन्द्याविद्यामधर्मकुपुम, स्मृतिमुधाकर,
of वर्णकुम्भानिवन्द्य (composed in
वत्सकलि 4678).

सङ्कराचार्य a. of संन्यासकर्मव, संन्यास-
पद्यति and सप्तमठान्नायिक, पञ्चमा-
ग्रमविधि, परमहंससंन्यायोपासन, सदा-
चारमकरज.

सङ्करानन्द a. of सत्यमुद्रानपद्यति.

सङ्करानन्द a. of सर्वपुराणसार.

सङ्करार्थ a. of वज्रिका जयमङ्गला on
कामन्दकीचमीतिसार.

सङ्क Vide sec. 12.

सङ्क a. of a स्मृति. Vide N. vol. I.
p. 34 for a ms. of सङ्कस्मृति (in
6 अञ्जावस).

सङ्क. Earlier than 1050 A. D.;
e.g. by कालविदेक of मीनराजम
(pp. 139, 306), by इन्द्रका
(p. 117), by हेमाद्रि (III. 1
p. 412 and III. 2. 273, 594,
610), by माधवमिश्र of सङ्करमिश्र,
in माधवमिश्र (p. 498).

सङ्क Vide sec. 12.

सङ्क a. of com. on माधवमिश्र
मिश्र of वैदिकसाईनीम.

सङ्क a. of स्मृति; m. in मदन-
पारिजात.

सङ्क a. of रत्नमङ्गला (m. in ज्योति-
सत्त्व vol. I. p. 596) and a
सङ्कमन्दसंग्रह (m. in the काठसार
of महाधर).

सङ्क a. of संन्यासान्ध,

सङ्कराचार्य m. by निर्णयसिन्धु (on
आशौच).

सङ्क Between 900 and 1100 A. D.
m. in the स्मृत्यर्थसार, in स्मृति-
चन्द्रिका as a स्मृतिसङ्कषयकार
along with श्रीकर and देवस्वामि
and by हेमाद्रि as refuting मेधा-
तिथि (III. 1. p. 1148). Aufrecht
ascribes the कामधेनु to him. But
this is wrong. Vide p. 295
above.

सङ्क a. of सारसंग्रह.

सङ्क a. of काठमांस्कर

सङ्क सिन्धुनाम्निकोद्धार pahdit at the
court of कामरूप prince; a. of
अकाठमांस्कर (composed in 1715
A. D.), दिनमांस्कर, हुनोत्सङ्क-
कोडदी, देवीहृन्ममांस्कर, वर्णमांस्कर
(composed by order of king चर्म-
देव), सङ्कतकोडदी.

सङ्क a. of सङ्कतकोडदी. Pro-
bably the same as the preceding.

सङ्क कविमन्द्य or सदाशिव, son
of सङ्कमन्द and pupil of सङ्कदेव;
(he wrote his com. on माध-
वमिश्र in 1708 A. D.) a. of

- कालतरविशेषानुसारसंग्रह, विश्वकोटी-
विश्वनाथसरोज, पाकयज्ञप्रयोग. In
his com. on विश्वकोटी, he men-
tions निर्णयसिन्धु and स्मृतिकौस्तुभ
(vide No. 12589 of Baroda
O. I.).

सम्भुराज (He was Sambhaji, son of
Shivaji, the great Maratha king
and ruled from 1680-1689);
(reputed) a. of बुधबुधण.

सम्भुराज (a Tanjore prince); a.
of नीतिमञ्जरी (of which दण्ड-
नीतिप्रकरण is a part).

शरभोजी (king of Tanjore, 1798-
1833 A. D.); a. of व्यवहारप्रकाश,
व्यवहारार्थस्मृतिसारसङ्ग्रह (pro-
bably same as preceding).

शाकटायन m. in स्मृतिचन्द्रिका, हेमाद्रि,
निर्णयसिन्धु, आश्वमेधसूत्र.

शाकल m. in व्यवहारमयस, दत्तक-
मीमांसा.

शाकलाचार्य. a. of बह्वचयसङ्कारिका or
बह्वचकर्मप्रयोगकारिका.

शाकटायन. a. of यज्ञसूत्र.

शाकटायन m. in कालविशेष of जीमूत-
बाह्वन (p. 303), हेमाद्रि, आचार-
मयस.

शाकटायनि (probably same as above)
m. in अथर्ववेद (pp. 423, 424, 462,
540), स्मृतिचन्द्रिका, हेमाद्रि, माधवा-
चार्य, मदनपारिजात.

शाकटिक a. of यज्ञ (m. by कण्वदत्त
on आप. श्रौ. सू. 9. 11. 21) and
of स्मृति m. by हरदत्त on श्रौ. य.

सू. 23. 19, by मिताक्षरा on शाक-
III. 280, by स्मृतिचन्द्रिका (on
आशौच p. 190).

शातातप Sec. 28

शामभित् त्रिपाठिन् a. of नित्यदानादि-
पद्धति.

शार्ङ्गधर a. of विवाहपटल m. in निर्णय-
सिन्धु.

शार्ङ्गधर a. of धनुर्वेदसंग्रह or वीर-
चिन्तामणि.

शालङ्कायन m. in स्मृतिचन्द्रिका (on
आशौच p. 190), m. in आश्वमेधसूत्र.

शाश्वतेन्द्रसरस्वती a. of परमहंसधर्म-
निरूपण.

शिशुधर, son of मन्मथनाचार्य; a. of संस्कार-
पद्धति.

शिशुभट्ट a. of आपस्तम्बपूर्वप्रयोगपद्धति.

शिरोमणिभट्ट (a दाक्षिणात्य); a. of
आह्निकरत्न, ऋग्वेदाह्निक and सुहृत्-
रत्न.

शिव, son of विश्वकर्मन्; a. of राज्या-
भिषेकपद्धति.

शिव, son of गोविन्द, of the खतुर्धर
family, originally from कर्पूरवाण
(modern Kopergaon) on the
Godāvari; a. of धर्मतरङ्गप्रकाश
(composed at Benares in 1776
A. D.).

शिव a. of सङ्केतकौस्तुभ.

शिवदत्त, son of सूर्यदास; a. of com.
on संनरसार.

शिवदत्त m. by हेमाद्रि (III. 2. p.
594.) and by रघुनन्दन.

शिवदास, son of उमादास of the लो-
आलपदा ; a. of स्तुतितत्त्वसार.

शिवदाससमर्थ a. of मङ्गलमन्त्रिसोदय.

शिवदास a. of com. on आशौचतत्त्व of
महादेव,

शिवदास, son of सूर्यदास ; a. of com.
on समरसार.

शिव देवज्ञ, son of श्रीकृष्ण देवज्ञ of the
भारद्वाजगोत्र ; a. of सुहृत्सुखामणि.

शिवनन्दन a. of सिद्धान्ततिथिनिर्णय or
तिथिनिर्णयतत्त्व.

शिवनन्दननाम a. of तिथिनिर्णयतत्त्व
(probably same as the preceding).

शिवनारायणानन्दतीर्थ a. of पञ्चकोश-
यात्रा.

शिवप्रसाद a. of प्रयोगप्रदीप or प्रयोग-
सार.

शिवप्रसाद, son of श्रीनिवास of पुष्करपुर ;
a. of स्मृत्योद्धाम. Ms. No. 11958
(Baroda O. I.) was copied in
1610 (सुनोदपत्रिते शाके) and the
work mentions मदनरत्न and टोड-
रामन्द and so was composed
between 1585-1685 A. D.

शिवशङ्कर a. of आर्यनिर्णय.

शिवशङ्कर, son of गोविन्दचरि (pos-
sibly same as above). Later
than 1650 A. D. ; a. of वज्रवति-
आर्यनिर्णय.

शिवराम, son of विग्राम of the Modha
caste ; a. of सुबोधिनीपद्धति and
कारिकाबोधिनी com. on the
बोधिपद्धतिसूत्र, मयप्रज्ञासहितपद्धति, of
com. on कर्मप्रदीप, छन्दोगानीयाह्निक,
हार्दिकचिन्तामणि, आर्यचिन्तामणि,
पञ्चकौमुदी, of मण्डपकुण्डलमण्डप
and com. कृष्णार्किका,

शिवराम a. of नावमीपुराणरत्न.

शिवराम a. of दर्शनाभिरूपयोग.

शिवराम a. of मन्त्रसारसंग्रह.

शिवराम a. of आरामोत्तरपद्धति, आह्निक-
पद्धति and आह्निकसंक्षेप, कृष्णार्क-
चन्द्रिका.

शिवरामशुक्ल, son of विग्राम ; a. of कृष्ण-
चिन्तामणि composed in 1578
A. D. He is probably the
same as above. B. O. mss.
cat. vol. I. No. 72 pp. 64-65
gives 1562 शाके (कक्षवृक्षरचन्यैव
मिते शाके ह्यवसरे मुष्यकृतसंमिते etc.)
as date of copying.

शिवलाल सुकुल (शुक्ल ?) ; a. of जाति-
साङ्ख्य.

शिवशङ्कर a. of विष्णुपूजाक्रमदीपिका.

शिवस्वामिन् Earlier than 1150 A. D. ;
m. in मद्. पा. (p. 619), in
कालादर्श, स्तुतिषो (on आशौच p.
175), परा. मा. (1. part 2 p.
448).

शिवचरि महाजन, son of ब्रह्मदेव ; a. of
कुण्डलमण्डपकोमुदी and com. कुण्डल-
लोके. Later than 1680 A. D.

शिवानन्द a. of उपनयनचिन्तामणि.

शिवानन्द, son of तारापति शङ्कर ; a.
of निर्णयदर्पण.

शिवानन्दगोस्वामिन् a. of लक्ष्मीनारा-
यणार्चाकौमुदी.

शिवानन्दमङ्गुगोस्वामिन् a. of तिथिनिर्णय.

शिवोवाध्याय a. of शिवरात्रिनिर्णय.

शीतलदीक्षित a. of सुहृत्सुखामणि.

शुक्लदेव a. of विष्णुपूजादीपि. About
1635 A. D.

कवेदामित्र, son of विह्वलमित्र; a. of स्मृतिचन्द्रिका.

कुकाचार्य a. of नीतिसार.

कुम्भेश्वरनाथ (probably ईश्वरनाथशुक्ल); a. of स्मृतिकल्पद्रुम and com.

कुनःपुच्छ a. of स्मृति; m. in मिताक्षरा (on याज्ञ. III. 16), अपरार्क pp. 887, 902.

कुनःशेष m. in हेमाद्रि and प्रायश्चित्त-मयस.

कुम्भर a. of तिथिनिर्णय (one ms. in B. O. mss. cat. vol. I. No. 153D B. 167 is dated शके 1679).

कुमाकर m. in पितृभक्ति of श्रीवत्त.

कुलपाणि Sec 95; a. of दीपकलिका (com. on याज्ञवल्क्यस्मृति), of पारिशिष्टदीपकलिका, स्मृतिविवेक (a digest of which at least 14 parts are known, vide p. 394). Aufrecht (I. 660) ascribes the समयप्रदीप to him, but this is not correct. Ms. No 10849 प्रायश्चित्त-विवेक (Baroda O. I.) was copied in संवत् 1501 माघ (Feb. 1445 A. D.).

कुम्भेश्वर a. of अणुछलारीय.

कुम्भेश्वर (numerous works are attributed to him; the same कुम्भेश्वर cannot be the author of all); a. of अर्कविबाहवृद्धति, अश्वत्थोपापनपद्धति, अश्वत्थजननशान्ति, एकदण्डसंन्यासविधि, अश्वत्थोत्पत्तिशान्ति, अनाश्वत्थशान्ति, अपश्वत्थअयशान्ति, जीवच्छास्त्रप्रयोग, कारिकावली, of गृह्य and गृह्यपरिशिष्ट, of a धर्मशास्त्र

work (in which प्रयोगपरिभाषा is mentioned), of वृद्धकारिका, of a स्मृति, of गर्माधानादिषोडशकर्मपद्धति, नागबलि, पुत्रप्रतिग्रहप्रयोग, प्रणवकल्प, शूलनक्षत्रशान्तिप्रयोग, संन्यासग्रहणपद्धति.

शौरिदत्त, son of रामभद्र; a. of वाग्बती-तीर्थयात्राप्रकाश.

श्यामसुन्दर, son of गङ्गाधर; a. of देव-प्रतिष्ठाप्रयोग, समावर्तनप्रयोग.

श्यामसुन्दरभट्टाचार्य a. of आशौचदीपिका.

श्रीकण्ठ a. of सुहृत्सुक्तावली.

श्रीकण्ठ Earlier than 1150 A. D.; m. in स्मृत्यर्थसार of श्रीधर, ढोण्डू's आश्व-विधि and by रघुनन्दन.

श्रीकण्ठ a. of प्रयोगमञ्जरीसंहिता.

श्रीकण्ठतीर्थ, pupil of महादेवतीर्थ; a. of मिश्रतत्त्व.

श्रीकण्ठशर्मन् a. of श्राद्धसार.

श्रीकण्ठायन a. of चातुराश्वधर्म.

श्रीकर Sec. 62.

श्रीकराचार्य, father of श्रीनाथ आचार्य-चूडामणि. About 1475-1500 A. D.; a. of दायनिर्णय, विवादनर्णय (of which दायनिर्णय seems to be part). Seems to have been connected with आश्वविवेकटीका also.

श्रीकृष्ण a. of com. on आश्वविवेक, of शूलपाणि.

श्रीकृष्ण a. of स्मृतिसार.

श्रीकृष्ण तर्कालङ्कार a. of दायक्रमसंग्रह, and of com. on दायमान. About the middle of the 18th century.

श्रीकृष्णभट्टाचार्य, son of नारायणभट्ट-
पदीष; a. of संवत्सरप्रयोगसार.

श्रीकृष्णविद्यावागीश a. of शास्त्रिकल्प-
प्रदीप or कृत्यापह्नवदीपिका.

जीवन् a. of सुप्राज्ञिकाचार. Earlier
than 1540 A. D.,

जीवन् Sec. 89. Between 1275-1310
A. D.; a. of आचारादर्श, उन्मोना-
ज्ञिक, पितृभक्ति (for students of
वसुदेव), छात्रनिर्णय, आश्रकल्प (for
students of सामवेद), समयप्रदीप,
व्रतसार. Vide N. vol. III p. 34
and vol. II p. 363 for आश्रकल्प
and N. vol. V p. 250 for पितृ-
भक्ति. Aufrecht (I p. 668) is
wrong in regarding पितृभक्ति as
another name of आश्रकल्प; vide
Ulwar cat. extract No. 351 for
व्रतसार.

जीवन्, son of नागेश्वरमिश्र. Before
1418 A. D.; a. of एकाग्रिदानपद्धति,
पुराणरत्नपद्धति, (m. in the एकाग्रि-
दानपद्धति), आर्यसंख्यापानपद्धति (pro-
bably of this author and not of
the preceding).

जीवेय a. of स्मृतिरत्नप्रकाश.

जीवर, son of नामभट्ट विष्णुभट्ट, of
विष्णुमिश्रमोच. Sec. 81.; a. of
स्मृत्यर्थसार and जीवरीय.

जीवर a. of आशौचदशकटीका.

जीवर a. of काकाविधान.

जीवर a. of काकाविधानपद्धति. Pro-
bably the same as above.

जीवर son of वासुदेव, son of होल
minister of the king

of Delhi. About 1500 A. D.; a.
of जटमल्लविकास.

जीवर, son of प्रभाकरनाथक; a. of
नित्यकर्मपद्धति. He was a fol-
lower of the माध्वदिन re-
cension of ब्रह्मसूत्रवेद and based
his work on कर्त्यावन; mentions
रत्नकरणिका. Ms. No. 603 (Ba-
roda O. I.) is dated संवत् 1547
भाद्रपद (1490 A. D.). He wrote
also भाष्य on विनयकशास्त्रपद्धति.
Vide Ms. No. 5491 (Baroda O.
I.). He mentions विज्ञानेश्वर
therein. The ms. was copied
in संवत् 1607 माघ शुद्ध १३ (1551
A. D.). D. C. Ms. No. 119 of
1884-86 of the नित्यकर्मपद्धति is
dated संवत् 1434 चैत्र वद्य १४ हनि-
वासर (i. e. 1378 A. D.).

जीवर a. of विष्णुमिश्रसंहिता.

जीवर a. of ग्रंथवेत्तवत्सलहन.

जीवर, son of रामेश्वर and younger
brother of नारायणभट्ट. About
1520-1590 A. D.; a. of साविण्डक-
दीपिका or साविण्डकनिर्णय.

जीवर (अग्निहोत्रिन्), son of जीवर्य, son
of नागेश; a. of कुण्डाभय.

जीवरपति a. of दानचान्द्रिकावली.

जीवरभट्ट a. of व्यवहारदशमोकी or दश-
दशक.

जीवरमिश्र a. of दानपरीक्षा.

जीवरद्वार a. of आचारपद्धति.

जीवरविश्वामित्र m. by रत्नभट्ट in दश-
दशक (vol. II p. 25), in नर-
भासतत्त्व (vol. I. p. 820, as the
author of a सुखवेद).

श्रीनाथ आचार्यकृतमाणि, son of श्रीकर; a. of कृत्यतत्त्वार्णव or कृत्यकालविनिर्णय, विवेकार्णव and ह्युदितत्त्वार्णव, आचार-चन्द्रिका, दानचन्द्रिका, and आद्य-चन्द्रिका, गृह्यदीपिका and छन्दोगश्राद्ध-दीपिका or आद्यदीपिका, प्रायश्चित्त-विवेक, दुर्गोत्सवविवेक, शुद्धिविवेक and of तात्पर्यदीपिका (com on तिथि-विवेक of शूलपाणि), दायभागटिप्पणी (com. on दायभाग), आद्यविवेक-व्याख्या (com. on शूलपाणि's आद्य-विवेक), सारमञ्जरी (com. on छन्दो-गपरिशिष्टप्रकाश of नारायण). Be-
tween 1470-1540 A.D. as he quotes कृष्ण, मदनपारिजात and ह्युदितचिन्तामणि of वाचस्पति and as his ह्युदितचिन्तामणि is quoted in ह्युदिततत्त्व of रघुनन्दन and as रघुनन्दन speaks of him as his guru and mentions his आद्यचन्द्रिका in the यजुर्वेदिआद्यतत्त्व (Jīvananda vol. II p. 393).

श्रीनाथभट्ट a. of वृत्तकनिर्णय.

श्रीनिवास a. of लक्ष्मीसपर्यासार.

श्रीनिवास a. of सुबोधिनी com. on जैमिनिस्मृत्य and of सुबोधिनी on ब्राह्मणपञ्चसूत्र.

श्रीनिवास a. of भक्तिविवेक.

श्रीनिवास a. of ह्युदितदीपिका (com-
posed in 1159-60 A. D.).

श्रीनिवास a. of सदाचारस्मृति. Pro-
bly same as above.

श्रीनिवास, pupil of यादवाचार्य; a. of आश्विनकौस्तुभ a com. on सदा-
चारस्मृति by आनन्दतीर्थ.

H. D. 95.

श्रीनिवास, pupil of कृष्ण; a. of स्मृति-
सिन्धु.

श्रीनिवासतर्कवागीश a. of आशौचनिर्णय.

श्रीनिवासतीर्थ a. of सन्ध्यावन्दनभाष्य.

श्रीनिवासदीक्षित a. of ब्रह्मोदनप्राय-
श्चित्त.

श्रीनिवासपण्डित a. of सदाचरसंग्रह.

श्रीनिवासभट्ट, son of श्रीनिकेतन; a. of
शिवाचनचन्द्रिका and भैरवाचार्यपरि-
जात.

श्रीनिवासमखिन् a. of प्रायश्चित्तसुबोधिनी

श्रीनिवासशिष्य, brother of सीताराम;
a. of प्रयोगचन्द्रिका.

श्रीनिवासाचार्य a. of दत्तरत्नप्रदीपिका.

श्रीनिवासाचार्य a. of प्रणववर्णन.

श्रीनिवासाचार्य, son of गोविन्दार्य of the
कौशिकगोत्र; a. of तिथिनिर्णयकारिका
and of श्रीनिवासदीक्षितीय (on वैष्ण-
वसंस्कृत).

श्रीपति a. of अद्भुतसागरसार.

श्रीपति or नीलकण्ठ a. of वैभवावल्लभ.

श्रीपति a. of तैत्तिरीयमाला m. by रघु-
नन्दन.

श्रीपति a. of व्यवहारनिर्णय m. by रघु-
नन्दन in एकादशीतत्त्व (vol. II. p.
39) and in मलमासतत्त्व.

श्रीपति a. of व्यवहारसमुच्चय m. in
संस्कारतत्त्व (vol. I. p. 928)

श्रीभीम vide under भीम.

श्रीवल्लभाचार्य of the भारद्वाजगोत्र, same
as बल्लभाचार्य; a. of जगद्बल्लभा.

श्रीशैलताताचार्य, son of मुन्दरार्य; a. of
वचनसारसंग्रह.

श्रीहर्षदीक्षित a. of हर्षकौस्तुभ com. on
शारदातिलक.

श्लोककल्याण m. by अपरार्क p. 485.

श्लोकगोमिल m. by हेमाद्रि.

श्लोकगौतम m. by कालविवेक of
जीवतवाहन, अपरार्क (p. 483), काल-
माधव (p. 153).

श्लोकव्यास m. in मव. पा.

श्लोकापस्तम्ब m. in आचारमयल.

श्वेतकेतु m. in आप. प. सू. I. 4. 13.
19.

संकरषणशरण a. of वैष्णवधर्मसुरभूममहारी.

सचलमिश्र a. of स्तुतिसार (B. O. mss.
cat. vol. I. No. 447 p. 524).

सचिदानन्द a. of वैदिकाचारनिर्णय.

सचिदानन्दनाथ a. of ललिताचरनचन्द्रिका.

सचिदानन्दसरस्वती a. of यतिसिद्धान्त-
निर्णय.

सत्य (probably a purely astronomi-
cal writer) m. in कालविवेक (p.
191) of जीवतवाहन, अपरार्क (p. 550).
A सत्याचार्य is mentioned by
बराहमिहिर (6th century) in his
बृहत्सातक.

सत्यतपस्व a. of a स्तुति; m. in स्तुति-
चन्द्रिका, in कालमाधव (p. 88), in
नि. सि.

सत्यनाथतीर्थ a. of कर्मप्रकाशिका (com.
on जयतीर्थ's टीका on कर्मनिर्णय of
आनन्दतीर्थ).

सत्यव्रत a. of स्तुति; m. by कालविवेक of
जीवतवाहन (p. 141), अष्टावक्र of

कुल्लुक, स्तुतिच०, अपरार्क (pp. 154,
527, 548).

सत्याधोऽशेषिण्य a. of आशौचसंग्रह.

सदानन्द a. of com. on विष्णुज्जाग्रम-
वीषिका.

सदानन्द a. of उन्मोनादिक

सदानन्द a. of दिव्यसंग्रह.

सदानन्दस्वामिन् a. of शैवसुधाकर (B.
O. mss. cat vol. I No. 387 p.
454)

सदाराम son of द्वेष्टेश्वर; a. of प्राय-
श्चित्तसदोद्य.

सदाराम a. of आचारसंग्रहोद्य.

सदाराम a. of गोत्रप्रवरनिर्णय.

सदाशङ्कर a. of प्रायश्चित्तसंग्रह.

सदाशिव, son of गदाधर of the बृहद्बुध
family. First quarter of 18th cen-
tury A.D.; a. of आचारस्तुतिचन्द्रिका,
आशौचस्तुतिचन्द्रिका (composed for
king जयसिंह of जयनगर), किरा-
चरनचन्द्रिका.

सदाशिव a. of चतुरशीतिज्ञातिचन्द्रिका.

सदाशिव, son of शिवादि परमानन्द; a. of
दानमनोहर (composed in 1678-
79 A. D. at the bidding of
गोदेव मनोहरदास).

सदाशिव a. of दायमानटीका.

सदाशिव (same as आश्वेय q.v.);
a. of सावित्र्यकर्मस्तुति.

सदाशिवदीक्षित a. of ब्रह्मसूत्रदीपिका.

सदाशिवद्विवेदिन a. of शास्त्राचार्य.

कुम्भकुमार m. in नि. सि., त्रिर्णयासुत,
विरयलीसेतु.

सनातनमोक्षामित्र, son of कुमार and
pupil of चेतन्य and brother of
रूप and बल्लभ. About 1500-1550
A. D.; a. of भक्तिरमासुतसिन्धु and
हरिभक्तिविलासटीका.

सप्तर्षि-2 स्मृति is ascribed to them.
Vide under सप्तर्षिसंमतस्मृति.

सप्तमकर a. of भाष्य on! ब्राह्मसूत्र
(कात्यायनीय); m. in ब्राह्मसूत्र
(vol. I pp. 194, 220), आह्निक-
तत्त्व (vol. I pp. 336, 388),
तिथितत्त्व (vol. I p. 171), शुद्धि-
तत्त्व (vol. II p. 311).

संज्ञमभट्ट About 1000 A. D.; m.
in कालविवेक of जीवत० (pp. 240,
255).

सरस्वतीतीर्थ or नरहरि a. of स्मृतिदर्पण.
About 1300 A. D.

सर्वज्ञानारायण vide under नारायण
सर्वज्ञ.

सर्वेश्वर, son of विश्वेश्वर, son of
भूतेश्वर; a. of व्यवहारसर्वस्व.

सर्वेश्वर, son of लीलाधर; a. of
संख्याकारिका.

सर्वोक्त त्रिवेदिन् a. of विवादसारार्णव
(compiled for Sir William
Jones in 1789).

सहस्रनाममित्र m. in com. on आशौ-
चाष्टक of बररुचि.

सांख्यायन vide under शाङ्खयन.

सामराज a. of व्रंतरत्नाकर.

साम्बभट्ट a. of गायत्रीपुराणप्रयोग.

साम्बाजी Or साबाजी प्रतापराज, son of
पण्डित पद्मनाभ of जामदग्न्यवत्स-
गोत्र. He was a protegee of
मिनामसाह; a. of परशुरामप्रताप and
भीमार्चनदीपिका (vide ms. No.
5887 Baroda O. I. for राजबल्लभ-
काण्ड of the परशुरामप्रताप and
दानकाण्डपर्व is a part of it).

मायण, brother of माधवाचार्य and
son of मायण. Vide sec. 92.
Several works are attributed to
him, but one cannot be certain
of their authenticity; a. of गो-
भिलयुद्धसूत्रभाष्य, जातिविवेकशतप्रश्न,
पुरुषार्थसुधानिधि, संख्याभाष्य, प्राय-
श्चित्तसुधानिधि, रामतत्त्वप्रकाश, स्मृति-
संग्रह.

सारङ्गपाणि, son of सुकुन्द; a. of
विवाहपटल.

सर्वभौम (this is a mere title);
a. of स्मृतिग्रन्थराज, दायभागव्यवस्था.

साहेबराम a. of तीर्थसंग्रह.

सिद्धनाथ a. of तुलादानप्रकरण.

सिद्धलक्ष्मण a. of तिथिदिर्णय (com-
posed by order of king प्रतापदेव
of Kalpi).

सिद्धान्तपञ्चानन a. of वाक्यतत्त्व (part
of द्वैततत्त्व).

सिद्धान्तवागीश, son of श्रीहरिाचार्य; a.
of शुद्धचालोक com. on मिताक्षरा
(B. O. mss. cat. vol. I No. 383
p. 448).

सिद्धान्तवागीशभट्टाचार्य. Not later
than 1610 A. D. a. of तीर्थ-
कौस्तुभ, कृत्यकौस्तुभ, व्यवहारकौस्तुभ,
शुद्धिकौस्तुभ, संक्रान्तिकौस्तुभ.

सिद्धान्तवाचस्पति a. of सुखिमकरम्.

सिद्धेश्वर, son of दामोदर, son of
हङ्गुलम्. About 1630-1670 A.D. ;
a. of संस्कारभास्कर or संस्कारमयूख,
संस्कारावृत.

सीताराम, son of मङ्गुण्ड of कौण्डिन्य-
गोत्र ; a. of तत्त्वविवृति com. on
नीतिप्रकाश of वैशम्पायन.

सीतारामचन्द्र, son of श्रीधरामङ्गु and
कामका and grandson of सुसिंह,
of कौण्डिन्यगोत्र ; a. of कालनिर्णय-
चन्द्रिका.

सीतारामशास्त्रि a. of वृत्तरत्नार्पण.

सुदर्शनाचार्य, son of बाग्विजय. Ear-
lier than 1500 A. D. ; a. of
तात्पर्यदर्शन com. on आपस्तम्बसूत्र
(pr. in Kashi S. series) ; आ-
ह्निकसार, तिथिनिर्णय, आशुनिर्णय ;
m. in भट्टोजि's com. on चतुर्विंश-
तिमत and in विद्यानगरिजात, by
नारायणभट्ट in his प्रयोगरत्न, in the
द्वैतनिर्णय of हङ्गुलम्. He men-
tions कर्पर्विनायक in the तात्पर्य-
दर्शन.

सुन्दर, son of राघव ; a. of वाराणसी-
दर्शन.

सुन्दरसेन m. in com. on नीतिवाक्या-
वृत.

सुमहोदय, son of वेङ्कटेश. Later than
1400 A. D. ; a. अभिनवपञ्चशीति
with com. चर्मप्रदीपिका.

सुमन्तु Sec. 29.

सुरेश्वर a. of वृत्तिसंख्यावार्तिक.

सुरेश्वर a. of तिथित्वरूप or सर्वतिथि-
त्वरूप.

सुरेश्वर व्याख्याय. Earlier than 1500
A. D. ; a. of स्वर्गहारावच.

सुरेश्वरस्वामि, pupil of रघुरामतीर्थ ;
a. of उपचारबोडधारलमाला and
महादेवपरिचर्याप्रयोग.

सुरेश्वराचार्य a. of काशीवृत्तिमोक्षनिर्णय
or काशीमोक्षनिर्णय.

सुगतमाचार्य a. of विष्णुतीर्थीयव्याख्यान.

सुरमिश्र a. of जगन्नाथप्रकाश (com-
piled under orders of जगन्नाथ,
king of काम्बोज).

सुरुभट्टलक्ष्मीनरसिंह a. of कालावृत.

सूर्यपण्डित. Later than 1500 A. D. ;
a. of com. on कालनिर्णयदीपिका of
रामचन्द्राचार्य.

सूर्यकरशर्मन् a. of दानपञ्जी (compiled
at the bidding of नवराज).

सूर्यनारायण (इन्द्रगण्ड) a. of आह्निक-
भास्कर.

सूर्यराम a. of कर्मविपाकसूत्र.

सूर्यसेन (reputed) a. of निर्णयवृत.

सोडदेव, son of गौतमदेवनाथ, son of
ब्रह्मदेव who was treasurer (कोषा-
धिकारी) to a गौड prince ; a. of
शेषावृत (B. O. mss. cat. vol. I
No. 389 p. 456).

सोमकीर्ति आचार्य a. of सप्तम्यसनकचा-
सहस्रवच.

सोमवत्त m. in हेमाद्रि (काकुत्स्थ
p. 79).

सोमदेव a. of नीतिवाक्यावृत. He
wrote his वृत्तिसंख्या in the 881
(969-70 A. D.) :

सोमनाथ a. of मक्तिरहस्य.

सोमनाथ, son of मुंजल and क्षापाम्बिका and surnamed सकलकल and a resident of जलग्राम; a. of जातिमाला (D. C. No. 302 of 1884-1886 is a work in about 160 verses in various metres on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति, but not on वर्णशास्त्र or castes).

सोमनाथभट्ट, son of सुरभट्ट of the वनितल family; a. of सोमनाथीय.

सोममिश्र m. in अपिपाल's शूद्रपद्धति.

सोमश्यास a. of आशौचनिर्णय.

सोमशम्भु, pupil of सचिव, pupil of ईशान; a. of कर्मक्रियाकाण्ड (composed in 1073 A. D.). HP. cat. p. XI.

सोमसुन्दराक्षिप्य a. of विबाहपटलस्तवक.

सोमेश्वर बल्लोकमल्ल • Calukya king, son of विक्रमादित्य. Reigned 1127-1138 A. D.; a. of अभिलषितार्थचिन्तामणि or भानसोछास (composed in śake 1051 i. e. 1129 A. D.).

सोन्य m. in स्मृतिच०.

शङ्खलक्ष्मीर्ष m. in ति. सि.

स्मार्त i. e. रघुनन्दनभट्टाचार्य m. in the व्य. म.

स्वल्पयोगलोक m. in कालविवेक of जीवत-
• ब्राह्मण; vide p. 286 n. 631.

स्वल्पसंवर्त m. in स्मृतिसार of हर्षनाथ.

हरजीभट्ट About 1610 A. D.; a. of
सुवर्तचन्द्रकला.

हरदत्त Sec. 86; a. of अनाकुला (com. on आप. घ. सू.), अनाविला (com. on आश्व. घ. सू.), उज्ज्वला (com. on आप. घ. सू.), com. on आप-
• स्तम्बीय मन्त्रप्रश्न or मन्त्रपाठ. (or प्रकाशिकाण्डमन्त्र), मिताक्षरा (com. on मौ. घ. सू.), com. on आपस्तम्ब-
परिभाषासूत्र.

हरदत्त a. of स्मृतिसंग्रह.

हरि a. of आशौचनिर्णय.

हरि a. of सङ्ख्य.

हरि, son of नरसिंह of the अष्टपुत्र family; a. of एकादशीनिर्णय (composed at विराट्‌नगर, modern Wai, on the Kṛṣṇa river).

हरि a. of शिवाराधनदीपिका.

हरिकृष्ण सिद्धान्त a. of मकरन्दप्रकाश.
(ms. dated 1668 A. D.)

हरिगण a. of व्ययहारसमुच्चय.

हरिगिरि a. of कुरुक्षेत्रानुक्रमणिका.

हरिजीवनमिश्र a. of स्नानसूत्रपद्धति.

हरिवन्तु son of सूचर; a. of कर्मदीपिका
(ms. No. 6892, Baroda O. I.).

हरिवत्तमिश्र a. of तिथिचन्द्रिका.

हरिवत्तमिश्र a. of व्ययहारपरिभाषा.

हरिदास, son of पुरुषोत्तम; a. of प्रस्ता-
वरत्नाकर (composed in संवत् 1614
i. e. 1557-58 A. D.).

हरिदास, son of बत्सराम; a. of वेत्ता-
मुक्तामणि. Earlier than 1625 A. D.

हस्तिनासतर्काचार्य m. by रघुनन्दन in
सुद्धितत्त्व (:p. 243)

हरिवीक्षित a. of com. on दास्यभाष्य.

हरिवेचक m. in आशुसागर of कुमुद-
वदु.

हरिवेचरि a. of विवाहपटल.

हरिनन्दन a. of सुहृत्तरत्नाकर.

हरिनन्दन a. of गङ्गामक्तिप्रकाश (com-
posed in 1795-96 A. D.).

हरिनाथ Sec. 91 ; a. of स्तुतिसार or
-सारसमुच्चय.

हरिनाथमिश्र a. of दत्तकतत्त्वनिर्णय or
-निर्णय.

हरिनाथाचार्य a. of सङ्केतकौमुदी, सन्ता-
नदीपिका.

हरिनारायण a. of सुहृत्तमञ्जरी.

हरिनारायण a. of वर्षकृत्य.

हरिनारायण a. of सुदिततत्त्वकारिका
(based on रघुनन्दन's work).

हरिनारायण (a title of वैरवसिंह king of
मिथिला) a. of महार्जव divided
into seven तरङ्ग on कृत्य, आचार,
विवाद, व्यवहार, दान, सुखि and आशु.
B. O. mss. cat. vol. I. No. 76
p. 69 contains the first viz. on
कृत्य.

हरिप्रसाद, son of मकरन्द; a. of आचार-
तत्त्व.

हरिप्रसाद, son of गङ्गेरा or गङ्गेन्दर of
मञ्जरा; a. of सङ्केततत्त्वार्थिक in 62
verses.

हरिप्रसादशर्मन् a. of प्रतिष्ठाप्रकाश.

हरिप्रसाद a. of सुहृत्तसङ्कायली.

हरिकट्ट a. of विवाहपटल.

हरिकट्टदीप्तिता a. of अमरकर्मदीपिका

हरिमाधु शुद्ध a. of साकसारवली.

हरिमास्करशर्मन्, son of आपाजिबहु or
आप्याजिबहु. Vide under मास्कर-
शर्मन्.

हरिमिश्र a. of विषयाविवाहविचार.

हरिराम Later than 1600 A. D. ; a. of
com. on अभिस्तुति, of आङ्गिकसार, of
com. on छन्दोगपरिक्षिप्तप्रकाश of
नारायण, of प्रापञ्चितसार, of com.
on बुधस्तुति, of com. on मलमल्ल-
तत्त्व, of व्यवहारप्रकाश, आशुवर्जन,
वदकर्मविशेक.

हरिराय a. of शिवपूजनपद्धति.

हरिराय गोस्वामिन् a. of तत्तत्तुत्राविशेक.

हरिलाल a. of दीपिका (com. on
आचारादर्श of श्रीवत्त).

हरिलालमिश्र a. of तिथ्युक्तिरत्नावली.

हरिवंश m. as a predecessor in काल-
विशेक of जीवत० and in सुदिततत्त्व
of रघु० (vol. II. p. 295).

हरिकण्ठूर a. of पात्राप्रयोगतत्त्व.

हरिशर्मन् Earlier than 1500 A. D. ; m.
in प्रापञ्चिततत्त्व of रघु० (Vol. I p.
531) as भाष्यकार of पारस्करसूत्र, in
सुदिततत्त्व (vol. II. p. 305), उद्धार-
तत्त्व (vol. II. p. 143) etc. ; in
यजुर्वेदियाशुतत्त्व (vol. II. p. 488)
हरिहर and हरिशर्मन् are separately
mentioned in the same sentence
on a passage of the कातीयसूत्र.

हरिश्चन्द्र a. of धर्मसंग्रह.

हरि रामन्तराज, son of कृत्य ; a. of
सूर्यप्रकाश.

हरिसेन of Benares ; a. of राजनीति.

हरिहर a. of com. on भाष्यचक्र or वक्राश्लोकी. Ms. (Baroda O. I.) No. 1526 is dated शके 1448.

हरिहर (probably the same as हरिहर above) a jurist m. in वि. र.

हरिहर a. of com. on छन्दोगपरिशिष्ट-प्रकाश of नारायण.

हरिहर a. of प्रयोगरत्न

हरिहर, son of भास्कर alias भातुभट्ट, a. of अन्वयेष्टिपद्धति (following the भारद्वाजसूत्र).

हरिहर आग्निहोत्रिन् Sec. 84 Between 1275-1400 ; a. of भाष्य on पारस्करयज्ञसूत्र and पद्धति thereon and of com. on स्नानविधिसूत्र of कात्यायन.

हरिहरपाण्डित, son of नारायण ; a. of आचारसंग्रह.

हरिहरभट्टाचार्य a. of समयप्रदीप (composed in śake 1481 i. e. 1559-60 A. D.).

हरीश्वर a. of ह्यष्टिपरिच्छेद (B. O. Mss. cat. vol. I. No. 379 p. 434). Later than 1450, as he mentions रत्नकर and ह्यष्टिविवेक.

हर्ष, or श्रीहर्षदीक्षित a. of हर्षकौमुदी (com.) on शारदातिलक.

हर्षभट्ट m. in भास्करसागर of कुल्लूक.

हलधरदीक्षित, son of पद्मनाभ ; a. of नृसिद्धिर्षण.

हलायुध 1000-1100 A. D. ; a jurist m. in कल्पतरु, वि. र., स्मृतिसार of हरिनाथ.

हलायुध, son of धनञ्जय of the बन्धुगोत्र, brother of ईशान and पद्मपति. Sec. 72 ; a. of ब्राह्मणसर्वस्व, पाण्डितसर्वस्व, वैष्णवसर्वस्व, शैवसर्वस्व, कर्मोपदेशिनी.

हलायुध a. of com. on आश्वपद्धति of पद्मपति

हलायुध, son of सङ्कर्षण. Between 1200-1400 A. D. ; a. of com. प्रकाश on the आश्वकल्पसूत्र of कात्यायन. Vide p. 301 above.

हलायुध, son of पुरुषोत्तम ; a. of पुराणसर्वस्व (composed in 1474 A.D.).

हलायुध a. of संवत्सरप्रदीप (mentioned in the एकादशीतरु and ह्यष्टितरु).

हलायुधभट्ट a. of com. on the मितप्रसार of विज्ञानेश्वर.

हलिरामशर्मा a. of कामरूपयात्रापद्धति.

हारीत. Sec. 11, 56 ; a. of धर्मसूत्र and (another हारीत) a. of a स्मृति in verse on व्यवहार &c.

हिरण्यकेतु m. in भास्करसागर of कुल्लूक.

हिरण्यकोशिन a. of धर्मसूत्र, पितृमेघसूत्र, गृह्यसूत्र.

हृदयनाथ a. of नान्दीमुखनिरूपण (B. O. mss. cat. No. 242 p. 264) ; mss. dated शके 1753.

हृदयानन्द विद्यालङ्कार a. of जीवितिकार-संग्रह.

हेमाचरु m. by कुरु in आरुचरु.

हेमाचरु a. of अरुचरु. Flourished
between 1088-1172 A. D.

हेमाचरु, son of कामदेव, son of वारु-
देव. Sec. 87 ; a. of चतुर्वर्णविष्णा-
मणि, आरुचरु (according to
कात्यायन).

हेमाचरु a. of अरुचरुविष्णि.

हेमाचरु a. of अरुचरुविष्णु.

हेमाचरु (or होमाचरु) ; a. of वरु-
चरुविष्णु or स्तुतिचरु, आरु-
चरुविष्णु (Ulwar cat. extract No.
355), आरुचरुविष्णु.

Bhandarkar Oriental Research Institute

POONA (No. 4)

PRICE-LIST

OF THE

- (I) Bombay Sanskrit and Prakrit Series**
- (II) Government Oriental Series**
- (III) Miscellaneous Publications**
- (IV) Annals of the Institute**
- (V) Reports of the All-India Oriental Conferences**
- (VI) Fascicules of the Critical Edition of the
Mahābhārata**

1929

Printed by V. G. Paranjpe, M. A., LL. B., D. Litt., at the Bhandarkar
Institute Press, 198 (18) Sadashiv Peth, Poona No. 2, and , ,
published by S. K. Belvalkar, M. A., Ph. D., Secretary, at the
Bhandarkar Oriental Research Institute, Poona No. 4.

Bhandarkar Oriental Research Institute, Poona, No. 4

Rules of the Sales Branch (General Department)

Rate of discount on the sale of publications :—

Purchaser	Old-stock	Institute's publications including revisions and reprints	Oriental Conference Reports
1. Members of the Institute and recognised booksellers.	20% 25%	20%	12½%
2. Other purchasers.*	15%	12½%	6½%

*On orders of Rs. 10/- or more only.

N. B.- No discount will be given on fraction of a Rupee.

BOMBAY SANSKRIT AND PRAKRIT SERIES

Edited under the Supervision of the
Publication Department

Bhandarkar Oriental Research Institute, Poona (4)

(i) *Works already published*

	Rs. as.
No. I Pañcatantra, Book IV and V, edited with Notes by Dr. G. Bühler	0 4
No. II Nāgojibhatta's Paribhāṣenduśekhara, Part I, Sanskrit Text and Various Readings, edited by Dr. F. Kielhorn (<i>out of stock</i> ) ... ..	...
No. III Pañcatantra, Books II, and III, edited with Notes, by Dr. G. Bühler	0 4
No. IV Pañcatantra, Book I, edited with Notes, by Dr. F. Kielhorn	0 6
No. V Raghuvamśa of Kālidāsa, with the commentary of Mallinātha, Part I (Cantos I-VI), edited with Notes, by S. P. Pandit, M. A. (<i>out of stock</i> ) ... ..	...
No. VI Mālavikāgnimitra of Kālidāsa, edited with Notes, by S. P. Pandit, M. A., 2nd edition (<i>out of stock</i> ) ... ..	...
No. VII Nāgojibhatta's Paribhāṣenduśekhara, Part IIA (Paribhāṣas 1-37) Translation and Notes, by Dr. F. Kielhorn	0 8
No. VIII Raghuvamśa of Kālidāsa, with the commen- tary of Mallinātha, Part II (Cantos VII-XIII), edited with Notes, by S. P. Pandit, M. A., (<i>out of stock</i> ) ... ..	...
No. IX Nāgojibhatta's Paribhāṣenduśekhara, Part IIB, (Paribhāṣas 38-69), Translation and Notes, by Dr. F. Kielhorn (<i>out of stock</i> ) ... ..	...

	Rs. 2a
No. X Daśakumāracarita of Daṇḍin, Part I, by Dr. G. Bühler and Part II, by Dr. P. Peterson, re-edited with Notes in one Volume, by G. J. Agashe ...	4 0
No. XI Nīṭisāṭaka and Vairāgyasāṭaka of Bhartṛhari, edited with Notes, by Justice K. T. Telang, M. A. (copy-right restored to the editor) ...	...
No. XII Nāgogibhaṭṭa's Paribhāṣendusekhara, Part IIC, (Paribhāṣās 70-122); Translation and Notes, by Dr. F. Kielhorn (out of stock) ...	...
No. XIII Raghuvaṃśa of Kālidāsa, with the Commentary of Mallinātha, Part III (Cantos XIV-XIX) edited with Notes, by S. P. Pandit, M. A. (out of stock) ...	...
No. XIV Vikramāṅkadevacarita of Bilhana, by Dr. G. Bühler, (copy-right restored to the editor) ...	...
No. XV Mālatī-Mādhava, with the Commentary of Jagaddhara, edited with Critical Notes, etc., by Dr. R. G. Bhandarkar, Second edition ...	4 4
No. XVI Vikramorvaśīya of Kālidāsa, with Notes, by S. P. Pandit, M. A., Third edition ...	2 0
No. XVII Hemacandra's Deśī-nāmamālā, Part I, by Prof. Pischel and Dr. G. Bühler (in Press) ...	...
No. XVIII* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. I, Part I, by Dr. F. Kielhorn, (out of stock) ...	...
No. XIX* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. I, Part II, by Dr. F. Kielhorn, (out of stock) ...	...
No. XX* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. I, Part III, by Dr. F. Kielhorn, (out of stock) ...	...
No. XXI† Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. II, Part I, by Dr. F. Kielhorn, Second Edition ...	3 0
No. XXII† Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. II, Part II, by Dr. F. Kielhorn, Second edition ...	3 0

* Nos. 18, 19 and 20 are bound together in one volume, the whole volume being priced Rs. 4-8.

† Nos. 21, 22 and 23 are bound together in one volume, the whole volume being priced Rs. 9.

	Rs. as.
No. XXIII Vasiṣṭha-Dharmaśāstra, edited with Notes, by Dr. A. A. Führer, <i>Second edition</i> ...	0 12
No. XXIV Kādambarī by Bāṇa and his Son, Vol I Text Vol. II, Notes and Introduction, by Dr. P. Peterson, (<i>out of stock</i> ) ...	...
No. XXV Kirtikaumudī, edited with Notes, by Professor A. V. Kathawate (<i>copy-right restored to the editor</i> ) ...	...
No. XXVI† Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. II, Part II, by Dr. F. Kielhorn, <i>Second edition</i> ...	3 0
No. XXVII Mudrārāksasa of Viśākhadatta, with the Commentary of Dhundirāja, edited with Notes, by Justice K. T. Telang, M. A. (<i>copy-right restored to the editor</i> ) ...	...
No. XXVIII* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. III, Part I, by Dr. F. Kielhorn, <i>Second edition</i> ..	3 0
No. XXIX* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol. III, Part II, by Dr. F. Kielhorn, <i>Second edition</i> ...	3 0
No. XXX* Vyākaraṇa-Mahābhāṣya of Patañjali, Vol III, Part III, by Dr. F. Kielhorn, <i>Second edition</i> ...	3 0
No. XXXI Subhāsitāvalī of Vallabhadeva, edited by Dr. P. Peterson and Pandit Durgaprasad ...	2 8
No. XXXII Tarkakaumudī of Laṅkāśi Bhāskara, edited by M. N. Dvivedi (<i>copy-right restored to the editor</i> ) ...	...
No. XXXIII Hitopadeśa of Nārāyaṇa, edited by Dr. P. Peterson ..	0 14
No. XXXIV Gaṇḍavaho of Vākpati, edited by S. P. Pandit, M. A., <i>Second edition</i> , re-edited by N. B. Ugikar, M. A. ...	5 8
No. XXXV Mahānārāyaṇa Upaniṣad, edited by Col. G. A. Jacob ...	0 7

† Nos 21, 23 and 26 are bound together in one volume, the whole volume being priced Rs. 9.

* Nos. 28, 29 and 30 are bound together in one volume, the whole volume being priced Rs. 9.

Shri. Sri. Oriental Research Institute

			Rs. and
No. XXXVI	Selections of Hymns from the Rgveda (First Series) by Dr. P. Peterson, <i>Fourth edition</i> ...	2	0
No. XXXVII	Sarvagadharapaddhati, Vol. I, edited by Dr. P. Peterson (<i>out of stock</i>) ...	...	...
No. XXXVIII	Naiskarmyasiddhi, by Col. G. A. Jacob, <i>Second edition</i> , revised with the addition of an introduction and explanatory Notes by Professor M. Hiriyanna, M. A. ...	3	0
No. XXXIX	Concordance to the Principal Upanisads and the Bhagavadgītā, by Col. G. A. Jacob (<i>out of stock</i>) ...	...	...
No. XL	Eleven Ātharvaṇa Upanisads, with Dipikās, by Col. G. A. Jacob, <i>Second edition</i> ...	1	8
No. XLI	Handbook to the study of Rgveda, Part I, comprising Śāyana's Introduction to his Rgveda- bhāṣya, with English Translation, by Dr. P. Peterson (<i>under revision</i>) ...	...	...
No. XLII*	Dasakumārcarita of Dandin, Part II by Dr. P. Peterson ...	...	...
No. XLIII	Handbook to the study of Rgveda, Part II, comprising the Seventh Mandala of Rgveda with the Bhāṣya of Śāyana (<i>under revision</i>) ...	...	...
No. XLIV	Āpastamba-Dharmasūtra, with the commen- tary of Hiranyakesi, Part I, by Dr. G. Buhler re-edited by Prof. M. G. Shastri M. A. (<i>in press</i>)...	...	...
No. XLV	Rājataranginī of Kalhana, Part I, (Cantos I. to VII) by Pandit Durgaprasad (<i>under revision</i>) ...	...	...
No. XLVI	Patañjali's Yogasūtra, with the Scholia of Vyāsa, and the Commentary of Vācāspati, and, the Vṛtti of Nagojibhaṭṭa, by Rajaram Shastri Bodas and Vasudeo Shastri Abhyankar, <i>Second edition</i> ...	...	...
No. XLVII	Parāśara's Dharma-Samhitā, with the Com- mentary of Śāyana-Mādhavācārya, Vol. I, Part I, by Vaman Shastri Islampurkar (<i>out of stock</i>) ...	...	...

*See above, No. X.

Rs. as.

No. XLVIII	Parāśara's Dharma-Samhitā, with the Com- mentary of Sāyana-Mādhavācārya, Vol. I, Part II, by Vaman Shastri Islampurkar (<i>out of stock</i> )	...	...
No. XLIX	Nyāyakośa, by Mahāmahopādhyāya Bhima- charya Zalkikar, revised and considerably enhanc- ed third edition by M. M. Vasudeo Shastri Abhyankar	...	15 0
No. L	Āpastamba-Dharmasūtra with the Commentary of Hiranyakeśi Part II, by Dr. G. Bühler, re-edited by Prof. M. G. Shastri, M. A. (<i>in press</i> )	...	...
No. LI	Rāstarāngini of Kalhana, Vol. II, (Canto VIII) by Pandit Durgaprasad, (<i>under revision</i> )	...	...
No. LII	Mṛgahakatika, Vol. I, Text with two Com- mentaries and Various Readings, by N. B. Godbole (<i>out of stock</i> )	...	...
No. LIII	Navasāhasāṅkacarita, Part I, by Vaman Shastri Islampurkar (<i>out of stock</i> )	...	...
No. LIV	Rājatarangini of Kalhana, Vol. III, containing the supplements to the work by Dr. P. Peterson, (<i>under revision</i>)	...	1 2,
No. LV	Tarksaṅgraha of Annambhaṭṭa with Dīpika, and Nyāyabodhini, edited with Notes etc. by Y. V. Athalye and M. R. Bodas, (<i>Second edition</i>)..	...	3 0
No. LVI	Bhāṭṭikāvya, edited with the Commentary of Mallinātha, Vol. I, by Rao Bahadur K. P. Trivedi..	...	9 0
No. LVII	Bhāṭṭikāvya, edited with the Commentary of Mallinātha, Vol. II, by Rao Bahadur K. P. Trivedi	...	6 0
No. LVIII	Selections of Hymns from the Rgveda (Second Series), by Dr. P. Peterson; <i>Second edition</i> , revised and enlarged by Dr. R. Zimmermann...	...	5 8
No. LIX	Parāśara's Dharma-Samhitā, with the Commen- tary of Sāyana-Mādhavācārya, Vol. II, Part I, by Vaman Shastri Islampurkar.	...	4 0
No. LX	Kumārpālacarita of Hemacandra, (<i>in Prakrit</i>) by S. P. Pandit, M. A. (<i>out of stock</i> )...	...	...

No. LXI	Rekhaganita, Vol. I, by H. H. Dhruva and K. P. Trivedi	...	...	12 0
No. LXII	Rekhaganita, Vol. II, by H. H. Dhruva and K. P. Trivedi	...	...	9 0
No. LXIII	Ekavali of Ydyadhara, with Mallinatha's Commentary, edited by Rao Bahadur K. P. Trivedi (out of stock)	...	...	...
No. LXIV	Parasara's Dharma-Samhita, with the Commentary of Sayana-Madhavacarya, Vol. II, Part II, by Vaman Shastri Islampurkar	...	...	5. 0
No. LXV	Prataparudrayasobhushana of Vidyanaatha, with Commentary Ratnapana of Kumarsvamin, edited by Rao Bahadur K. P. Trivedi	...	...	11 0
No. LXVI	Harṣacarita of Bana, Part I, Text with ... Commentary Sanketa, edited by Dr. A. A. Führer...	...	...	2 0
No. LXVII	Parasara's Dharma-Samhita, with the Commentary of Sayana-Madhavacarya, Vol. III, Part I, by Vaman Shastri Islampurkar	...	...	4 0
No. LXVIII	Śrībhāṣya of Rāmānuja, Vol. I, Text, edited by Vasudeo Shastri Abhyankar	...	...	11 0
No. LXIX	Dvyāśraya-kāvya of Hemacandra, with the Commentary of Abhayatilakagani, Vole I, (Cantos I—X) by Prof. A. V. Kathawate	...	...	9 0
No. LXX	Vaiyākaraṇabhūṣana of Kondaḥṣaṭṭa, with the Vaiyākaraṇabhūṣanasāra and the Compenṭary Kāṣikā of Harirāma edited with Notes, by Rao Bahadur K. P. Trivedi	...	...	10 0
No. LXXI	Ṣaḍbhāṣacandrika of Lakṣmīdhara, with Introduction, Notes etc, by Rao Bahadur K. P. Trivedi	...	...	7 8
No. LXXII	Śrībhāṣya of Rāmānuja, Vol. II, Notes by Vasudeo Shastri Abhyankar	...	...	6 8
No. LXXIII	Nirukta of Yaska, with the Commentary of Durgācārya, Vol. I, by Professor H. M. Bhadkamkar	...	...	9 8

Bombay Sanskrit and Prākṛit Series

	Rs. as.
No. LXXIV Parāśara's Dharma-Samhitā, with the Commentary, of Śaṅkha-Mādhavācārya Vol. III, Part II, by Vaman Shastri Islampurkar	5 8
No. LXXV Kāvya-darśa of Daṇḍin with a new Commentary, edited with Notes by Professor S. K. Belyalkar and Rangacarya Raddi Shastri, Parts I and II published, Part III in Press. Part II Second Half only available separately	1 4
No. LXXVI Dvyāśraya-kāvya of Hemacandra with the Commentary of Abhayatilakagani, Vol. II, (Cantos XI-XX) by Prof. A. V. Kathawate	9 0
No. LXXVII Anubhāsyā of Vallabhācārya, edited with an original Sanskrit Commentary by Pandit Shridhar Shastri Pathak, Part I, Text... ..	3 4
No. LXXVIII Prakriyākaumudī of Ramcandra edited with Introduction by Rao Bahadur K. P. Trivedi, Part I	10 0
No. LXXIX Kāvya-lamkārasārasaṅgraha of Udbhata edited with Introduction, Notes, Appendixes by N. D. Banhatti	2 8
No. LXXX Vyavahāramayūkha of Bhatta Nilakanṭha edited with Introduction and Notes by P. V. Kane, M. A., LL. M.	10 0
No. LXXXI Anubhāsyā of Vallabhācārya edited with an original Sanskrit Commentary by Pandit Shridhar Shastri Pathak Part II, Commentary	3 0
Works out of Series	
Aitareya Brāhmaṇa, Word-Index to, compiled by Pandit Vishwanath Balkrishna Joshi	4 0
Amarkośa with the Commentary of Maheśvara, edited, with an Index, by Mr. Ramcandra Shastri Talekar (out of stock)	3 ..
Atharvaveda Samhitā, with the Commentary of Śaṅkha- cārya, edited by S. P. Pandit, M. A., Four volumes at Rs. 10 each.	40 0
Kāvya-prakāśa,* edited by Vamanacharya Zalkikar, with his own Commentary, (Fifth Edition in Press)	3 ..
P. L. 2.	

(ii) Works in Press

- 1 Kāvya-darśa of Daṇḍin with Commentary, Notes etc. by Dr. S. K. Belvalkar, M. A., Ph. D. and Raddi Shastri, *Second edition* (No. 75).
- 2 Sādhvādamañjarī of Malliṣeṇa with the Commentary of Hemacandra and Notes by Prof. A. B. Dhruva, M. A., LL.B.
- 3 Prakriyākaumudī of Rāmacandra, by Rao Bahadur K. P. Trivēdi, B. A., Part II.
- 4 Āpastamba-Dharmasūtra, Parts I and II, by Bühler, Nos. 44 and 50, *Second edition*, by Prof. M. G. Shastri, M. A.
- 5 Deśi-nāmamālā of Hemacandra, *Second edition*, with an Index by Prof. P. V. Ramanujasvami, M. A. (No. 17).

(iii) Works under Revision

- 1 Handbook to the study of R̥gveda, Parts I and II, by P. Peterson, *Second edition* (Nos. 41 and 43).
- 2 Rājataranginī of Kalhaṇa, Parts I, II, and III, by P. Peterson and Pandit Durgaprasada, *Second edition*, (Nos. 45, 51, and 54).
- 3 Tarkasamgraha, No. 50, Reprint by Prof. K. N. Dravid, M. A.
- 4 Kāvya-prkāśa with Jhalkikar's Commentary, Ullāsa, Reprint by Prof. R. D. Karmarkar, M. A.

(iv) Works in Preparation

- 1 Tarkabhāṣā of Keśavamīśra, with Notes, by Prof. D. R. Bhandarkar, M. A., Ph. D., and Pandit Kedarnath.
- 2 Mṛcchakaṭika, Vol. II, Notes, etc., by Sardar K. C. Mehendale, B. A.
- 3 Īrūkta, Vol. II, by Professor R. G. Bhadkar, M. A.

II

GOVERNMENT ORIENTAL SERIES

(i) *Works already published*

CLASS A : TEXTS

	Rs. as.
1 Sarvadarśana-saṁgraha of Sāyana-Mādhava, with an original commentary in Sanskrit and exhaustive indices, by Mahāmahopādhyāya Vasudeo Shastri Abhyankar, pp. 160-643	10 0
2 Siddhāntabindu of Madhusūdana-Sarasvatī with an original and lucid commentary in Sanskrit, by Mahāmahopādhyāya Vasudeo Shastri Abhyankar, pp. 232	2 8

CLASS B : ORIGINAL WORKS

1 The Collected Works of Sir R. G. Bhandarkar. Vol II, No. 2, "Literary, Religious and Social Essays," edited by N. B. Utgikar, M. A., with exhaustive indexes, pp. 724	5 8
2 The Collected Works of Sir R. G. Bhandarkar, Vol. III, No. 3, edited by N. B. Utgikar, M. A., with exhaustive indexes, comprising "Early History of the Deccan" and Miscellaneous Historical Essays, pp. 518	4 8
3 The Collected Works of Sir R. G. Bhandarkar, Vol. IV, No. 4 "Vaiṣṇavism, Śaivism etc." and "Wilson Philological Lectures" edited by N. B. Utgikar, M. A. with Indexes, pp. 640	6 0
4 The Collected Works of Sir R. G. Bhandarkar, Vol. IV, No. 5 "Vaiṣṇavism, Śaivism etc." issued separately for use in India, pp. 240	3 8
5 The Vedānta by Dr. V. S. Ghate, No. 5, A study of the Brāhma-sūtras with the Bhāṣyas of Śaṅkara, Rāmānuja, Nimbārka, Madhva and Vallabha.—The present work, in its original French, was offered by the late Dr. Ghate as a thesis for the Doctorate of the Paris University in 1918,— pp. 184	2 0

CLASS C : MISCELLANEOUS

Rs. as.

- 1 Vyākaraṇa-Mahābhāṣya-Word-Index, No. 1, compiled by Pandit Shridharshastri Pathak and Siddheshwara Shastri Chitrao, pp. 1159, "A monument of patient industry. No Oriental Library can afford to, be without it "

... 15 0

B.

(ii) Works in Press

CLASS A

- 1 Kāśikāvṛtti, No. 4, by Mahāmahopādhyāya Shivadattasastri.
2 Nighaṇṭu and Nirukta, No. 5, by Prof. V. K. Rajvade, M. A.

CLASS B

- 1 R. G. Bhandarkar's Collected Works, Vol. I, No. 1, edited by N. B. Utgikar, M. A.
2 History of Dharmaśāstra Literature, No. 6, by Prof. P. V. Kane, M. A., LL. M. Out Rs 15

CLASS C

- 1 Vyākaraṇa-Mahābhāṣya-Word-Index, No. 2, Part II, by Pandit Shridhar Shastri Pathak and Siddheshwar Shastri Chitrao.
2 Taittiriya-Saṁhitā-Word-Index, No. 3, by Parashuramshastri.

(iii) Works undertaken

CLASS A

- 1 Āpadevi with a new Commentary, No. 3, by M. M. Vasudev Shastri Abhyankar.
2 Bṛhatsaṁhitā, No. 6, by R. V. Patwardhan, B. A., LL. B.

CLASS B

- 1 Vyākaraṇa-Mahābhāṣya, English Translation, No. 8, by Prof. K. V. Abhyankar, M. A., and M. M. Vasudev Shastri Abhyankar.
2 Dīpikā Saṁkhyā Philosophy, English Translation, No. 7, by R. D. Vadekar, M. A.

CLASS C

- 1 Catalogus Catalogorum for Jain Literature, No. 4, edited by Prof. H. D. Velankar, M. A.

